

# HERALD of HOLINESS

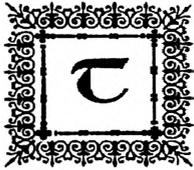
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## Refusing and Choosing



**T**HIS about expresses the matter briefly. Consecration, which must precede the obtainment of entire sanctification, is really but that sublime act of refusing and choosing — of refusing or renouncing all which in any manner or degree militates against our highest usefulness in the Master's kingdom, and choosing heartily and with intensest eagerness all and everything which in any manner or degree will enable us to do the full will of our Father concerning us.

Generally, faith is put after consecration in discussing these two conditions of receiving the blessing. This is only for the convenience of our thinking, and of the discussion. Really, there is no separation of these in point of time of their action, so to speak. Indeed, they are simultaneous if not one single condition in duplex form. It is true that no man can make the required consecration without an immense faith; so that the faith and the consecration may be considered as going along on parallel lines in their operation, and as indivisible in point of time.

Moses is a fine illustration of the superb act of refusing and choosing. Consider closely for a moment what he refused. We learn this well from his matchless history, but find it summarized briefly in the eleventh chapter of Hebrews, where the apostle says: "By faith

**Moses an Illustration** Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." This opens up that wondrous vista of history in Egypt both under the premiership of Joseph and of the daring intervention of Moses with the Egyptian king, and the deliverance of the several million Hebrews from bondage in that great country.

**Historical Setting** Egypt is situated in northeast Africa, extending from the Mediterranean Sea to the first cataract of the Nile, at Syene. Its earlier history is veiled in much obscurity. Art and architecture were well developed, and the state was well organized. The Bible, as well as ancient monuments of the country, attest the fertility and prosperity of the country. The Israelites remembered regretfully the fish and vegetables and fruits of the country of which they ate "freely," and to this land of plenty they longed to return in their backsliding from their Lord and His servant Moses. It was to this rich country that the patriarch Jacob sent his sons to buy corn, when his native country was stricken with famine. We need not dwell on the details of the thrilling history. It is familiar how the entire family finally were carried down into Egypt, and there witnessed the matchless statesmanship of the brother Joseph, who had been advanced to the premiership of that vast empire under Pharaoh. Under the desolating scourge of the famine, the people delivered up to Joseph all their money for food, from the superabundance which he had laid up during the seven years of plenty. Then went again staring them savagely in the face, and having no money with which to buy corn, Joseph sold them corn for their cattle, and he fed them one year for their horses, for their flocks, and for the cattle of the herds, and for the

asses; and all this living wealth became the property of the crown. Another year of suffering came, and this time Joseph bought all their lands for corn, and all the land became the property of the crown. Finally, Joseph removed the people to cities, from one end of the border of Egypt even to the other end thereof, and supported them; then Joseph said unto the people, "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you and ye shall sow the land." He arranged the terms upon which they should till the soil.

The subjugation was complete and absolute. The kingly wealth was great before, but what must we conceive it to have been under this reign of absolute and universal ownership by the crown of all the money, all the cattle, all

**Subjugation Complete** the land, and all the people of the realm? No such instance, perhaps, ever occurred in

history of such absolute and universal absorption and ownership by a monarch. So that when Moses came to years in the royal palace of this great monarch, and was the heir apparent to this splendid throne, we see at once what a marvelous and attractive temptation it must have been to this brilliant young man so richly prepared by his rearing and education in the court for the performance of the kingly duties which his inherited throne would have devolved upon him. Yet, rich as was the royal offer, rightful as would have been his call to it through his adoption by the king's daughter, young and ambitious as we could suppose him naturally to have been from his age and training, when he came to years he made his decision — the greatest decision ever made with reference to a crown to this day. He refused — and he chose. First, he refused to be called the son of Pharaoh's daughter. He laid aside earthly prospects and preferment and wealth and honor and glory. All which men generally esteem of greatest worth and for which they strive and sacrifice, Moses voluntarily refuses, and turns his back upon. In doing this, he chose the very reverse, which was suffering affliction with the people of God, and assuming the reproach of Christ. He refused the riches of Egypt, and chose the reproach of Christ. Let us state it thus:

**Refusal:** Sonship to Pharaoh's daughter and the Crown of Egypt; the Treasures of Egypt.

**Choice:** Suffering affliction with the people of God; the Reproach of Christ.

The subject is too lofty for this pen. It would require the pen of a Victor Hugo to properly express and impress the majesty of this marvelous scene.

**Case Stated** Here is a human being, made of flesh and blood and bone as all of us, standing before the palace of the greatest earthly monarch, with his hand on the door knob. He has naught to do but enter, and all is his. Countless subjects glad to do him homage. Countless millions of wealth, all waiting his mere taking. Unnumbered slaves to enrich and adorn the empire with the richest of internal improvements. Homage, adulation, obeisance, praise, flattery, sycophancy, obsequiousness, ease, splendor, riches and glory endless — envy from other courts and crowns, ennui, gluttony, and lust, and all carnalities — a name of glory in debasement and debasement in glory, a mixture of all the cups which intoxicate the ambition and the avarice, and the lust of the lifted-up of earth — all these are a few of the inviting and entrancing allurements which se-

ever fail to succeed in gaining the price from the kind of stuff out of which we poor mortals are made. All this, and more this pen cannot depict, was spread before the gaze of this man in the wonderful panorama which dazzled before him. He saw it, and understood it, for he had been brought up in the midst of all the splendor of the glittering court, which now sported and danced before his gaze. From a child he had been a denizen of this brilliant palace of the Pharaohs, and had doubtless, in his earlier years, been accustomed to reckon all this his own in the future, which only awaited the demise of the reigning monarch. No man outside the court could as well have appraised the reward which invited his mere acceptance. He had already lived and enjoyed and reveled in it, so to speak. It was in a sense relinquishing, not a crown in prospect, but one practically in possession. From his rearing amid the splendors of this majestic court he had, in a sense, long since entered into that which literally was to become his own. His education had been directed with special reference to fitness to properly enter upon his kingly privileges and emoluments, and which he had practically long really enjoyed.

This was to surrender, therefore, not an unknown but a known and an understood glory and honor and name and fame and wealth, and a bequeathal to his posterity of all which these lordly words signify. His gaze, therefore, necessarily went down

**A Dynasty Refused** to the vista of the future, and he considered his debt to his unborn progeny, and this was a tremendous appeal. Had he the right to defeat these, his unborn descendants, of their rightful crown and legacy of kingly greatness? Could he have a conscience void of offense if he deliberately denied forever these innocent and helpless unborn of their legitimate inheritance which a kind Providence had placed within his grasp as trustee for them? How the tempter presented these, his dependents, before his mind with all the potency of the appeals of providing not only for those of one's own household, but maintaining for them what had already been providentially provided for them by a stroke of miracle! He saw a superb Mosaic dynasty, but refused it.

We can well imagine how conscience was here invoked, with all the art and guile of the wily tempter, and made to do his bidding with all the fierce vehemence of this conscience which is the Iron Duke of the soul. Logic, eloquence, pity, justice, right to the unborn inheritors of this crown, now trembling in the balance, -- all this and more, came before this man now engaged in this measuring of the human and the divine, this study of the voice of God, and the plea of self -- this call of God, and this call of self's present and future, and the call of the unborn of his flesh and blood -- all this came before this man thus engaged.

This was not all. There was another turn of the kaleidoscope. On the other side he saw more. Not only the side of his refusing, but the side of the choosing which was its alternative. What was

**A Choosing as Well** he to get for all this rejection? This is man's question, one never failing to be asked, and seldom answered but one way -- it must be answered to the material behoof of the one asking. Here was the trouble. The answer, to be truthful, must be dark and gruesome. There was nothing but the "Reproach of Christ." Here the tempter had his inning. Here was his chance for winning, and he must make good. We imagine he did some master-strokes of painting of the darker sort. He showed to the man in this perplexity the result of all his refusing of crowns. For what was all this? His people whom he was to deliver would be unappreciative and rebellious. They were not deserving such sublime self-renunciation. They were ingrates and ignorant and besotted and set in their ways. They would turn and rend him as soon as things took the first turn not to their notion. There was no commissariat, no army of defense, no munitions to fight if beset or attacked on their perilous journey. There were no weapons for defense against the wild beasts of the forest, even, or the robbers of the desert. There was nothing but want, privation, suffering, failure, and consequent disgrace and obloquy, in the eye of all the ages to come. It was a superb and tragic impossibility to be undertaken, and absurdity was written on every lineament of the proposition. To dare comply with this strange and absurd call to such a task was to advertise one's stupidity and insanity, which this Moses had never given the least ground for the charge of possessing during all his long residence in the court. Then, when the fore-doomed failure ensued, there would be no return to the rejected splendors of royalty and to the wealth which had been

ignominiously spurned. Once rejected, these high and royal dignities would never return. Their feet departed would never return. It was now or never, therefore, and he must understand this well.

The challenge is made. The choice must be made. There is no avoiding the issue. It must be met squarely and for ever. Duty challenges self. Obedience dares the flesh. God challenges the devil.

**A Challenge** Faith throws down the gauntlet at the feet of carnality, and demands an answer. What is to be done? Is there no compromise in this dilemma? Is there no diplomacy by which God can be satisfied without offense to the devil? Can not duty be propitiated without complete rejection of the flesh? Can not the crown be clutched without taking hold of the offensive reproach of Christ? Must there necessarily be absolutism? Must there be nothing but complete refusal and complete choice? Is there no way of compromise? Can there be no way of inveigling duty into a trade with flesh? Will not obligation at least in a measure abdicate in favor of a truce for arranging an arbitration? Is it really neck or nothing? Will nothing but blood satisfy the prosecuting attorney in this case? Can he not be appealed to by mercy's voice? Will he not hear the call of pity as the flesh piteously cries for quarter? Here! Stop this rigor!! Be at least reasonable, and not fanatical and revolutionary!! Why not be even-tempered, in religion especially.

No answer is heard in all this clamor but the stern yet loving voice of God, as He calls from the skies and His Word, and from the innermost heart of His child: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Absolutism is God's nature. Compromise the devil's. A truce is the devil's tactics. Arbitration is unknown in all the vernacular of heaven.

But surely you have not measured the full meaning -- the radical, yea, the extreme meaning of all this thing you have pictured about Moses. He gave up everything men call worth while -- money, influence, position, honor, dignities, power, a future but

**A Radical Choice** certain dynasty of superb splendor for his name and posterity -- why, this all seems insanity in the extreme! Yes, this is just what the world and many in the church still call it, but this does not alter the authority and the inexorableness of God. But, it is urged further: you certainly forget the alternative to this foolish and insane proposition. Here is for all this reckless rejection, refusal and renunciation naught but ignominy, contempt and isolation. It is to die, and then to be refused burial. It is to lie a corpse, dishonored and despised and unwept and unhonored and unburied. We answer Yes, and No. It is a death, it is true, and a refusal of honor and dignity, of a decent burial at the hands of the church and the world. But there is a conscience void of offense worth far more, and inconceivably greater than all this which the world could have given. Then the obsequies is what is most befitting such a death. Moses was buried by God on Nebo's lonely summit, while angels with uncovered heads, we imagine, hovered near and chanted heavenly peans, and finally deployed a heavenly cohort to keep vigil in relays at the unknown tomb amid the embowered peak of this highly honored mount of God. No, brother, God will take care of the matter of honor and dignity, and of the final burial. We can rest all that to His tender thoughtfulness and faithfulness.

**No Compromise In It** We make no compromise on the tragedy and the terribleness of this consecration on the part of Moses. It was absolute and radical and extreme, and violated all the conventions and all the maxims and all the customs and all the demands of worldly wisdom and prudence and admeasurements. It was an act of insanity, as seen and understood by the worldly-wise. So it is, brother, in the matter of your consecration for the blessing of holiness. It does seem insane and suicidal to many of your friends, and it is just this -- simply that and nothing less. It is the foolishness of God, which is wiser than the wisdom of men. It is becoming a fool for Christ's sake. It is turning back the clock of opportunity and refusing all which the world, the flesh, and the devil promise of human greatness and advancement, and taking in place the mere promise of divine but unseen favor and blessing and power and greatness, spiritual and finally, in heaven hereafter. It is losing life that you may find it. This choice has been made times without number, by the saints of

all the ages past, and they have never yet been betrayed or deceived or disappointed or made to regret their choice.

Brother, bring it down to your level, and remember that in making the consecration by faith for this blessing, you are to abdicate fully and absolutely in favor of God the Father. You are to place all—position, honor, wealth, pleasure, the present and the future, the family and the business and hopes and prospects and plans and expectations—all the known which you are or possess or hope to be or possess or ever may be or possess, with all the unknown you may ever be or become or possess. It is best expressed by a *death*, for this is what it really is in fact. You are to die, but it is a glorious death, and we must learn the wondrous words of triumph and of prayer, as we expire in the delightful agonies of consecration and faith: "Drive the nails, Lord, and thrust in the spear, and let me die." Then He will on some lonely Nebo's top see to your burial, where there will be rest from all the disquiets of earth and time and sense. There will be a resurrection to a life of glory and triumph, and service, which will more than compensate for all the superciliousness of former friends. Not simply a reappearance on one mount of transfiguration, but a perpetual resurrection and transfiguration. God can more than make up for all the frowns of society by the smiles of heaven. He will give us for all the losses and crosses from society and family good measure, pressed down, and shaken together and running over of real joy and blessing in the Lord.

What if frowns meet you? The Lord smiles. What if losses are the price you are to pay? The Lord gives the good measure, pressed down and running over into your bosom. What if there is

**The Compensation** for the blessing? God and Christ and the Spirit and the saints of earth and the angels of heaven and the spirits of just men made perfect—all these are your undying friends! Oh the trashy nature of the price, when considered thus, in comparison with the glory to be revealed to and in and through us! Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the glory and the majesty and the might which form our compensation for the refusing and the choosing in order to the obtainment of this blessing of holiness!! Who can measure the unspeakable thrill of glory over one soul plucked as a brand from the burning, through your labor, and brought to God in all the sweets of pardon and reconciliation! What an indescribable honor to be brought into unison with the will and way and works of heaven, and of God the Father, and of Christ the Redeemer, and of the Holy Spirit the Sanctifier!

Did not God richly compensate Moses with good measure, pressed down, shaken together, running over? Behold today the man most highly honored of all history by poets, sages, philosophers, historians, jurists, moralists, reformers, economists—yea, by all of every class and condition among the sons of God. This because all classes are his debtors. The world stands at the bier of this greatest of men, and does him honor. Great as a jurist or lawgiver, great as a general, great as a leader, great as a man of faith, great as a poet, great as a philosopher, greatest in meekness and humility, great in patience and submission to the unknown but promised grace amid sore perplexities, great in all that enters into greatness and grandeur and glory of character—Moses stands today greater than ever before, and growing greater every day; and no law, no song of poesy, no army under the leadership of generals, no economic problem, no code of law can boast exemption from debt to this man of God, and man of the great Refusal and Choice. More. Did he not deliver and lead forth God's chosen people, and make possible, humanly, the fulfillment of God's promise and plan of a Savior through the seed of Abraham, after their divinely destined discipline in the labors and rigors of Egyptian bondage? Moses could not foresee all this matchless glory, but made his choice in solitary isolation or separation from all these high-destined bestowments and honors and dignities.

Just so, my brother, God holds from your view the marvelous possibilities which He perhaps designs to accomplish through your majestic refusal and choice, if made in ignorance of, and separation from, these high-destined blessings to follow your faithful and full compliance with this requirement of whole-hearted and absolute consecration on the Altar—His Given Son—for your ransom. Make this consecration and let God have the right of way with you now, henceforth and for ever!

### A Challenge to Nazarene Preachers

We are not in a belligerent mood. Our challenge is most friendly, but most tremendously earnest. We are aroused and alarmed about the lethargy on the part of so many of our preachers concerning our publications, and especially the HERALD OF HOLINESS. We fear that our church will fail to do the extraordinary thing to which we are called by our very existence. If we do only what other churches are doing, in the matter of circulating our church paper, we fall far behind our duty and our imperious call of God. If we are here for anything under the sun, it is that we do an extraordinary work. With an extraordinary mission, an extraordinary message, and with an extraordinary need of an immense circulation of our paper, serving these extraordinary things and purposes, it is imperative that we arise to the plane of an extraordinary work in circulating our paper and periodicals.

We can not understand the inactivity and indifference of so many of our preachers any other way except that they do not believe there is any great need for such exertions as we insist upon for the extension of the circulation of the HERALD OF HOLINESS. Here comes in our challenge. We believe there must be a basis of faith for the exertion of great energy and activity in any enterprise. In order to convince these preachers, we offer this reasonable challenge: Just make a canvass of your membership, and examine carefully into the amount or number of books and periodicals in each home. Be careful and specific in this matter. We believe that most of our preachers will be appalled at this. They will stand amazed at the trashy and vicious nature of many of the books and papers found in these homes. Secondly, they will be saddened at the small number of religious papers in these homes, and especially of our own paper.

It will only be another round of pastoral visitation for you anyhow, and this never comes amiss. Only in this one we ask that you make it rapidly and as a matter of business and make careful notes in a little book of the exact state of each home visited. We urge also that you make a full round of visitation of all the homes in your church or churches. This will put in your hands an amount of information sufficient for several sermons which are very badly needed by your people.

The good Book says that "My people perish for lack of knowledge." This lack can be of the knowledge contained in the books and papers the church prepares for and desires them to read. This lack can only continue by the indifference or inactivity of the pastors and evangelists who serve them.

Take these words to heart, dear brethren, and be moved to greater diligence and activity in this most important matter. There is great destitution in very many of your homes of these religious papers, which is a reproach to us all as a church, and which is also a serious peril to these homes and the inmates of the same.

We make the dare in all love and earnestness, and we want the preachers to make the experiment we insist upon, and if we are wrong write us, and we will make the *amende honorable*, if we have misrepresented your people.

WE ARE hourly dependent upon the grace of God. His grace must accompany us, must go before us, and must co-operate with us always and everywhere. Only as these three things are true of us, in relation to His grace, can we hope to make progress in the Christian race.

It is by losing our life that we gain it. It is by losses that we become rich and increased in the true wealth. God's ways are not as our ways. His thoughts are far above our loftiest thoughts. He often impoverishes us that He may enrich us and enlarge us and develop us. It has been truly said that God never destroys—He only and always fulfills. "Out of sadness He brings light. Out of pain He brings health. Out of disappointment He brings appointments of good."

IT HELPS US sometimes in aiming high—in seeking to attain lofty acclivities in grace or in religious achievement—to have some great motto to inspire us, and help us along in the struggle. No nobler motto can be adopted than William Carey's when he adopted as his: "Expect great things from God; attempt great things for God."

A SHIP without a chart, a traveler in a strange land of foreign tongue without a guide, a pupil without a teacher, an apprentice without a master—such would be humanity without a Bible of supernatural origin, and divinely inspired, as is our precious Bible.

# THE EDITOR'S SURVEY

## News and Notes

The Seventh Day Adventists' report for 1913 illustrates what the tithe would do if practiced generally by churches. These people claim that the tithe is binding just as they do that the seventh day is the day to be observed instead of the first day of the week. The total membership of this church in North America is only 71,963. Their contributions to foreign missions for 1913 was \$499,713.65, an average of \$6.95 per member. If the combined membership of the Presbyterian and Methodist churches had given at the same rate their contributions to foreign missions would have amounted to \$36,540,000, according to the calculation made by the *Central Christian Advocate*.

Before the middle of December three million dollars had been sent to Europe from this country for the relief of war sufferers. Most of this went to Belgium sufferers.

There is a plan being urged in certain quarters for the colonization of large numbers of Belgium farmers, so-called, in Oklahoma. Mrs. M. French-Sheldon, who has lived in England forty years, and famous as an explorer, writer and traveler, has very decided opinions against the wisdom of this plan being urged. She claims to be particularly friendly toward the Belgians, but thinks colonization schemes to settle them in this or any other country in groups is a serious mistake. She says the Belgians who wish to come here are renegades, or else they are the aged, the imbecile, or the very poor women and children. We wish to add that they are, in addition, Romanists of the most abject class, and we do not want them. These are points which Congress should have looked into before allowing that amendment to the literacy test immigration bill to be attached before its passage. But the Roman lords ordered it of congressmen, and what had they to do but obey their masters?

The Ohio Sunday School Association is planning for a campaign through the state with the following as the goal to be sought to reach until Easter: "Every one in the community a member of some department of the Sunday school, and every member of the Sunday school in the preaching services, and all for Christ." This would be well as the motto for the whole year.

Two scenes are striking indeed. They occurred in the same city, and not far from the same spot. One scene as follows: President Emeritus Charles W. Eliot, of Harvard University, a proud and self-inflated man, who does not believe in the divinity of Christ, or in the great evangelical truths of our holy Christianity, which have given it the only conquering power it has ever had or manifested in the world, stood before seven hundred men and women of like pride and contempt of things really divine, after weeks and much money spent in advertising and drumming up a great throng to hear this back number. He descanted on the failure of Christianity, and proposed his vapid substitutes. In a monster tabernacle stood a man converted from the baseball field, on fire for souls, and a thorough believer in all the supernatural tenets of our holy religion, and poured out his heart and soul on twenty thousand human beings, after ten thousand had been turned away.

Hundreds were mightily moved, and turned to God from sin to righteousness. Kid gloves, and intellectual pride, and shining dollars, against earnestness, and faith, and gospel truth, with the multitudes hanging on the voice of this conscience on fire and with a tongue. Of the two, we take Billy Sunday, even if Doctor Eliot did denounce him as a crank and his hearers as the rabble.

The Republicans, who are in control of both branches of the Idaho legislature, propose passing a bill adopting state-wide prohibition for that western state. On with the revolution!! They never go backward.

The celebration of the opening of the Panama Canal on the 6th of March has been postponed.

Colonel Goethals, governor of the Panama Canal, asks Congress for an appropriation of eighteen million dollars, for the completion and maintenance of fortifications, and for the construction of public works in the canal zone.

Prohibitionists think that even in the New York legislature, during the present session, some kind of measures of a repressive nature at least, will be introduced and pushed.

That was a capital blunder prevented the other Sunday by a sensible pastor of a large Methodist church in St. Louis, into which a crowd of unemployed men marched in a body. City police on hand wanted to order them to leave, but the pastor objected, and bade them welcome, and gave them opportunity to make a statement of their necessities. This was eminently wise and proper on the part of the pastor, and we commend him for it. It would have been a cardinal and inexcusable blunder to have allowed the police to have barred their entrance into the house of God. This class, of all people, should be made welcome to the church whenever they come.

A church ought to pay for a preacher's time when he supplies the pulpit at the request of the church authorities. There is much looseness of the most inexcusable kind just here. A case in point is furnished by the *Continent*. A session clerk requested a preacher to supply the pulpit for Sabbath, the 28th of June. The preacher, having agreed to do so, traveled across several states during the week preceding the 28th, to a summer resort near the city in question. There he received another message, just prior to the 28th, saying: "We regret that we are already supplied for next Sunday. If you can come the Sunday following, let us know." The minister paid board for another week, and let them know he could come the following Sunday. Then a third letter came to the waiting minister, as follows: "I find we have a supply for July 5th. We will be pleased, however, to have you on July 12th if you can come." "By that time," says the *Continent*, "the waiting pastor had contracted a very tired feeling, and traveled back across those several states, trying to believe that his vacation was worth the \$60 he was out of pocket." This church, perhaps, has never had the thought of dishonesty to do with it, in connection with this occurrence, but they should have a very stern reminder of

their dereliction, and some education along a certain line.

Steps are being taken to have returned to Theodore Roosevelt the \$40,000 Nobel prize money, which was awarded him, and which he gave to the government for the nucleus of a fund for the development of peace among the nations. It was to be used as a nucleus, but Congress has failed so far in being able to have the fund added to. Mr. Roosevelt purposes now to devote it to benevolences.

Barbarism still clutches us with a marvelous tenacity. In the matter of brutal treatment of little children allowed in this great country we see sad exhibitions of this spirit of barbarism. It is stated by competent investigators that one child in every six, between ten and fifteen years of age, was, during the year 1914, employed in the great American industries. This is a high crime against civilization, as well as against these helpless children. These children have an inalienable right to play, to grow, and to learn. All of these rights are rudely and cruelly wrested from them by the legalized greed of conscienceless and remorseless capitalists. The strong arm of the law should take hold of the matter, and punish these robbers of defenseless childhood of their sacred birthright.

The secular papers make much of a ministerial lapse in morality. It seems that the past year in some quarters an unusual parade was made of this matter, especially in the far West. The California *Christian Advocate* calls attention to the fact that out of a ministry numbering 25,040, in that church, there were seven lapses during the whole year of 1914. We would like to ask, in what vocation of life can a cleaner record be shown? Let us have done with this time-worn and vulgar effort at gloating over the fall of such men. Suppose an inventory were possible of the morality of these editors who love to parade these ministerial lapses — but we desist!!!

Peter Radford is authority for the statement that the farmers of the country are the greatest church builders in the world. He says that the farmers build churches at the rate of twenty-two a day, and that they form fifty-four per cent of the total membership of all churches. Of the church edifices now standing in this country, 120,000 were erected by the farmers, at a cost of \$750,000,000. We can not understand how ministers can underestimate the importance of the country church in any denomination. We have always held the position that any denomination was truly strong and permanently and promisingly prosperous only in proportion as it was strong and growing in the country. A denomination was never yet builded mainly in the cities or urban centers. In the country the roots of church communions must strike deep down, if it would grow permanently and surely.

Great success is said to have attended the evangelistic labors of Dr. J. Wilbur Chapman, Mr. Alexander and George T. B. Davis, in England, among the soldiers being recruited for going out to the great war. The accounts given of these labors are wonderful, and indicate a marvelous revival success among these soldiers. Thousands have accepted Christ, and with Testaments given each, go forth pledged to lead a Christian life.

# THE OPEN PARLIAMENT

## The Reproach of Sanctification

By JOHN MATTHEWS, D. D.

**S**INCE you were sanctified, have you ever suffered reproach? Well, do you rejoice beyond measure of it? Our Sanctifier said, "Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding [unspeakably] glad." So, the reproach connected with our sanctification may be one of the main channels of our joy.

The reproach of sanctification comes from, more or less, four sources. First, that which naturally belongs to a holy life, on this principle, "All that will live godly shall suffer persecution." Secondly, that extra reproach which Jesus puts on certain individuals for some special purpose. Thirdly, that which the Devil puts on us, under God's permission, as in the case of Job. Fourthly, that which sanctified people sometimes invite by their own mistakes, extravagant claims, exaggerated testimonies, and unjudged infirmities. There is always danger that we may confuse this last kind of reproach with the real reproach of Jesus, which we inherit by being truly sanctified, and continuing to walk in the light. The real is as the gold of Ophir; the sham is mocking tinsel.

In the Book of Hebrews we have this reproach spoken of three times. First, in relation to the Christian pathway. There are some of us who still believe that if we live godly, we shall be reproached. It was so in the time of Jesus; it was so in Paul's day; and we believe that it shall continue as long as men live sanctified lives. The writer to these dear Hebrew saints says, "Call to remembrance the former days . . . in which ye endured a great fight of affliction, partly while ye were made a gazing stock both by reproaches and afflictions." That was the natural pathway. Made a gazing stock by reproaches. Made a gazing stock! That is, brought out on the stage; set out in public view, where the spectators could thoroughly enjoy the sight; exposed to reproach, reviling insult. Secondly, we have in this epistle, the reproach of Christ in connection with the choice of Moses. The record reads, "Moses, . . . refused to be called the son of Pharaoh's daughter . . . choosing rather to suffer affliction with the people of God . . . esteeming the reproach of Christ greater riches than the treasures of Egypt." In the day of Moses this empire was at the head of the world, and, doubtless, Moses was in line of the royal succession. We see this reproach lay in choosing to be identified with God's people. This is not all. There occurs these remarkable words in connection with it, "Esteeming the reproach of Christ." On one hand the reproach of Christ; on the other, the throne of Pharaoh. After deliberately weighing the two, Moses chose the former. He had rather wear the reproach of the people of God, than to wear the royal crown of the Pharaohs. He did not quarrel because reproach was thrust upon him, He thrust himself into it as a king thrusts himself into the coronation robes. This choice drove him from the palace to the desert to feed sheep. Did he ever wistfully regret that decision? Never; for it reads he esteemed the reproach of more value than all the riches of Egypt! In the light of this

renunciation, what we have counted as loss looks like mole hills set down by the side of the Rockies. How could he do this? Behind the veil of reproach he saw the face of Jesus. He laid down a sceptre, and forty years after, God put a stick in his hand with which he turned over the throne; upset their religion; overwhelmed their land; slew their first born; led them out into the sea; closed the waves over all the host; and then shepherded three millions of God's people. Then, Lord, take the place and the sceptre, and give us the stick and the reproach. "Blessed are ye when men shall reproach you."

Lastly, we have the reproach that Jesus bore that He might sanctify His people. Moses must suffer to redeem a race from bondage, but, Jesus must suffer to sanctify a world from sin. Listen, "Wherefore, Jesus, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing His reproach." It is His reproach. Let us note three things about this reproach, for through it He secured our sanctification, and we bear the same reproach when sanctified.

In the first place, we see the suffering of death, and the reproach that accompanied it. It was unnatural for Jesus to die. It never seemed to enter the mind of the disciples that Jesus should taste death; therefore, they continually rejected the idea of His sufferings and death. In the Psalms Jesus cries aloud to God as He views death's approach, "O, my God, take me not away in the midst of my days." Jesus cried out at the very thought of penalty of sin. Having no sin, He was exempt. But, bearing our sin, He must suffer the reproach of death. This reproach took three forms.

First, In death He felt the reproach of the Father. It is startling almost beyond belief to read that God reproached Jesus as He died on the cross to sanctify us. In Mark 15: 32, we read, "And they that were crucified with him reproached him." Now, here is what is amazing. The very same word is used in one marginal reading when in His dying agony Jesus cried, "My God, my God, why hast thou reproached [reviled] me?" The same word is used to express the feeling of the thieves and the attitude of God. As He went into that death that alone could sanctify us, He went under the awful reproach of His God and Father. All the immeasurable hatred of God for sin fell upon Jesus as He took the sinners' place. God's reproach was too much for Him, and He cried, "Why hast thou reproached me?" For a brief season Jesus felt Himself cast out of the presence of God. This He bore that He might secure our sanctification.

Secondly, we have the reproach in connection with the place He suffered. It was outside the gate. The nation rejected Jesus. The city rejected Him. In death, He felt the reproach that was cast on Him, as He was led out to the cross.

As the blood-drained, useless, despised bodies of the animals slain in sacrifice were carried outside the camp and burned, so Jesus was treated. Broken, bleeding, rejected, regarded as an impostor and deceiver, our

blessed Lord was cast out of the city, and with wicked hands crucified as a common criminal. This was the last act of reproach that could be heaped upon Him. When sanctified we went outside the camp—the great religious world about us. We left the boat as did Peter. Jesus is outside. The reproach is outside. As sanctified we are outside. That is where you get the reproach. What does Jesus say in Luke 6: 22? "Blessed are ye when men shall hate you, and shall separate you and reproach you, and cast out your name as evil for the Son of man's sake." Separation and the reproach are united of God. Let not man try to put them asunder. Have you really come out of the camp, bearing His reproach? The reproach is not alone in the experience, but also in the place the experience necessarily brings us; namely, outside the camp.

Thirdly, He bore the reproach from those who witnessed His crucifixion. There were four classes of these revilers. The soldiers, Matthew says, "Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band." They stripped Him, and put a scarlet robe on Him; on his head they put a crown of thorns, and a reed into His hand. They spit upon Him, and smote Him on the head. After mocking Him, they led Him away to crucify Him. These awful revilings He bore that He might sanctify us. The people reproached Him. "And they that passed by reviled Him, saying, 'If thou be the Son of God, come down from the cross.'" In that crowd were many who had seen the miracles of Jesus; perhaps some had been blessed by His touch, yet, in this hour they also joined in the reproach that fell on Him, as He died to sanctify them and us. The religious officials joined with the common people and derided Him. "Likewise, the chief priest, mocking, with the scribes and elders, said, 'He trusted in God: let him now deliver him if he will have him.'" The thieves also cast the same reproach into His teeth. Later, one of these thieves repented, and Jesus promised to take him that day into Paradise.

What touches our hearts is that Jesus underwent all these reproaches that He might sanctify us.

In what spirit did He receive this reproach? It is written by Peter, referring to these very reproaches which He endured in His crucifixion, "Who, when He was reviled, reviled not again." In Pilate's hall, "He answered not a word." On the cross, He prayed, "Father, forgive them, they know not what they do." To the thief who had reviled Him, He said, "This day shalt thou be with me in Paradise." The very man who bitterly reviled, He carried up to God as the first trophy of His death. Jesus answered the reproaches with silence, suffering, salvation.

Can we say, "The reproaches of them that reproached thee, have fallen upon me"? As surely as we are sanctified, so certainly, will the reviling come. In different ways, in different measure, it will fall on us. Can we keep silent under it? Can we keep prayerful? Can we bear it in the spirit of meekness, with no murmuring? Can we just suffer it as long as Jesus says? It is the reproach of Jesus. We have the same kind. Did you not go into death, too? Did not reviling fall upon your head also? Did you not find yourself outside the camp? Did not the religious scribes and

elders ridicule you? Did not the very ones you later helped, under God, to save, revile you and cast your sanctification in your teeth as you suffered? Did not those you relied on, think ill, speak ill, treat ill, and finally desert you? Then rejoice with exceeding joy, for so treated they Jesus in the hours when He died to sanctify us. If we suffer with Him,

we shall also reign with Him. The only place I know where we can suffer these days with Jesus is in the circle of His sanctification. Let God sanctify you, and the reproach begins. But, as He died, He got the victory complete. His last words were, "Into thy hands, Father, I commend my Spirit. It is finished." And, with a loud cry, He gave

up the ghost. In the midst of His reproaches, He triumphed gloriously. In the midst of our reproaches, Jesus will give us victory. We have it in Him. We may have it in ourselves. Lord, we thank Thee, that we were led by Thy Spirit to respond to that invitation that reads, "Let us go forth, therefore, unto him, without the camp, bearing his reproach."

## Joseph: His Trials and Triumphs

By GILBERT E. MARTIN

JOSEPH was the first son of Rachel, the favorite wife of Jacob. Permit me to digress a little from the real character of this sketch to say that I do not believe that his illustrious father would ever have had more than one wife if it had not been for the trickery of Laban, his father-in-law, who brought Leah to Jacob by night and palmed her off on him for Rachel, the girl he really loved and had labored seven years to obtain.

But God makes the mistakes of man to work together for good to them that love Him. If Joseph had not had any jealous half brothers, who then would have sold him into Egypt to have "preserved a posterity in the earth [to Jacob], and to have saved [Israel] by a great deliverance"?

Being the son of the woman that he loved, Jacob naturally "loved Joseph more than all his children." And this affection expressed itself in a present to Joseph of a "coat of many colors."

This was the beginning of Joseph's troubles. And yet Joseph was perfectly innocent of any wrong toward his brethren. "But when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

The next step in Joseph's trials comes through God's favor to him. How strange that God's favor and blessing upon a man's soul should make him a mark for his "brethren" to shoot at! Yet it is even so. "And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more." This dream was a prophecy of their humble submission to their younger half-brother. Another dream-vision is extended to Joseph foretelling the obeisance to him of father and mother and eleven brethren. This revelation stirs his brethren up to the point of murder. They plan to destroy him by casting him into a pit. Reuben, having a more tender conscience than the others, tried to deliver Joseph out of their hands. But Judah, having an eye to gain, proposes to sell Jacob into Egypt, which is done. They "saw the anguish of his soul, when he besought them, but would not hear." So down into Egypt goes the man whom God had blessed. And why? Because his "brethren" did not have "the blessing."

I wonder if the Devil did not walk along beside Joseph on that journey to Egypt, and say to him, "Now, Joseph, if you had been a little more discreet you need not have gotten into this trouble. It is best not to testify to too much. Better be a little more modest hereafter and not take so much glory to yourself. When do you suppose your dreams will be fulfilled now?" If he did, it is sure that Joseph resisted him, steadfast in the faith, for he was still saved when he arrived in Egypt.

Joseph was bought by an Egyptian army captain, an officer of Pharaoh. He is soon made overseer in Potiphar's house, and "the Lord blessed the Egyptian's house for Joseph's sake."

It now seems that the tide is beginning to turn in Joseph's favor, when, lo, another trial

to entice him to commit a great sin, but the noble young man strongly rebukes her, and retains his purity. I once heard a great bishop say that no woman would try to entice a man into sin unless the man first made some advances toward them. How about Joseph?

Chagrined at her failure to seduce this clean young Hebrew, the lewd woman then tries to destroy him by lying to her husband, and putting Joseph in the light of the transgressor. The same old Devil that makes men wicked can make women just as bad as the men when he gets control of them. Let us not deceive ourselves about this matter. It takes the consent of two people to commit the awful sin of fornication. Will some prophet tell us how long this nation of ours will stand unless we begin to clean up morally?

Potiphar's anger was kindled against Joseph and to the prison house and the dungeon he goes. Don't you suppose the same old Devil that tempts us was there at the door of the dungeon to welcome Joseph about like this: "Ah, how are you today, Joseph? On the way to the dungeon, I see. Well, come right in. I'll try to entertain you awhile with some serious reflections. What do you suppose is to become of your dream now? When do you think your father, mother, and brethren are going to bow down to you? Ha, ha! Better be a little more modest the next time you profess holiness, Joseph. And be careful not to advertise your own great visions so much hereafter. I suppose you can see that you were mistaken about the whole matter by this time. Your mind was a little fevered that day you thought you had a revelation from God of great victory ahead of you. Can't you see that it was? And now of what profit is your Puritanical ideas of morality? If you had yielded to Potiphar's wife you might have been ruler in his house yet, and having an easy time in life. Now you are in for bondage and drudgery the balance of your days. Don't you think it about time to lay aside your strict ideas of holiness, and be a little more broad-minded? Now, think over these things, Joseph, and I will call on you again some day and get your decision. Good day."

Joseph goes right on and minds God, and works at whatever his hands find to do. "And the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." Would not you rather be a deputy in a prison with the favor of God on your soul, than to be a ruler of a kingdom without the favor of God? I would.

Joseph becomes an interpreter of dreams

while in prison to two other prisoners. One he restored to Pharaoh's favor. The other poor fellow was hanged. Joseph was at peace with God, yet he was human. He asked the butler to think on him, and to show him kindness, and to make mention of him to Pharaoh that he might be brought out of the prison. It is no sin for a man to desire his God-given rights and liberty. But the chief butler "forgot him." How natural!

Two full years must Joseph languish under reproach and bondage. But his time is coming. Pharaoh dreamed a dream that none of his wise men could interpret. Then the chief butler remembers Joseph. Let us never fail to be kind and helpful to the poor and humble. This chief butler was Joseph's stepping stone to fame and fortune. The chief butler tells Pharaoh of Joseph, and up he comes out of the dungeon to be second ruler of the greatest nation that then existed in the world. The way up is down. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

The famine is upon the whole world. Jacob sends his sons down into Egypt for corn to keep from starving. Joseph recognizes them. Now is his chance to get even. An old caller is at his elbow. "Now, Joseph, here is your chance. Get even with these brothers of yours. Make them sweat. They have caused you a lot of trouble. If I were you, I'd get even."

It might seem to some that Joseph did so. But back of that rough exterior was a loving heart. He was wanting "a word from home." He wanted to hear from his father and younger brother. And it did not hurt those wicked brethren to repent a little. Under his straight preaching they saw their sins and said one to another, "We are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." A guilty conscience needs no accuser. Men know what the sin is that keeps God out of their lives. This sin had lain there unconfessed for years. Now they are brought face to face with it. What a humbling confession! They "bowed" to Joseph when they came the first time; they bowed the second time they came; they kept on bowing to him till the close of their lives (Gen. 50:18). But Joseph is ever the same warm-hearted brother, willing to forgive and pass over their sins against him. Where in all literature can we find a more touching or dramatic scene than Joseph making himself known to his brethren and forgiving their sin? "I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."

In the language of the great apostle to the Gentiles, "O the depth of the riches both of

the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Men may plan to destroy the influence of God's true children, and think they have accomplished their designs, when lo, their persecutions turn into blessings!

This sketch of Joseph would not be complete without some reference to the reunion of father and son. Joseph's brethren returned to Jacob, their father, "and told him saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive. I will go and see him before I die."

So Jacob came into Egypt with all he had. "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive."

Joseph had the great pleasure of maintaining his father for seventeen years, and the sad but sacred duty to lay him away in the cave of Machpelah, which is before Mamre in the land of Canaan, where rests the sacred dust of Abraham and Sarah his wife, Isaac and Rebekah his wife, and Leah, the first wife of Jacob.

Some years later Joseph called his brethren to him and said, "I die: and God will surely visit you, and bring you out of this land unto

the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." Four hundred and thirty years rest the bones of Joseph in Egypt, and then, according to his prophecy, they are carried up by the children of Israel and "buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph."

About thirty-two miles south of where Joseph's body sleeps, there rests the sacred dust of Rachel, his mother, near Bethlehem. And twelve miles further south is the famous cave of Machpelah, the tomb of his ancestors. What a family reunion there will be ere long over those Judean hills when the "Lord descends from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise!"

Listen, beloved! Friends may forsake us, circumstances may seem to be against us, trials may oppress us, poverty may overtake us, God may seem to have forgotten to be gracious; but if we are consciously all given up to Him, let us look up into His blessed face and trust Him evermore. Joseph came out of all his afflictions "more than conqueror." So will we if we steadfastly trust and obey.

*In my Father's blessed keeping  
I am happy, safe, and free;  
While His eye is on the sparrow  
I will not forgotten be."*

## The Bible

E. D. HINCHMAN

**T**HE Bible is the Word of God. This can be proved to any impartial judge, whether he be of "the faith" or not, and that by logical conclusions, such as would be generally accepted by scientific thought in any other field.

There is a God. Even the atheist will grant that there is a great "first cause," and most, if not all, will concede that that Cause is an intelligent one. "The heavens declare his glory and the firmament showeth his handywork. Day unto day uttereth speech and night unto night sheweth knowledge."

Everything in nature speaks of an intelligent God: the nice adjustment of the stellar system; the planets; the perfect arrangement of healthy plant and animal life; our own intelligence, betoken an intelligent Creator.

If an intelligent God, then a good God, for omnipotent intelligence cannot be touched by the sophistry of "necessary" sin, and must be good. Natural law, in its judgments upon sin, as revealed in the penalties it exacts is positive proof that this is true.

"The soul that sinneth it shall die," is not only written in the Bible, but all nature is placarded with this message. That righteousness exalteth not only a nation but individuals is ever before us.

That we cannot see the exactness of His justice or the plentitude of His mercy in nature, is because we cannot see the end, and further, that many of His judgments and providential mercies pass unrecognized.

Enough is clear to satisfy the candid mind, that God is — that God is good — that He has a purpose concerning us. It is inconceivable

that He will not reveal unto us as much of that purpose as shall be for our good.

Man is the most intelligent being of which we know, with aspirations often Godlike, and desires that reach out beyond the seeming of earthly possibility. Surely a righteous God could not mock us by leaving us in the dark as to our destiny, or as to what He would have us to do and be.

So as God is, and as He is good, and has surely left a revelation of Himself to the only earthly beings of which we know, that have the power or desire to aspire to eternal things, the next question is, What is that revelation?

Undoubtedly the Bible! Unquestionably God has left us a standard, else we are utterly at sea. Were there no revelation, every man would walk in the light of his own eyes and darkness would soon be dense.

God has left us a standard, that in its ideals and morals and ethics is far above that of any book of which we have any knowledge, and that standard is the Bible.

Go to Confucius with his negations; go to Zoroaster with his fragments of poetry, scattered remnants, no doubt, of the writings of one who more or less blindly reached out after God. Go to the Koran, with its flagrant plagiarism, or Hinduism, with its boasted philosophy. Go to the ends of the earth, and you will not find a thought higher than is contained in this Book, whose latest word is near two thousand years old. No book or philosophy comes within comparison of the sublimity and righteousness of its teaching.

As the Word of God, it is dependable. All Scripture is, and must necessarily be given of

God. If all of the Bible is not dependable, then we have no means of knowing what part is, and what part is not. Given an equal amount of intelligence, and all the facts before me, my conclusion is as good as that of the higher critic. The Bible is true! It is all true! It is true to nature, true to natural law, true to logic, true to our highest ideals. It is a sufficient defense in itself, when studied in the light of comparative science and cumulative evidence. *It is the Word of God.*

*Pasadena, Cal.*

## A Message to the Sinner

Written by NINA DEETER

*"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened" (Prov. 10:27).*

**S**IN adapts itself to the varied depraved appetites or propensities of man. To all its votaries it promises the pleasures of this life. "But the wages of sin is death." Death, physical and spiritual. Being deceptive in its promises and fatal in its results, so also is it in its influence on the mind. It blinds the eyes to good and spiritual things, hardens the heart, sears the conscience like a hot iron, perverts the judgment, and gives a wrong bias to the will. ~~In brief~~, it throws the pall of the grave over the whole man; for every sin has its physical consequences.

Every sin indulged in brings its reward in deterioration of the body. Therefore, "the years of the wicked shall be shortened." If you are allowing sinful passions to rule in your heart, you are yourself hastening your days to a close. For an example, consider the sin of anger, which is one of the most fierce and deadly passions that agitate the human breast. Let anger ascend the throne of your mind, and all other passions, affections and interests are trampled under foot. The one most near and dear is stabbed to the heart by cruel and angry words; a brother is stricken down in cold blood; a village is depopulated by the sword; and kingdoms, given over to wrath, become desolate and pass into oblivion.

There is a degree of madness connected with anger. An angry man is brutally insane. This is so wherever it is seen, whether we regard it in the conduct of Xerxes, who flogged the waves and cast fetters into the sea to bind it, because it broke his bridge of boats, or in its daily outbreaks around us.

Professor Edmund Gates, of Washington, has crystallized forty-two deadly poisons from the secretions of the human body when that person was in anger. He has also crystallized from the secretions of the human body when that person was in a state of happiness and peace, forty-two health-giving qualities, proving that anger is the worst thing you can have.

This is but one of the many forms of sin, any and all of which are sure and fatal in their results. Can you afford to deal with it longer? On a basis of longevity merely, it pays to live a clean life; to put away sin from the heart. "The fear of the Lord prolongeth days." Yes, you can *add days* to your life, or *subtract years* from it, according as you live it. The man who loves God, and fears to disobey Him, will live longer than the sinner; the pure man than the libertine; the honest man than the thief.

But this life is not all, — there is eternity to consider; and we point you to the "Lamb of God" who can blot out your sins and eradicate from your heart that "old man of sin," that eternal life may be yours. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

# MOTHER AND LITTLE ONES

## Edith's Sacrifice

By Minnie W. Parr

Half-past ten o'clock on Thursday morning, and Edith Griswold was placing the last little cake in the dainty and well-filled basket, humming merrily meanwhile, for this was the day her Sabbath school class had chosen for their sleigh ride to Pleasant Lake, where, after a dinner at a farmhouse, the afternoon was to be spent in skating, with another long drive home in the early evening. It was the very day Edith had been wishing for so long.

She was only sixteen, but there was not one in the little village of Oak Grove who did not love the sweet, bright face which fairly beamed with earnestness and showed so plainly her desire to do something great for the world.

"Edith!" just then called Richard, her brother, who was five years her senior and the alternate pride and tease of her young life, "come down!" And Edith ran downstairs.

Richard was standing in the hall, and with him were two young men. "These, Edith," he said, after the formal introductions were over, "are the fellows who helped me to have such a jolly time during my first few homesick weeks at college. They were in town today, and hunted me up."

"Oh, Richard, I am so glad!" Edith responded gayly, even though for an instant she realized that her day of pleasure must again be sacrificed; and soon the party was chatting away as only young people can, until at length Edith left the room, presently followed by Richard.

"I say, sis, that's too bad," he began. "I never thought about the sleigh ride until I saw you looking so dainty. I'll tell the boys about it, and take them to the hotel for dinner, and—"

"And let them think we are an ungrateful and inhospitable family," she interrupted gayly. "No, sir; your sister is too thankful to them for their kindness to you to treat them in that manner. You entertain them for a short time, and I will prove to them what a capable cook your sister is." And with a gay laugh she went upstairs again, this time to exchange her pretty, blue gown for a more common one.

"Oh, dear!" she murmured, as she entered the room. "It's just too bad! Something always happens to spoil my good times. Oh, if mamma was only here!" And she threw herself down on the bed to indulge in a little cry.

"Inasmuch as ye have done it . . . ye have done it unto me," went the words that came to her with such terrible force.

Poor, startled Edith! She gazed about for an instant, then laughed as she remembered the verge had been in her last Sabbath's lesson. She had so longed then for an opportunity to do something for His sake, to prove she was really trying to be a disciple; had thought of the coming week, with its many homely duties, and wished there was something she might do for Him. And now the opportunity was before her. Would He accept this day as given to Him?

These thoughts passed swiftly through her brain, and, kneeling just long enough to ask Him to bless the sacrifice, she ran downstairs again, her bright, merry self.

It was not until after four o'clock that the guests, accompanied by Richard, started for the depot, and Edith sat down before the fireplace to think for a minute.

Her day had been spoiled. Yet had it? For Edith admitted to herself she had never been quite so happy before.

She gazed after the jolly trio, and thought of Richard. He was not a Christian, and Edith had longed and prayed that he might be. "What a Christian he would make!" she thought, for, with his resolute will, she knew that he would do nothing by halves.

That evening as she started for prayer-meeting she entered the sitting room, where Richard was reading.

"Richard," she said, half fearfully, "I wish you would go with me."

"Who says I won't?" he remarked, rising at once.

"Oh! will you?" she cried, joyfully. But it was not until they were nearing the church

## The New Year and the Children

"Now, what is that noise?" said the glad New Year.

"Now what is that singular sound I hear,

As if all the paper in all the world

Were rattled and shaken and twisted and

twirled?"

"Oh, that!" said the jolly old Earth, "is the noise

Of all my children, both girls and boys,

A-turning over their leaves so new,

And all to do honor, New Year, to you!"

WHAT THE LEAVES SAID

"I won't steal Alice's sticks of candy;

I won't call Robert a jack-a-dandy;

I won't squeak my pencil on my slate;

I won't lie in bed every day and be late;

I won't make faces at Timothy Mack;

I won't make fun behind anyone's back."

Rustle and turn them, so and so!

The good shall come, and the bad shall go.

"I won't tear 'barn doors' in all my frocks;

I won't put my toes through all my socks;

I won't be greedy at dinner table—

At least, I think I won't, if I'm able!

I will not pinch or poke or tease;

I will not sputter nor cough nor sneeze;

I will not grumble nor fret nor scold,

And I will do exactly whatever I'm told."

Rustle and turn them, so and so!

The good shall come, and the bad shall go.

—Exchange.



that Richard said: "Edith, I heard last fall that you were converted, and I've watched you pretty closely since then; for you know I never believed in that sort of thing very much, but you've always stood the test, and today I considered the final test. For I said to myself, when I saw how bravely you sacrificed your pleasure for me: 'There is something about her that she didn't always have, and something in her religion that may help me. So, tonight, when the leader gives the invitation, I have decided to stand for Christ, too.'"

And Edith, with her eyes filled with tears, could only whisper, as she pressed his arm: "Oh, Richard, how glad I am!"—Pittsburgh Christian Advocate.

## The Great Opportunity

"But it is of no use," said a woman to her friend, who was endeavoring to infuse her with courage in a time of great need. "I have had exceptional opportunity, and I have wasted them all. I have had more than my share of privileges, yet I have made nothing of them. I can expect no more."

"My dear," answered the friend, to whom years had brought wisdom, "you still have the greatest opportunity of all before you."

"The greatest opportunity?" questioned the woman in amazement.

"Tomorrow morning when the sun rises you will have a new day to do what you will with. That is the opportunity that can come to you or to me. If this day were not already ended it would be your greatest opportunity without waiting for the morrow."

"Experience has taught you many things that will help to make the new day successful. None of the mistakes that marred the old days need blemish this new one; there will be mistakes, but at least they need not be the old ones."

"Think how wonderful such an opportunity is. Live just one day with that thought be-

fore you and see if it is not the most wonderful day that you ever experienced."

Whether or not the woman accepted this wise advice is unrecorded. What is of most interest to us is in that we each have before us this greatest opportunity.

What can we do with today to make it different from our past days? We instinctively think of some great and noble act that shall tower with monumental grandeur above our usual work-a-day experiences. But the homely duties crowd the hours and sap our strength and enthusiasm, and this day bids fair to be as ordinary and imperfect as all the past days.

But think. Today we can meet the world with a smile of courage. We can add dignity to our ordinary work by remembering that it is a part of the great plan.

Today we can strive a little harder to overcome our peculiar failing, and to have more patience with the shortcomings of our fellows.

We can find time today to speak a word of cheer to a faint heart; to write the letter we have neglected; to give a lift upward to a struggling neighbor.

Today we can pray more devoutly; trust more implicitly; love more truly. We can discover many blessings in our lives. We can always find someone more unfortunate than ourselves who needs our help.

Today will carry us one step nearer to the ideal which is secretly enthroned in every heart. Today is our best chance to straighten all accounts.

Nothing great or noble in these little things? But there is no time in our busy, crowded days for great endeavors, and these things do not require much time. Yet they make the day worth living for ourselves and those about us. Today is the accepted time.—Exchange.

## "Happy New Year"

"Happy New Year!"

"Happy New Year!" responded little Mary Ann, as she placed her basket of laundry on the sidewalk and looked up into the cheery face of the elderly lady who had greeted her and received a pleasant smile.

"Happy New Year," she said, a minute later, as Tim Graham ran by her.

"Humph," responded Tim, stopping quickly and turning around. "Aren't you putting on airs, Mary Ann?"

"They're not airs, Tim," said Mary Ann. "they're just things to pass along. Before I came out this morning, mother said, 'If you get anything good while you're out, just pass it along.' I got a real, pleasant 'Happy New Year' from the white-haired lady you just met, so I'm passing it along to you. It's your turn now."

"Mebbe," said Tim, as he turned away and pushed his bare hands deeper into his torn pockets. "But," he added to himself, "I wonder who'd care for my 'Happy New Year'! Guess I'll try it, though."

"Happy New Year!" he said, in a half-bashful way a minute afterward, as he met an officer of the law.

"Happy New Year!" responded the big policeman, cheerily. "It seems good to have a chap like you speak up so free and honest."

"Say, will you pass it along?" asked Tim, looking up into the face above him. "That's what Mary Ann said to me, sir."

"That's what I'll do, my boy, and be glad to. It's a good thing."

"Happy New Year, ma'am," he said, cheerily, as he approached an apple stand, behind which an apple woman stood shivering.

"Happy New Year!" said the apple woman, as Mrs. Murphy stopped to buy some apples.

"A 'Happy New Year,' is it you're giving me?" exclaimed Mrs. Murphy. "Sure if it's a happy new year to the folks of you a-shivering behind that apple stand, what might it be to me sick man at home who has a good fire and plenty of hot gruel? I'll take that home to him, and sure he'll stop fretting because he can't get out to work till next week."—Exchange.

# THE WORK AND THE WORKERS

## NEW DISTRICT

The General Superintendents have set off the State of Indiana as a separate District—the INDIANA District—and Rev. V. E. Harding, of Indianapolis, has been appointed District Superintendent.

## Announcements

A NEW NAZARENE—Rev. J. W. Stoke, well known especially to most all schools, has just united with the Nazarene church at Hutchinson, Kas. The church is to be congratulated.—C. A. IMHOFF.

TRANSLATED—The aged mother of our Nazarene pastor at Topeka, Rev. J. J. Ballinger, died at her home in North Carolina recently, in her eighty-second year, in great triumph of faith. Her last words were: "Praise the Lord." In the seraphic spirit of love and faith she passed away to be with her Lord forever in sweet peace. We extend our sympathy to our dear Brother Ballinger, and pray the comforting presence of the Spirit to be with him in this and in every hour.

NOTICE TO IOWA DISTRICT—Rev. A. J. Behner, having resigned his place on the District Missionary Board, also as treasurer of the District funds, Rev. T. F. Harrington, University Park, Iowa, has been chosen in his stead, to whom you will send all home and foreign missionary money; also General and District Superintendents' claims.—E. A. CLARK, *Dist. Supt.*

WILL TAKE WORK—A consecrated Nazarene preacher of ability can furnish satisfactory evidence as to divine calling and present experience in grace, has college education, and a cultivated baritone voice of good quality, experienced as evangelist and pastor, preaches holiness clean and straight as a definite second work, is willing to accept appointment in any District where souls are to be saved and the true gospel is needed. Address, Rev. S. G. HOUSE, 223 Clark Ave., St. Louis, Mo.

EVANGELISTIC—All pastors and others who may desire any help or service which I may be able to render, can address me 1339 West Thirty-eighth Place, Los Angeles, Cal.—T. S. MARSHBURN.

## District News

### NEW ENGLAND DISTRICT

PREACHERS' ASSOCIATION, MANCHESTER, N. H., FEBRUARY 22, 1915.

The regular meeting comes, at the request of the entertaining church, later in the month than usual. The pastors of the church, the Misses Jodry and Knight, desire a full representation of preachers at this meeting. They will gladly entertain over night all who can stay, and desire such to merely drop them a card signifying their intention.

This meeting will be of special interest, as the District Deaconess' Meeting, always full of inspiration, follows on the twenty-third. The program of the Preachers' Meeting will be similar to the following order:

- 10:30 a. m.—Altar service for preachers.
- 11:00 a. m.—Scripture lesson and comment by the chairman.
- 11:30 a. m.—Business.
- 12:30 p. m.—Dinner hour.
- 1:45 p. m.—Remaining business.
- 2:30 p. m.—Paper, Rev. Charles J. Washburn. Subject, "The Problem of the Small Church as Regards Evangelists."
- 3:00 p. m.—Discussion of paper.
- 5:30 p. m.—Supper hour.
- 7:00 p. m.—Praise service.
- 7:30 p. m.—Revival service.

Let all of the preachers remember that the maximum assessment will be only two dollars, whether the distance traveled be small or great. Let there be a strenuous effort to be on hand at this meeting. Trains leave Boston, north station, for Manchester, at 7:50, 9:00, and 9:30 a. m.; leave Lowell for Manchester, at 7:06, 8:37, and 9:41 a. m. The church at Manchester is on Manchester Street, not far from the Main Street Park.

C. P. LANPHER.

### DEACONESS MEETING

We were cordially welcomed at East Wareham, Mass., on January 26th, by Rev. G. G. Edwards and people. On the evening of the above date we had the privilege of accompanying Brother

Edwards, with others, to Oakdale, about two miles distant, where he holds mid-week evening meetings, as well as Sunday afternoons. We found the chapel at this place well filled. Brother Edwards turned this meeting over to the deaconesses. Sister Jennie Sleeper brought the Scripture message from John's Gospel, first chapter. This service was blessed of the Lord.

January 27th our regular Deaconess' Meeting was held in the East Wareham church. It was good to have with us some deaconesses who do not often have the privilege of attending these meetings, Sisters Draper, Shippie, and Bumpis. The paper brought to us by M. Alice Robinson, "David," brought blessing and profit, as both new and old things were brought forth from the life of David, by the paper and the several speakers. One backslider was reclaimed and much conviction was on the unsaved. I never attended a Deaconess Meeting where conviction was so manifest. The Lord of Hosts was with us. We were royally entertained by pastor and people. Brother Edwards has a beautiful church building and an appreciative people. They surely are taking heed to Paul's admonition, 1 Thes. 5:12, 13. Read it!

Our next meeting will be at Manchester, N. H., February 23d. Make an effort to go to this meeting. Trains leave north station at 7:50 a. m. The Preachers' Meeting will be held the day previous. This is out of the usual order by request of the Manchester church.

CORA M. HUDSON, *Secretary.*

Cliftondale.

### DAKOTAS-MONTANA DISTRICT

Since our District Assembly, held at Surrey, we have been in the field constantly, and the Lord has blessed our labors with revivals.

We just closed a twenty-four days' meeting with our church at Mount Vernon, S. D., which we organized a year ago in October. Brother John Nolt is pastor. He built a fine little church. It is a country church, located in a very rich community of a good class of people. Brother Nolt and his people have worked hard to get this building.

The church called B. F. Lehman, of Indiana, and the writer, to hold this meeting. It was a hard pull; so much prejudice against us because we preached the second blessing. But the Lord took hold, and some entered into salvation. Others were made to see there was something in holiness, and came and confessed, saying, "We are going to come and bring our children to Sunday school. The last Sunday, January 24th, we dedicated the first Pentecostal Church of the Nazarene in South Dakota, free of debt. We raised in cash and subscription \$1,100. It was a surprise to all to see how the Lord came and touched the hearts of the people in giving. I brought the message for the hour, the text being 1 Chron. 7:1. The Lord was in our midst.

We are now at Farwell, S. D., in a meeting with a few holiness folks. The weather is very severe up here, snow and very cold, and quite difficult for the people to come out. Our next meeting is at Durand, Wis., to commence February 14th, so we are kept busy from one meeting to the other.

The church at Surrey had their revival, with Brother Bates, of Texas, as their evangelist, which was reported to me as a good meeting. Brother C. H. Clymer is their pastor, and a good one. He had the ground well prepared for the coming of Brother Bates. At this writing Brother Clymer is in a meeting at Heard, N. D., and reports victory.

Sawyer has had their revival and the Lord blessed them. Brother Bates was their evangelist here also. Brother Ponds is pastor. He has been engaged in some revivals; one at Logan, N. D., the other at Center, N. D.

The Minot work is coming along fine. Brother Bates held a meeting there. Sister Florence Bowman is pastor. The church thinks much of her.

The work in Montana is opening up in different places. Homestead, Mont., is without a pastor. Brother O. K. Jensen has gone to Poplar, Mont. They write me to secure them a pastor. A young man at Chinook, Mont., writes me he is in a good revival this winter, and the Lord is blessing him good, and they are looking forward to a Nazarene church this coming summer. His name is Frank B. Jansen, of Esccondido, Cal.

Our pastor, Brother Jacob Luchinger, of Nashua, Mont., and his wife have been sick about all

## IMPORTANT NOTICE

Many of our churches have made no remittance for our General Superintendents' Fund, and the fund is now entirely exhausted and we must have assistance from the churches, as the General Superintendents are now beginning to plan for their spring assemblies and it requires money to pay traveling expenses. No doubt many of the pastors have overlooked the matter, but we trust that with this reminder they will make some arrangement to send in a remittance at once. If you can not send all that you desire at this time, kindly make a small remittance, as that will assist if all do their best. This is very urgent, and we trust the response will be very prompt where possible.

The Lord continues to bless in our labors, and we look to Him for continued victory.

Make all remittances to E. G. ANDERSON, Treasurer, Olivet, Ill., Vermilion County.

winter, but he reports to me victory, and the Lord is blessing his soul. Brother Prince, of Velva, also reports that he is sick, and that the doctor says he shall not preach any for a year. Quite a cross for Brother Prince to keep still for one year! Pray for these brethren.

Brother NORTON of Vashook, N. D., is building a new church. They have it coming along well, and I understand he is holding a revival meeting in it.

Norma, N. D., has been supplied by Rev. J. O. Young. He reports victory. The Lord bless Brother Young on coming to us, and may the people of Norma and Pleasant View stand together and hold up his hands.

Fergus Falls is to be supplied by Brother Irwin, of Sawyer, to take Brother Martin's place. This church is very poor, and only a small class, but they are ready to do all in their power to keep things going. Brother Irwin is willing to go and sacrifice himself to make it go. They have rented a hall in the center of the city, and will hold their meeting in it.

Let us push out and take more territory. Our God is with us. Hold meetings in every place we can get in; sow the country down with holiness seed, and in after days and months and years it will spring up and bring forth fruit in the Lord's kingdom.

LYMAN BROUGH, *Dist. Supt.*

### IOWA DISTRICT

We are glad to report victory on the Iowa District. The devil is fighting hard, but our God is helping all along the line, and we are encouraged to press forward.

Pastor Morgan, of the Chariton and Mason churches, has just closed a very successful revival at Chariton, in which over fifty seekers bowed at the altar and twenty-four were taken into the church. Brother Morgan is now in a revival at the Mason church, from which we hear good reports. The entire community is stirred, and several are praying through to victory.

Pastor J. M. Wines, of Marshalltown, has just closed a great revival at that place, with Rev. J. W. Short and wife, of Dayton, Ohio, as evangelists. Some of the older members of the church report it as the best revival ever held in connection with our work there.

The District Superintendent has just held a meeting at Montrose, a new point for our work. At the end of two weeks he organized a church with sixteen members, mostly heads of families, and all good, solid people. There will be others to follow as soon as they have an opportunity to see what the movement is. They immediately took steps to secure a place of worship, and requested the District Superintendent to send them a pastor.

We are in meetings at present with Rev. B. D. Sutton, at Cedar Rapids. The pastor had been in meetings three weeks, and we came on last Saturday. Though the weather was inclement the congregations were good on the Sabbath, with seekers at the altar. There is victory in the air at this place, and Pastor Sutton and the faithful saints are very much encouraged over their prospects.

We go from here to open the battle with Rev. W. J. Fear and the saints at Botna. Let there be much waiting on the Lord in prevailing prayer for victory all along the line.

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

## INDIANA DISTRICT

We were called to Anderson, Ind., to assist one of our men, Rev. J. A. Williams, who has been serving as pastor for some time in a Congregational church. Brother Williams had conducted the meeting for nearly two weeks before our coming. We spent two weeks with him, returning home on the Sabbaths to fill our own pulpit. During the meeting about one hundred and fifty were at the altar seeking the Lord. The last week we organized them into the Pentecostal Church of the Nazarene. Forty-six came in as charter members, most of them heads of families. Some subscriptions were taken at once for the HERALD OF HOLINESS, and twenty copies of THE OTHER SHEEP were ordered. Several other places are open to us for our work in Indiana.

U. E. HARDING, *Dist. Supt.*

## KANSAS DISTRICT

The prayer of faith, offered by several of my dear brothers and sisters, and by Brother J. B. Mickey in particular, has just been instrumental in raising me up from a bed of severe sickness. I had been down about a week, unable to retain nourishment and suffering severely. Praise the name of the Lord our Savior, Sanctifier, and Healer.

H. M. CHAMBERS, *Dist. Supt.*

## SAN ANTONIO DISTRICT

The Fifth Sunday Preachers' Convention of the San Antonio District met at San Antonio, Texas. The District was well represented considering the close times and the bad weather this part of the state has been experiencing since the Assembly. Dist. Supt. William E. Fisher opened the convention Thursday evening with a masterly message on holiness. As the preachers came in from all parts of the District with shining faces and clear, ringing testimonies, our hearts were made to rejoice as waves of glory swept over the congregation from time to time.

Despite the hard times they were rejoicing over battles fought and victories won through the blood of Jesus and power of the Holy Ghost. The sermons were delivered with power, God setting His seal on the work by giving us souls in the fountain almost every service. Fifteen were either saved or sanctified, with five additions to the local church. One special feature of the convention was a lecture given by Rev. Will O. Jones, of Columbus, Ohio, the Welch evangelist, subject, "The Great Revival in Wales." Our hearts were stirred as he showed the simplicity of God's dealings in this great revival.

The papers read and discussed were very interesting and instructive.

The entertainment was fine. They have some choice saints in San Antonio.

Our next convention will meet at Austin, Texas, May 27th to 30th.

Mrs. BESSIE WILLIAMS, *Reporter.*

## PITTSBURGH DISTRICT

Our meeting at Bentonville, Ohio, was in full blast when we had to leave to fill other dates. However, wife stayed with them a few days after we left, and pushed the battle. Good crowds, deep conviction, and seekers every night was the order of the meeting. On Friday night the pastor asked for an offering to meet the budget of \$91. In a few minutes they had given \$69.80 of the amount, leaving \$21.20 to be raised. We expect this little church to report paid up in full at the Assembly. It seems easy to get money when the people are blessed. So I advise all pastors to get their people blessed good when they want a good big offering.

Our new pastor, Eugene Riffel, is well liked by both the church and outsiders. He is a product of this little church of the hill country. They have called him for another year, and he has accepted. It seemed that we were entering into one great revival at Bentonville. Our churches must have revivals or die. We may almost have to die ourselves to bring them, but we must have them at any cost.

Our next stop was at Manchester, Ohio. We found the Ohio river out of its banks, and people moving out of the low parts of the town. Our crowds were small on account of this. We had some seekers. We have a good mission work here, which will make a church in the future. They intend to call Eugene Riffel to pastor this mission. It is only five miles from Bentonville.

Owing to several members of the District Board of Examiners removing from our District and resigning, our District Superintendent has appointed the following persons to fill the vacancies: Rev. James M. Davidson, Rev. R. L. Whisler, Rev. J. W. Short. The Board as it now stands:

## THE CAMPAIGN IS ON!

## PITTSBURGH DISTRICT TO THE FRONT

*Notice to the Pittsburgh District:* Knowing the important place our church paper holds in our work, and in order to show it the honor which is rightfully due it, I suggest that we, as the Pittsburgh District, set apart one week, March 7th to 14th, for a special campaign to get subscribers to the HERALD OF HOLINESS; not only among our own people, but our own people work to get outsiders to take it. I would suggest that each pastor speak as to the place the paper holds in our work of the spread of holiness, on March 7th. Then everybody be a committee of one to get as many subscribers as they can. Then, on March 14th, let all turn in to the pastors the subscriptions they have taken, and let him send them to the HERALD OF HOLINESS office.

*I am your servant for the spread of holiness,*

N. B. HERBELL, *Dist. Supt.*

Theology—Rev. R. L. Whisler.

Bible—Rev. H. W. Welsh.

Church History—Rev. Will Hafer.

Essentials of American History; Making a Sermon; Argumentation; Philosophy of the Plan of Salvation—Rev. James W. Short.

Church Manual; Practical English; All About the Bible; Psychology—Rev. James M. Davidson.

H. W. WELSH, *Secretary.*

## EASTERN AND NEW ENGLAND NOTES

The Grand View mid-winter convention, held at Lynn Pentecostal-Nazarene church, was blessed of the Lord spiritually and financially.

As can be expected, the rum devil and the Unitarian devil are tremendously stirred in New York and Boston, for fear that Billy Sunday is coming to these cities for revival meetings.

The devil's crowd got President Eliot, of Boston, to go to Philadelphia to hold meetings for the Unitarians, in order to offset Billy Sunday's work for God in that great city, where already about a million people have listened to this man of God preach. One might as well try to stop the Niagara Falls as to stop this great John the Baptist.

Pastor McNeil, of the Pentecostal-Nazarene church, of Derry, N. H., is one of our self-sacrificing men, and needs about \$200 to help him out in the next month in establishing holiness in that place. Could not fifty holiness folks send him \$5 at once, or drop him a line to send him later when convenient?

A so-called holiness preacher, who never builds up his church, but always leaves his churches worse than when he found them, has either missed his calling, or backslid from God, if not both.

New England holiness movement is still feeling the loss of that holiness warrior, Dr. J. C. Briggs, of Boston, Mass., who recently went to glory. On whom shall his mantle fall?

The writer again enjoyed the hospitality of Brother and Sister Hoople's home while on a flying trip in Brooklyn, N. Y. We were glad to meet many of the old Brooklyn friends once more, with whom we enjoyed blessed fellowship when pastor in that city.

The writer is glad to learn that the New England District Board of the Pentecostal-Nazarene Church, as well as the District Superintendent, are in favor of reorganizing Wesleyan Pentecostal church, of Providence, R. I., as a Pentecostal Church of the Nazarene, and hope that such will be consummated in the near future.

Rev. Martha Curry spent another blessed Sabbath recently with the writer's church and people, and helped with her prayers and faith and words. Sister Curry went from here to Maine to do evangelistic work.

At this writing the National Association is holding a holiness convention at Sayre, Penn., with Doctor Fowler in the lead. Rev. C. W. Ruth and Rev. J. W. Warner are assisting.

Evangelist Hammel, of Delanco, N. J., is being used of God up and down the states of Pennsylvania and New Jersey. He has charge of holiness conventions in the winter time, as well as being in charge of various campmeetings in the summer.

The Lord gave us a gracious campmeeting at Portsmouth last summer, both spiritually and financially, in the absence of the founder and president, Rev. Seth C. Rees, who has been the God-honored leader there for about a quarter of a century. As next summer will be the twenty-fifth anniversary, it is hoped that Brother Rees will again be in charge to lead the hosts on to victory.

Evangelist Miller and wife, of Lowville, N. Y., are singing and preaching the gospel, and endeavoring to get people saved and sanctified to God, and will be glad to respond to calls for extra meetings.

Sister Martin, deaconess from our Lowell church, is helping to work for God at Philadelphia. Her labors are not in vain.

The writer had the privilege of making a flying trip to Philadelphia and Reading, Pa., where two holiness conventions were held. While at these places he had the privilege of delivering messages on full salvation and seeing precious souls saved and sanctified to God.

All the friends of Pastor Borders, of Malden, Mass., will be glad to know that he is improving, after his long illness.

Let the saints pray that God may bless the labors of Evangelists L. M. Fogg and Isaac Hanson while they labor in extra meetings at the Pentecostal-Nazarene church, at Manchester, N. H. Our brethren will be there the last of February.

Sister Curry is now holding extra meetings in Fall River, Mass. Let the readers pray that God will give her a harvest of souls in that needy city. After our sister gets through with this field, she will go to Pennsylvania, where she will be engaged for a few months and expects to return to New England next spring.

The Grand View Park Campmeeting Association is to be congratulated in paying the last dollar of their indebtedness on the Bevier note. Great credit is due to Pastor Shurman, the secretary, for his faithful and laborious labors to this end.

Many of the friends of Mrs. Emma Bevier, widow of the late Charles Bevier, will be interested to learn of her recent marriage to Mr. John Nimmo. Her home for the present is 87 Mercer St., Jersey City, N. J.

The rum devil, the gambling devil, the Unitarian devil, the society devil, and many other devils are getting hot shots from Billy Sunday's campaign in Philadelphia. In this the scripture is fulfilled that "one shall chase a thousand and two shall put ten thousand to flight."

We understand that an effort will be made at the next General Assembly to drop off the name "Pentecostal" from the Pentecostal Church of the Nazarene. While we shall be sorry to have this change made, we shall "agree to disagree," as Doctor Walker says, "in an agreeable manner."

"KEEP ON BELIEVING."

## General Church News

## LOS ANGELES, CAL.

## FIRST CHURCH

Rain interfered with the revival meetings the past week, but it did not interfere with the revival spirit and results. The tide of prayer is increasing, and yesterday (Sunday, January 31) was a high day in Zion. The congregations were large. Rev. C. E. Roberts preached morning and evening, and Mrs. Roberts preached a characteristic sermon in the afternoon. She handles things without gloves. There were more than forty at the altar during the day, and the meeting ran until nearly midnight. We go on another week, and are anticipating a wonderful time of victory.—C. E. CORNELL

## CHILDRESS, TEXAS

We got moved to our new field before Christmas. We are having an old-time revival, which began the 23d of January. Conviction is upon the people. Brother T. M. Cornelius and P. R. Jarrell are the evangelists. One already has gotten saved.—BRUCE WALKER, *Pastor.*

## INDIANAPOLIS, IND.

The new year started off well with us in our work in Indianapolis. We began with a watch-night meeting, and were fortunate in having Brother C. W. Ruth with us, who preached a very helpful sermon. On the first Sunday we had an all-day service, with the sacrament of the Lord's Supper in the afternoon. Many people partook, and the Spirit of the Lord was upon His people in a marvelous way during this service. There have been seekers at the altar every Sunday in the year, and at most every service. The pastor has taken in some new members, which brings our membership up to about two hundred and fifty-eight. The Lord has been blessing us along different departments of work. Our young people's meetings are well attended, and much interest is manifested. Our Young People's Society has taken up the support of a student in Japan, which is proving a great blessing to our young people, and will, we feel sure, help them to launch out along missionary lines. We, as a church, have started in to push the missionary work harder than ever before. We are delighted with our slogan, "\$50,000

for missions," and will do all we can to make it a reality. We are also expecting this to be a great year in soul-saving in Indianapolis, for we feel there are great opportunities before His people in this city.—STELLA NEWHOUSE, Deaconess.

**OIL CITY, LA.**

I stopped off here a week ago, and found Rev. J. W. Land had started a meeting the night before. I joined him. We canvased the oil field and found we could organize a Nazarene church, so Sunday night, the fifth Sunday in January, we organized, and now have twenty-one members. They were fortunate in getting Dr. W. B. Pinson as pastor. He is pastor also at Texarkana. He is a strong preacher, and a good pastor. My next stop will be at Marthaville, La., where I will open up next Sunday. Thank God for a holiness church. Last November I went to my first Nazarene Assembly. God was there. I have been a Methodist preacher for thirty years; was ordained traveling elder at Monroe, La., in December, 1890. I was preaching holiness as a young preacher. I hardly knew what was best to do, on account of the bitter fight in my dear old church on holiness. I have watched the papers. The Methodist and holiness papers I have read closely for years. I saw my comrades, one by one, choose the narrow way and unite with the lowly Nazarenes. I counted the cost over and over, finally deciding to cut every shore line and swing out into God's holy cause, where I could find freedom and fellowship. Thank God that I did. I went to Shreveport, La., and put my membership in with my old-time friend and conference chum, Rev. J. S. Sanders. We were in the Louisiana conference together in 1890-'91. I put in my letter with him and his good church at Shreveport, November 8, 1914, and preached for them that night, went on to the Assembly at Jonesboro, November 11th to 15th. The first meeting I held was at Fort Jessup, La., where we organized a Church of the Nazarene with nineteen members. November 24, 1914. Then I had to go back home and stay a while. I stopped off at King, Ark., and preached on the fourth Sunday, in the Nazarene church. I feel that I am called as missionary evangelist to Louisiana. Brethren of Louisiana, pray for me, and if you want help let me know. I am at your service. I am praying for five hundred souls this year.—J. H. CALLAWAY.

**NEW PHILADELPHIA, OHIO**

The protracted meetings continue, with seekers at the altar at most every service. A policeman is seeking the Lord since his wife has been saved and sanctified. We are having a conflict; but then, there is no victory without it. Don't forget Brother Bud Robinson will be with us from February 25th to March 7th, with Brother Rineberger to lead the hosts in song. Pray for this place, and plan to come.—H. H. LEE, Pastor.

**COLORADO SPRINGS, COLO.**

The church is moving forward, and is preparing the way, by prayer, for what we believe to be a great awakening in Colorado Springs. Zion has been and is travelling for the birth of souls, and Jesus says she shall bring forth. Already the clouds are beginning to gather, and there is the sound of abundance of rain. By faith we see the victory ahead. One soul has been gloriously saved and sanctified, and feels a definite call to the work. Another sanctified, and others are seeking with a determination to go through. Seven joined the ranks of our army at the Sunday service. Truly we can say there is a sweet peace and harmony in the church. We have cottage prayermeetings every Tuesday night, and the interest and attendance is increasing. There is an increase in the midweek prayermeeting. The Sunday school is growing. We are gaining higher ground all along the way, under the care of our dear pastor, R. J. Plumb, and his beloved wife. Brother Plumb is a man after God's own heart, definite and clear in declaring the whole counsel of God. He is meek and lowly of spirit, yet firm and steady, and true to the souls with whom he has to deal. Would be glad for a visit to our church from any one passing through our city. Church is located on corner of Pine and Bijou Streets. Take Spruce Street car, get off at Bijou, go two blocks east. Only three blocks from D. & R. G. depot.—ARTHUR AND DELLA BOROUCOURT.

**MANSFIELD, ILL.**

The revival spirit is still upon us, and souls are finding God. An old soldier of the 60's was recently saved, and Sunday night he and a young man were sanctified. Two new members have joined the church. The prayermeetings are seasons of refreshing, and the work is progressing nicely along all lines.—MARTHA HOWE.

**CASH REPORT GENERAL MISSIONARY BOARD PENTECOSTAL CHURCH OF THE NAZARENE**

October 1, 1914, to February 1, 1915

E. G. ANDERSON, Treasurer  
Olivet, Illinois

Receipts	
<b>DISTRICTS—</b>	
Alabama	\$ 2.88
Alberta	35.20
Arkansas	4.40
Chicago Central	400.05
Colorado	42.00
Dakota	150.65
Dallas	103.91
El Paso Mission	44.75
Hamlin	132.74
Idaho	19.94
Iowa	12.00
Kansas	343.35
Kentucky	52.26
Louisiana	68.76
Mississippi	.38
Missouri	30.08
Nebraska	61.73
New England	604.91
New Mexico	18.01
New York	433.52
Northwest	447.00
Eastern Oklahoma	80.00
Western Oklahoma	187.77
Pittsburgh	266.00
San Antonio	59.03
San Francisco	174.48
Southeast	38.83
Southern California	865.00
Tennessee	58.60
Washington-Philadelphia	103.38
Wisconsin	6.69
	<b>\$4,837.28</b>

GENERAL FUND—	
Transfer special Japan Fund	\$159.00
Passage money unused (India)	600.00
Individual remittances	2.25
Interest from bank	18.70
Cook & Son, refund on ticket	24.20
J. D. Monroe missionary fund	268.62
	<b>\$1,072.77</b>

Receipts	
<b>SPECIAL AND TRUST FUNDS—</b>	
Africa	\$ 90.00
Brava	1.00
China	10.00
Giro work	270.00
Hallelujah Village	707.22
Hope School	852.13
Western India	269.56
Japan	192.05
Mexico	3.00
J. D. Monroe estate	80.00
Cora G. Salder	17.00
	<b>\$2,435.80</b>

Disbursements	
<b>GENERAL FUND—</b>	
Reynolds' round-the-world tour	\$111.85
Administration	771.50
Africa	982.00
Brava	100.00
Canada	100.00
China	560.10
Contingent Fund	406.51
Incidental Fund	131.04
Eastern India	986.16
Western India	1,475.00
Japan	1,318.50
Mexico, D. F.	240.00
Northern Mexico	549.00
C. J. Kinne, "Other Sheep"	72.50
Special Fund, overdraft	64.30
E. G. Eaton (passage)	70.00
	<b>\$8,007.70</b>

SPECIAL AND TRUST FUNDS—	
Africa	\$ 31.00
Brava	1.00
Hallelujah Village	398.99
Hope School	694.33
Western India	118.64
Japan	60.50
Cora G. Salder	12.00
Edmonson Fund (Japan)	159.00
J. D. Monroe estate	268.62
	<b>\$1,716.58</b>

**GENDA SPRINGS, KAS.**

Our meeting at Genda Springs, Kas., came to a happy conclusion Sunday night, with an altar full of seekers. About sixty people bowed at the altar, and some prayed through in their homes. Some who had formerly been opposed to sanctification repented, sought, and obtained the blessing. We go to Caldwell, Kas., next, February 7th to 28th.—T. F. MAITLAND, Winfield, Kas.

**BURNS, ORE.**

Evangelist J. B. McBride, of Pasadena, was with us for a three weeks' revival the last of December and first part of January. While we had the Christmas season, with its many attractions and inducements, we had victory and praise in our camp. Brother McBride is a man of God and filled with the power and fire, and God blesses him and makes him a blessing to the church where he serves. His sermons and Bible readings are an inspiration to any church. He plows deep, and cuts clear in exposing sin and preaching the Word. We count Brother McBride second to none in sweetness of spirit and soundness of gospel ring, and marked humility under God, with a message that strikes

fire and brings the glory down. Eighteen were added to the church membership as a result of the meeting, and nearly that many more were either converted or sanctified, or both. Our Sunday school is thriving, and our church has supplied the poor and needy systematically this winter. We are just now opening a reading and rest room in the church, for men in a town where the only other place a man can wash and rest and read is a saloon or pool room. God is blessing us and the glory is on each service. Sister Sadie M. Lewis has served us as pastor for six months, during which time she was away on a two month's vacation. Her labor among us was earnest, and she is surely a handmaid of God, whom he blesses and uses to His glory. She has a good hold on heaven, and we believe she should be used of God in the evangelistic field to a great advantage, and the salvation of many souls.—D. E. STANDARD.

**BLACKWELL, OKLA.**

The Lord is with us in the battle at this place and giving victory. Over thirty have professed to be justified or sanctified, and many grievances settled up. Five have united with the church. Rev. Eystes, a sanctified Bishop of the River Brethren, was with us from Friday night till over Sunday, and was greatly used of the Lord. Sunday was a Pentecostal time. The glory of God filled the place, and many of the saints gave expression to the glory within. It was refreshing to all who were in a condition to enjoy it. The meeting will continue this week.—E. V. POTTER, Pastor.

**FROM EVANGELIST WALTER MONCURE JENNINGS**

I became a subscriber to your valuable paper last August. I am delighted with it. Your strong editorials on holiness are most excellent. When God sanctified me He called me into the field of evangelism. I am now holding a meeting with the Wesleyan Methodist church in Dixonville, Pa. God has been blessing my ministry. Last week we began a meeting at Millville, in a mission four miles from here, and my wife is continuing the meeting this week. Twenty-eight have found peace and pardon. I began here on Monday night, and we are looking for a great meeting. I ask the prayers of all the saints on my ministry. I am ready to accept calls wherever the Lord may lead. My eastern address is St. Clair, Pa.

**ALLENSVILLE, OHIO**

Our meeting closed at The Plains, Ohio, a week ago. About twenty-five prayed through. Eleven claimed sanctification. Most all of the converts were people ranging in age from twenty to forty; one was seventy years old. Work is very hard to get in Hocking Valley. Shops and mines are idle and money scarce, so we can't do some things we would like to do. I go this week to Madison County, Ohio, near Plain City; then to Logan, Ohio.—GEORGE APPLEMAN.

**ROGERS, ARK.**

We have been engaged in the fight here for ten days. On arriving I found the church discouraged and almost ready to give up, although there were some who said that victory must come, and they fought like soldiers indeed. I was called here by Rev. C. A. Rogers, a Church of God man. Truly he is a man of God, and knows his place. We closed last night with victory. Only one prayed through at the altar, but we have reasons to believe that several were reclaimed in their homes. The people here do not know anything of the Nazarene work, but some are inquiring of it with interest. My Christmas meeting with the Hill, Okla., church was crowned with success. Several things came to pass in that meeting worthy of notice. Two of the very best girls in the country got sanctified and joined the Nazarene church, who are a great help to the work there. Our work at Mansfield and Hartford is getting along fine. We contemplate building at Hartford this winter.—F. R. MORGAN.

**ESBON, KAS.**

We reached here Saturday night and began a three or four weeks' meeting on Sunday, with Doctor Meredith, pastor of the Methodist Episcopal church. We are somewhat handicapped at this writing by a blizzard, which we hope will be of short duration. We have the smile of God and the approval of a good conscience, and that is a good start toward victory. The pastor and wife are godly people, and desirous of a genuine revival. Remember us in prayer. Our rest at home for five weeks was much needed and enjoyed. During that time we assisted Evangelist J. B. Kendall, at Grace Methodist Episcopal church, in a gracious meeting. Pastor Moore and wife are sanctified souls, and are much encouraged over the results

of the revival. More than one hundred persons wept their way through to pardon and holiness at the altar, and in their homes. Several whole families were converted. More than a score joined the church. Brother Bud Robinson began special meetings at the Nazarene church, on January 28th, and we had the privilege of hearing him once—the first time in our life—before leaving for the Kansas meeting. Bud is God's man.—ARTHUR INGLER.

#### ONTARIO, CAL.

We have just closed one of the greatest meetings ever held in Ontario. Rev. and Mrs. C. E. Roberts and Miss Taylor were the evangelists. They were with us twenty-six days, and I believe should have stayed as many more. Some of the hardest cases in the city got gloriously saved, and every one of them is standing true. The days of miracles are not over. With two other holiness revival meetings going on in the city at the same time, we had good attendance at each service. Many times the church was crowded to the doors. There were more than one hundred at the altar during the meeting. Ontario is a much better city in every way: less rum-drinking, rum-selling, less gambling, less Sabbath desecration, more church going than ever before. There is not a Sunday service but what we have from twenty-five to fifty young men from the street. These are great days for Ontario. Last Sabbath was a blessed day. Professors Fallis and Kraig, with a number of students, including the ladies quartet, from our University at Pasadena, were with us in three great services. Sister Lola Blessing preached in the morning at 11 o'clock to a full house, with unction and power. The afternoon service at 2:30 was a missionary service. At the close a large number of young people came forward and dedicated themselves to God. Some got sanctified. There was another fine service at 7:30 p. m., when Professor Fallis preached.—C. W. GRIFFIN.

#### BOSTON, MASS.

I had a week lately at the Everett, Mass., church. God blessed the saints, and souls were saved and sanctified. We expect to commence a meeting with Brother De Long, at West Somerville, February 7.—JOHN F. GINSON.

#### GARFIELD, WASH.

Some few weeks ago a brother seventy-five years of age, who had lived in the Methodist Episcopal church forty years, sought holiness of heart, and obtained it. God wonderfully delivered him from the tobacco habit, after he had used it for fifty years. He united with the Nazarene church, and has been shouting the victory ever since. He was brought to see his need of cleansing through the prayers of his two daughters, Sisters Bingham and Prophet. Brother Goss was led of the Spirit to go out in the byways and seek the lost. He soon found hungry hearts at Mount Hope, Wash. The Holy Ghost was present, and God honored the word, about twenty-five souls getting to God, most of whom were sanctified wholly. He reports that the sound of victory as it comes from hearts which were filled with divine love, carried conviction to all, and the sentiment is "we must have a Nazarene church and preacher of holiness."—C. W. FOWLER.

#### DANBURY, CONN.

Will the friends of this work in New England, New York, and other Districts, please notice: By very unusual sacrifice and suffering, Sister L. Henderson and her faithful little band have prayed and paid through the awful prejudice and persistent opposition to our work in this city. Those who know the work will look up and praise God when they know that Danbury is about to have a church building, and expects to have it ready for the District Assembly, which they are heroically undertaking to entertain. Just now their progress is retarded by the lack of a few hundred dollars, and money they must have. Therefore, friends and fellow workers, you will heed this most urgent request and send an offering, as large as possible, that we might have, at once, the small sum of \$500 to put this work on the go for God and holiness. This little band has always heartily responded to such requests, and now is the time for the "bread to return." Let us bear and share one another's burdens and so fulfill our law. Send money to Mrs. L. Henderson, 55 Jefferson Ave., Danbury, Conn.—E. J. MARVIN, Dist. Supt.

#### DENNISPORT, MASS.

I was with our Dennisport, Mass., church last Friday for an all-day meeting. This being the church I served for five years previous to coming to New Bedford, it gave me great pleasure to be with them. We had a glorious time of salvation. There were present over fifty at the afternoon service, and

## Peniel University

The Lord is with His people at Peniel. For some time prayers have been going up every day for the salvation of souls in this place. Sunday night the service was in charge of Professor Bugh. He used for a text Ps. 119:59-60, "I thought on my ways and turned my feet unto thy testimonies. . . I made haste and delayed not to keep thy commandments." Professor Bugh preached under the anointing of the Holy Spirit. He closed with an earnest appeal to the people to stop and think on the welfare of their immortal souls. In response to the altar call some twelve or fifteen came forward for either pardon or purity. Quite a number more came and gave their hands, and requested prayers. A number of the seekers swept through to victory. Three of the girls, from the girls' dormitory, who came home without victory, requested prayer after reaching their rooms, that they might get right with the Lord before retiring. A few of us knelt in one of the upper rooms, and in a short time conditions were met and each one had the victory.

The Sunday morning service was conducted by Rev. B. F. Neely, who preached from Matt. 8:11, "I say unto you that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." The presence of God was manifest throughout the service.

Doctor Morrison will be here from the 12th to the 21st, and we are expecting to see a mighty tide of salvation sweep over our community.

As last Sunday's Sunday school lesson was on the subject of temperance, a suitable program was prepared by the teachers and students. Among the interesting papers read was "The Progress of Prohibition in America," by I. W. Young, preceptor of the boys' dormitory; "Prohibition in Russia," by Starr McEachern; "To Whom is given the Laurel," by Gussie Carter. The closing song sung by thirty-seven Loyal Temperance League members was especially good. The people of Peniel believe in prohibition, pray for prohibition, and vote for prohibition.

Professor Sanford's Sunday school class gave him a happy surprise last Monday afternoon by being assembled in the parlor of his home on his return from Greenville, and informing him that it was his thirty-seventh birthday. A good supper was all ready waiting in the dining room, and a pleasant time is reported by all. Professor Sanford's ability as a Sunday school teacher is much spoken of and appreciated by his class.

Miss Jalia Payne, our returned missionary from Mexico, has been teaching the Spanish class in the College this winter. From some unknown cause she lost her voice a few weeks ago, and was unable to speak audibly. Last Thursday a few of the saints assembled at the dormitory, and as she met the conditions laid down in James 5:14-15, was wonderfully healed.

One of our students, W. A. Huffman, has recently been confined to his room on account of a badly sprained ankle, but is now able to go about on crutches.

Among our new students who have just entered are Miss May Scofield, who was here a part of last year; Miss Emily Pos, of Galveston, and Mr. Fain, of Mineral Wells. Mrs. W. T. BATCHELOR.

about one hundred in the evening. They came from all around the adjoining towns, and the glory and power came down, as of old. There was one seeker for pardon in the night services. The saints were refreshed and much encouraged to press the battle for God in the coming days. This was a rebuke to the unbelief of many, who thought no one would come to a week-day meeting. Our God is on the throne, and we have only to trust and obey to see His glory.—F. W. DOMINA.

#### DALLAS, TEXAS

We are in business for our King at 125 South Lancaster Ave. If any of the King's children come our way, please pay us a visit; you will certainly receive a hearty welcome. Our church is on the upgrade. We feel that the Lord must have chosen our present pastor. Our Sunday

school is growing steadily, and is very helpful and inspiring. We have had about six conversions and eight new members since Christmas. Quite a number of our children have been converted and joined the church. We have organized a Junior League for the children, which we hope will be a great help to them spiritually. Our Wednesday night prayer meetings are encouraging. We had one conversion and one reclamation last Wednesday night. Rev. Roy T. Williams is to hold a meeting for us beginning the last Sunday in March, to last through three Sundays. We covet your prayers.—Mrs. CLEO FLEMING, Church Reporter.

#### NORTH HOPE, MICH.

God is giving us victory; souls are coming to the altar. In our regular services, January 17th, at Luman, two prayed through and one requested prayers. On the 24th, at our Log schoolhouse, there was a real Pentecostal shower of blessings for saints, and at the close of the service an old gentleman knelt where he sat, and five others followed with the pastor and friends, and God blessed them all good, and they stood and testified to it. God is surely blessing the people in this neighborhood. We have some who can really pull down fire. They are all poor in this world's goods, but rich in spiritual things. We hope to have a missionary offering for March, the first by the envelope system. God is on our side, and we are keeping humble and have the victory.—A. H. LIVERY, Evangelist.

#### JOHNSON, VT.

Our special meetings with Evangelist St. Clair, closed Monday night, January 25th. Brother St. Clair is one of God's chosen prophets. He preached the Word with no uncertain sound. We had a terrific battle, but God was for us. The church was crowded nearly every night. Sunday nights every seat was taken, and people were standing in the back of the church and crowding the hallway. Brother St. Clair knows how to win the young people to God; he has a father's heart and a tender spirit. Several men and women from the Normal and high schools of this community found salvation. The good work is still going on. The writer is about to organize this company of young people into a praying band. We covet the young people for God, for we are young ourselves and know what God can do for a young life yielded to Him. Brother St. Clair's Bible talks given every afternoon, were the key to success in the other services. They were a blessing to pastor and people. We are glad God sent him to us, and are confident the Word sown will bring forth a hundredfold in the days which are to come. Pastor and people are looking up and expecting God to make 1915 the best year we have ever known, individually and collectively.—J. J. BURNS SULSTON.

#### PASADENA, CAL. NAZABNE UNIVERSITY

We have just closed one of the greatest meetings in the history of the school. It began with the week of prayer. There were no advertisements, no sounding of trumpets, but from the beginning the work moved on with increasing interest and power. Old-time conviction was on the people. The entire community was profoundly stirred. Students and others were so wrought upon by the Holy Spirit that, without coaxing or urging, they rushed to the altar and falling down began to cry for mercy. The workers would gather around, and such a volume of intercessory prayer ascending to heaven is seldom heard in these latter days. It would not be long until their prayer would be drowned by the cries of those seeking God. Occasionally a soul would bound into liberty. A little time of rejoicing was given with them, when prayer would be resumed for others.

There were some remarkable cases, both of conversion and of sanctification. In such instances, waves of divine glory would sweep over the congregation like electric shocks. The very atmosphere seemed charged with celestial currents. People were held spellbound with a sense of the divine presence.

Several days of fasting were observed. Much time was given to prayer. There were seven nights of all-night prayer in the chapel, besides other nights in the homes on the University tract. Some of the seekers who remained in the chapel, like Jacob of old, at the dawning of the day came into the light of a new morning. The long night of sin and sorrow had passed away, and a new day had dawned upon them.

Of course there were demonstrations. There always is in a genuine work of the Holy Spirit. When He comes people are affected. This is inevitable. Attention being called to the manifestations, why I said to the brethren, "We are

only approximating the old tabernacle days of First Church in Los Angeles." In many respects it has been a season of remarkable refreshing from the presence of the Lord. For depth and genuineness, in an experience of nearly fifty years, we have never seen it equaled. We have seen larger numbers, but nothing so profound and searching as this. Timid girls, under the divine anointing, were transformed into courageous veterans of the cross, and worked, with utter abandon of fear, among their associates.

There was no preaching except at the Sunday forenoon service, and then the altar would be filled with seekers before the sermon was finished. They were so hungry for God they could not wait. Who could say them nay! Where there is perfect freedom in the Holy Ghost, people will go after God. We believe in the old-time religion, and not only so, we believe in the old-time way of seeking and finding it. It is the old, prophetic line, the way the apostles taught, and nothing can ever take its place in bringing men to God. If we are to succeed along the line in which the church was born, we must hold to the old landmarks.

The last Sunday night of the three weeks' services, there were twenty-seekers at the altar, nearly all of whom prayed through to victory. Altogether there were a hundred and fifty definitely saved. Of this number a small proportion were reclaimed. Those converted would at the very first opportunity be at the altar seeking the blessing of a clean heart.

President Wiley was in charge of all the services. He was ably assisted by Pastor Rees, by teachers and students, and the workers in University church. President Wiley has shown eminent qualification as a leader in this work, as well as peculiar fitness and ability for the position as head of the institution. He is pushing the work of the school with great tact and skill. The first half of the school year is closing successfully. All are encouraged to press on to the close.—J. P. COLEMAN.

**SPOKANE, WASH.**

First Church, Spokane, Wash., has concluded a month's series of special revival services with blessed results. The pastor started with a watch-night service, and has held continuous afternoon and evening meetings, with the exception of Saturdays, and delivered thirty-five sermons and Bible readings. On January 13th, Rev. J. B. McBride, of Pasadena, Cal., came in from Burns, Ore., and was with us for the balance of the month, preaching twenty times in the meetings. All told one hundred and fifty who were at the altar during the month, and twelve other congregations, are represented among the seekers, mostly from various Methodist churches of the city. A goodly number of the people converted or sanctified will unite with us, and help push the battle for God and holiness. Brother McBride is a straight second-blessing holiness preacher, and presents the truth without any possible hint of compromise. The Lord blessed all the messages, and conviction is still resting on those not yet surrendered. Our Sabbath evening services are attended by capacity congregations, and we will soon have to enlarge the place of our habitation to accommodate the people. The Sabbath school room is altogether too small to hold the Bible school, and several classes have to overflow in the main auditorium upstairs on Sabbath mornings. We are contemplating a second series of revival meetings in April, and expect L. Milton Williams, of Oskaloosa, Iowa, to be with us for a full month. We do not propose to let up until great things are accomplished in Spokane and vicinity for holiness and the Pentecostal Church of the Nazarene.—CHARLES V. LAFONTAINE.

**GRAND RAPIDS, MICH.**

The meeting at Lexington, Ky., in the Epworth Methodist church, was a success. There were fifty of more souls saved and a goodly number of accessions to the church. Prof. W. W. Owen led the music and helped push forward the work in every way. The pastor, Rev. E. K. Arnold, is a deeply spiritual man, who knows how to prevail with God in prayer. I am now in Grand Rapids, with the Wesleyan Methodist pastor, in a meeting.—ANDREW JOHNSON.

**VENICE, CAL.**

Thus far we have been greatly blessed in our ministry here in Venice. Our people are willing and helpful in every way, and God is with us. We have gained about 40 per cent in membership in the last few months, all adults except two. Also more than doubled the list of HERALD of HOLINESS subscribers, paid all obligations and benevolences up to date, and are soon going into a series of evangelistic meetings with our District Superintendent, Brother Wilson, as our leader, and with God's help

hope to win many souls for Him. Our mid-week prayermeetings are large in attendance and rich in spiritual power, with frequent glimpses of the supernatural. The violent seas of the past few days have caused much damage to the amusement devices of this place; Satan was disconcerted for the time—but on he goes again, bent on the continued destruction of his victims. The Lord's work went on unhindered through it all, and thus it will be on the last day when His people will look on unmoved by the destruction of the work of the wicked around them.—FRED S. CONVERSE, Pastor.

**BARNESVILLE, GA.**

I have charge of two churches down in these red hills of old Georgia, and am doing my best to keep the flock in green pastures. We have just closed a meeting in Barnesville, where God gave us many souls. Brother J. L. McLendon and wife were with us. He is a Spirit-filled man who points the people to the Lamb of God that taketh away the sin of the world. About twenty have been saved and sanctified since Christmas. I am sowing the seed of the Word, and expect a gracious harvest of holiness all over this country.—C. E. SHAW.

**MILANO, TEXAS**

I am pastoring four churches on this charge, and have been over the charge twice since Assembly. I find the work in good shape, and ready for a revival. One soul was reclaimed Sunday night. We want a revival that will show up in many ways—good offerings for missions, and all church claims as well, as that will reach out to press the claims of the gospel to a lost world.—S. W. GREGORY.

**FROM EVANGELIST DR. W. F. JERNIGAN**

Brother and Sister R. M. Hocker are with me this year, and we have been in a great battle at Yoakum, Texas. God is giving victory. We had with us to help push, Sister Coulson and our District Superintendent, Rev. W. E. Fisher, Saturday night and Sunday. There have been twenty-seven professions up to the present. We had thought of closing last night, but the people voted unanimously for us to continue. The tent was packed full, with a great many outside. God is helping, homes are opening, and we are moving on to victory. The opposition was very stubborn, but seemed to give way all at once. It pays to hold on. This little church is coming to the front. They are a band of faithful workers. Men who have been drunkards for years are getting through to God.

**DEXTER, MO.**

The church here has bought property on the main street of the town. It was an old store building. The members came together and removed the partitions, making a room which will seat 200 persons. Yet this is not large enough to accommodate the crowds that are attending the services. There are three other rooms to the place, which will do well for a parsonage. A Sunday school was organized the first of the year, with fifty-six members, and has now grown to eighty-six. The outlook is encouraging. Believers are being sanctified, and sinners are being justified. Our people are intending to build as soon as financial arrangements can be made.—JOHN A. HILL, Pastor.

**KINGSTON, OKLA.**

I have just returned from the Preachers' Meeting at Ada. We had a good time. I was elected president of the Young People's Society of the Eastern Oklahoma District. I would like to hear from our young people in regard to this work. Address me at Kingston, Okla.—LUM JONES.

**CLIFTONDALE, MASS.**

God graciously continues to bless this corner of His vineyard. A man among us, who has been for years an unfortunate victim of the accursed alcohol fiend, but also the subject of many prayers and much labor, and especially of unwavering faith on the part of a devoted sister, on his death-bed turned to Jesus, the sinners' Friend, and found salvation. He showed true repentance, confessing his sins, forgiving old grudges, and earnestly asked forgiveness of his faithful wife and family. Four days later he passed away to meet his God, a brand plucked from the burning, ransomed by the precious blood of Christ. Sunday was a blessed day here. In the morning we held a social service, led by the pastor, and a melting spirit was on the people. In the evening Mrs. Alice M. Robinson, of Lowell, our District Deaconess, preached, and eight seeking souls knelt at the altar. Rev. N. H. Washburn, our beloved District Superintendent, will commence special meetings with us March 12th and we are looking up for a glorious revival. The writer's strength is returning gradually. Oh, what

a privilege to belong to a church full of praying saints! Glory to God for the Pentecostal Church of the Nazarene!—T. M. BROWN.

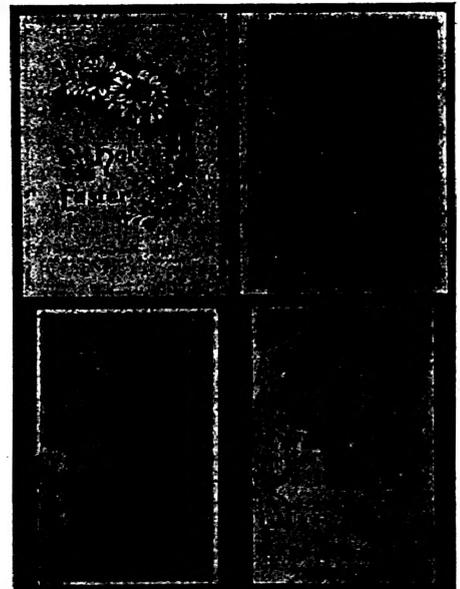
**WEST CARROLTON, OHIO**

It will not be a year until March, since we rented an old dance hall, opened a mission work, got some folks saved and sanctified, and a work started for God. In August the Lord gave us a gracious revival, with Evangelists C. F. and Mary Stroup, at which time the little town was greatly stirred, sinners confessed out and made restitution, praying through in the good old-fashioned way. On Friday, January 22d, we opened a series of meetings with Evangelist J. A. Fields, of Dayton, Ohio, in charge, and again the Lord is with us. A number arose in the first service requesting prayer. On the following night we were surprised when a blessed young brother discovered he was not sanctified, and went to the altar. He got the blessing with joy and demonstration of the Spirit. The following Sunday eight seekers were at the altar, Monday five, and Tuesday five; and they have continued to come every night since. Last Sunday was surely a great day. We opened with a 6 o'clock prayermeeting in the morning, and then a 10 o'clock service, Sabbath school at 1:30, and at 7 o'clock in the evening. The afternoon service was freighted with divine unction and power, and a most blessed season was upon us. The saints wept and shouted for joy. We are holding 5:30 a. m. prayermeetings

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in the hall, and 2:30 p. m. cottage prayermeetings. Folks are praying through at the cottage prayermeetings. More than a dozen were at our early prayermeeting this morning, among them school boys and girls, factory men, and aged women. The old gospel plow is running deep. The converts are making restitution, and the revival meeting is the talk of the little town. We are glad that the Lord sent Brother Fields to us at this time. God is helping him to preach with unction and power. Thunderbolts of Sinai are being hurled into our midst at every service. We are praying and believing God for great things. This series of meetings is booked to close next Sunday, but it is in the Lord's hands and it may run on. Nine seekers were at the altar last night, and ten the night before. Brother John T. Hatfield is to be with us for a few weeks beginning the last Sunday of this month. There will be preaching service every day, and all-day meetings on Sunday. We shall be glad to have any of the saints visit us and help in the fight.—J. L. KENNETT.

#### SAN DIEGO, CAL.

The Lord greatly favored us during the month of January. In all the services there were twenty-four seekers. Our District Superintendent, W. C. Wilson, visited us and preached a convicting sermon on the evening of Sunday, the 10th, when ten seekers were forward. Mrs. E. G. Eaton, whom God has so wonderfully blessed and used in establishing Hallelujah Village, at Calcutta, India, conducted several services with us. The attendance was large, and the interest was remarkable. Sister Eaton's tender, wonderful appeals stirred every heart until there were few dry eyes in the congregation. The effect of these missionary services stirred our whole church and raised the spiritual tide of the church very noticeably. We rejoice that the offering for Hallelujah Village was \$1,198 in cash and subscriptions. Evangelist Charles B. Allen ran down between his engagements at Los Angeles, and addressed a large audience on the prayermeeting evening, resulting in five seekers for holiness. We are pressing the battle for results in February.—A. M. BOWES.

#### SEATTLE, WASH.

Sunday, the 31st, was a banner day for Second Church. The seats were all taken. The pastor took in a class of four new members, all adults, well established in holiness. The pastor brought a message on "The Sacrifice of Love," with unction. The saints shouted around the house. Conviction was on the unsaved. The day closed with seekers at the altar.—REPORTER.

#### HUTCHINSON, KAS.

Last month we were privileged to see the power of God manifested in an unusual way. We had souls at the altar every Sunday in our regular services. On the evening of the 24th we got no chance to preach, for the power of God fell upon the saints in a way that brought conviction to hearts who needed God; so we embraced the opportunity and made an altar call, several of the brethren assisting with exhortations at different places in the church. Our altar was soon filled with hungry hearts, seeking God. Most of them prayed through, and got what they came for. It was a service that will not soon be forgotten. In a place like this so many of the seekers are such as have been to the altar several times before; but last month God gave us some new seekers and

finders. Several united with the church; two of them were preachers, one was Rev. G. E. Martin, who came from East Liverpool, Ohio. The other is Rev. J. W. Stoke, who came to us from the Methodist Episcopal Church. He is now one of us in deed and in truth, and is out on the District representing the Kansas Holiness College. We welcome him into our number, and pray that God may mightily use him for His glory. Both the church and college are taking advanced ground. We are now getting ready for our campmeeting, May 16th to 26th, when we will have for our evangelist Rev. John Matthews, of Kansas City, Mo. Come and enjoy this feast of tabernacles with us.—H. N. HAAS, Pastor.

#### AUBURN, ILL.

We have just closed what is said to be the greatest meeting in the history of this church. There were ninety seekers, and many really got through to God. Some people from other churches were reached and helped in their experience, and our church was set in a better light before the town than ever before. The battle was hard and the devil fought his best, using his agents in many ways to try to defeat the work. One man wrote a letter saying that things could have been changed so as to have a revival, but as it was the revival would not come; but, as he sat back and watched to see his predictions come to pass, God made bare His arm, and salvation came to many. Rev. Fred Mesch is a great man of prayer, and preaches with force and logic, able to convince all earnest seekers after the truth. If I was settled as to remaining here another year, I would endeavor to secure this man again, and if I move, I shall do my best to get him. I wish more of our pastors in the East would use him. We are seeing the salvation of God right along. Two young men came to the altar at prayermeeting last night, and after praying long, gave up all and found God.—CHARLES A. GIBSON, Pastor.

#### BAKERSFIELD, CAL.

Just closed a great revival campaign with Evangelist W. O. Nease in charge. He was a great blessing to the work here. Hardly a service from start to finish but what there were a number at the altar. The long altar was at times crowded. Confessions and restitutions were made, and old grudges settled. At some services more than a dozen came through with tearful eyes and shining faces, shouting the praises of God. The church was greatly blessed and encouraged. We are going on with a continual revival. If you want a revival get W. O. Nease, of the Nazarene University, Pasadena, Cal. He will stir the snakes, shake the dry bones, and give carnality the death blow; just what is needed in this sleeping and go-easy age. Our people are desirous of having him back here in the spring, and to this end doubtless we will plan.—W. C. FRAZIER, Pastor.

#### LYNN, MASS.

The Lynn Pentecostal Church of the Nazarene is marching on to victory. Our attendance is splendid, and in spite of the exceeding hard times our finances are excellent. Souls are getting to God. We have very few services that we do not see results. The glory falls on the saints, and the spirit of freedom reigns. No two meetings are just alike, but they are good, and the saints get blessed. We are doing our best to push the battle; praying, calling, shouting, printing cards to advertise our services, preaching to win—not to drive folks away—and God is blessing and giving us the victory. My precious wife is working hard, helping in the visiting, sometimes preaching, praying for, and weeping over the lost, and God is using her in the work. We have a loyal people who are standing by us in the work, and who are willing to do their very best to help us be successful in winning out for God in this wicked city. "It is not by might nor by power, but by my spirit saith the lord of hosts." Realizing this, we are keeping low at the Master's feet, and give Him all the glory for all that is being accomplished.

The Grand View Park Campmeeting, mid-winter convention, which was held in the Pentecostal Church of the Nazarene of Lynn, Mass., was a time of great refreshing from the presence of the Lord. The convention began January 15th, and closed the 25th. There were a number of seekers at the altar for either pardon or purity, and the church was blessed and edified. The convention was in charge of Rev. S. W. Beers of our church at Lowell, Mass, and president of Grand View Park Campmeeting Association. Brother Beers' preaching was a great blessing to the people; so also was the preaching of all of our brethren who were invited to speak. These were: Rev. W. G. Schurman, of Haverhill, Mass.; Rev. J. A. Ward, Providence,

R. I.; Rev. C. H. Hopkins, Everett, Mass.; Rev. A. K. Bryant, Everett, Mass.; Rev. J. D. Archibald, Salem, Mass.; Rev. Thomas DeLand, Somerville, Mass.; and Rev. George Davies, Lynn, Mass. We will not soon forget the helpful and soul-inspiring sermons these men of God preached. It seemed to me I never listened to better preaching than I heard at this convention. Brother L. D. Peavey, of Malden, was with us some of the time. We all know it is not easy to have a dead meeting when he is on deck. He pushed the battle for all he was worth. I believe this meeting not only helped our church, but it helped also to enthrone a greater interest in our campmeeting at Grand View Park, Haverhill, Mass., and no doubt the meetings there this summer will be better attended than ever.—THEODORE E. BEEBE, Pastor.

#### SKEDEE, OKLA.

This is my second year with the church at Skedee, and my third with the Holiness church. We began our work this year with an enthusiastic missionary spirit, and God is blessing us. We are using the missionary envelopes, which are proving all the claim for them; they are a success. Our prayermeetings are times of spiritual blessings. We are expecting to build a church this year at Skedee, as we have no building of our own. At present we are worshipping in a hall belonging to a Presbyterian man and his wife. Our "church cotton crop" yielded us seven bales, which we are holding for a better price. We have rented ground for another crop this year. Lots sufficiently large enough for a church and parsonage have been purchased, and almost enough subscribed to pay for them. Well, thank the Lord, while there are only fourteen Nazarenes here, they are like the crowd Brother Nehemiah was talking about when he said: "For the people had a mind to work."—V. P. DRAKE, Pastor.

#### MC MINNVILLE, ORE.

Just closed a six weeks' meeting in the First Pentecostal Church of the Nazarene, Brother Clyde T. Dille and wife evangelists. This was one of the hardest-fought battles we were ever in. The Word was preached straight, and in the power of the Holy Ghost, and God honored. Brother Dille is a man of God and plows deep. Old troubles and grudges were confessed, and forgiveness asked, and pledges restored. While only twelve or fourteen were at the altar, some prayed through and heard from heaven. One man, over seventy years of age, a backslider, was reclaimed, sanctified, and went to glory during the meeting. The church has had no pastor for some time, and the work was greatly run down. A church debt of nearly a thousand dollars was raised, and the church is in a much better condition to work. We believe the Lord will use this little band for the upbuilding of His kingdom. We have now a class of fourteen members on the stretch for God, determined to obey Him and press the battle to the very gates. Any one in need of evangelists will make no mistake in getting Brother and Sister Dille.—J. S. TRISWAM, Sec.

#### LANGDON, KAS.

The Lord gave us a good time over the Sabbath, the 31st. His presence was with us in the Sabbath school. God gave a good time in the after-service.

## The Trial of John Barleycorn; or, Blood and Thunder, Booodle and Booze

By Evangelist Andrew Johnson

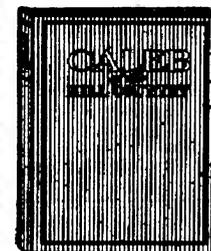
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with one seeker at the altar. On account of the inclemency of the weather there was no public service at night, but we had a good prayermeeting at a private house. Before business meeting, which was held at the home of Brother Cooper on Monday, God opened the windows of heaven and flooded us with glory. Brother Cooper's wife became hungry for God and got down and prayed through. We praise God for victory which comes through faith and obedience.—ARTHUR A. MILLER, *Pastor*.

**SYLVIA, KAS.**

The meeting at Pleasant Hill is moving out with gratifying results. The preaching and singing is fine. Good crowds and good interest. We are expecting great things yet.—W. U. FUGATE, *Pastor*.

**EUREKA SPRINGS, ARK.**

I recently closed a two weeks' meeting at Rock Schoolhouse, Mo. A number of souls entered into Canaan. I see some chance of organizing a class here soon. We are now in a revival in our mission in Eureka. God is blessing and the interest is increasing. Brother Isaacs and wife, and Sister Nellie Ferguson, are doing good work in the mission.—J. R. FRANCIS.

**NORTH YAKIMA, WASH.**

Last Sabbath was a good day in the Lord. In the evening two prayed through to victory. The Lord is sending us quite a class of bright, clear young people. We must have them, and train them in the ways of the Lord, for on them our future work depends. Some of our laymen are holding a revival meeting in a little adjoining village. Old-time power seems manifest, and sinners are coming to Jesus; even some that seemed hard as flint against God. These poor people are starving for God, and the Christians there say "Stay with us until we see a revival."—VERT ANGLIN.

**MUKILTEO, WASH.**

Our revival meeting is on, with Stella Crooks, of Portland, Ore., as evangelist. We are now in the second week. Some have been saved, others sanctified. There is considerable conviction on the people of the town. Some nights the house is packed to its capacity. The devil is deeply entrenched in the hearts of the people and putting up a terrible hard fight, and we are bombarding his fortifications with God's eternal truth; and fully expect to see the walls fall before us and see souls delivered from the power of sin. Mrs. Crooks is an able minister of the New Testament, and her preaching is unctuous and in the power of the Holy Ghost. We enjoy our work here, and have a devoted and loyal class of Nazarenes who are pushing the work with might and means.—N. J. LUND, *Pastor*.

**LOCKHART, TEXAS**

Just before the preachers' convention at San Antonio we closed a meeting at Lockhart, the home of Mrs. Bessie Williams. God blessed in a wonderful way, and fifteen souls prayed through to victory. We go next to Dale. Pray that God may give us many souls.—WILLIAMS-MULANAX BAND.

**SPOKANE, WASH.**

The meeting in the First Nazarene church, with Rev. Charles V. La Fontaine, was one of victory, power, and salvation at almost every service. We found on our arrival that Brother La Fontaine had the meeting going in good shape; souls were seeking and finding, and the note of victory was in the air, while the people were thronging the church. We entered right into the battle, taking the night services and the 11 o'clock services on Sunday, while Brother La Fontaine continued to give Bible readings in the afternoons, except Mondays and Saturdays. God set His seal upon the Bible

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# The Gospel

according to

## St. John

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CHAPTER 15

**I** AM the true vine, and my Father is the husbandman.  
 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.  
 3 Now ye are clean through the word which I have spoken unto you.  
 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.  
 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.  
 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.  
 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.  
 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.  
 9 As the Father hath loved me, so have I loved you: continue ye in my love.  
 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.  
 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.  
 12 This is my commandment, That ye love one another, as I have loved you.  
 13 Greater love hath no man than this, that a man lay down his life for his friends.  
 14 Ye are my friends, if ye do whatsoever I command you.  
 15 Henceforth I call you not servants; for

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readings of this teacher and preacher of the Word in a remarkable way. My own heart was blessed and helped in these services. If I remember correctly there were about one hundred and sixty-five who bowed at the altar during the meeting, and most of them found pardon or purity. One feature of the meeting that gladdened our hearts was that so many new people attended. Nearly all the seekers were people from other churches who had never had the light on holiness. Some of them were so hungry that they would get through before they

would strike their knees. We had members from about a dozen other churches in attendance, and the fire broke out in three different places in the city. One Methodist pastor lost his position because holiness was getting into his church. The meeting was of lasting results. Our own church was greatly encouraged. Brother La Fontaine is loved by his people and indeed has a great church. The church building is inadequate to take care of the crowds and Sunday school. The membership is growing, and a new class was to be received into the church

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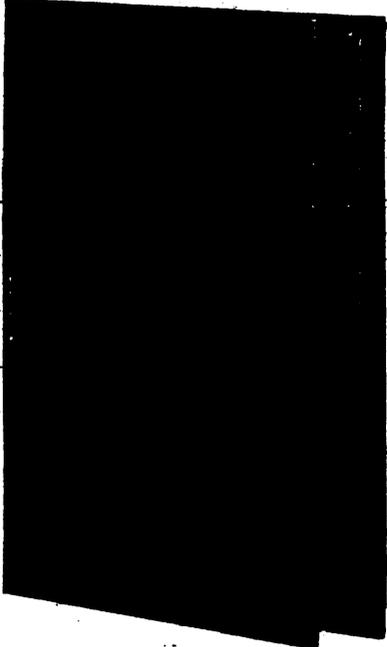
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the following Sunday after the meeting closed. Brother La Fontaine served notice on the preachers in the preachers' meeting that holiness would be preached to hungry souls, that if they didn't preach it he would give the people a welcome to his church, where it would be preached. The Sunday school is a beehive, in which there are no drones. It was

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a great pleasure to be in the Sunday school. They have two hundred or more enrolled. We held a revival service in the Sunday school the last Sunday, and it was good to be there. We had about a dozen saved, and a great time. The day school is progressing nicely under the management of Brother and Sister Davis. Miss Belle Bishop is doing great work in the primary department. They have about fifty scholars in the entire school. They carry the first two years of high school work. The music for the church is under the management of Merrill La Fontaine, who, by the help of the Holy Ghost, furnishes excellent music. We were entertained in the parsonage, and we were never better entertained anywhere. This made three times we have held meetings with them, and all were successful. It was in last July that we had such a great campmeeting in this city. Spokane is a nice city of 125,000 inhabitants, and furnishes a fine field for our Church to operate in. Great victory is sure to come to us if things continue as they are, and we believe they will. Rev. DeLance Wallace, District Superintendent, was with us in a few services, and helped to encourage us.—J. B. McBRIDE, 1251 Sierra Bonita Ave., Pasadena, Cal.

**OIL CITY, LA.**

Have just closed a fine meeting at this place, with Rev. J. W. Land, of Bivens, Texas. Seven were saved and sanctified. The saints are greatly encouraged and the members of all churches seem to be drawn closer together and more fully determined to live for Jesus and vital godliness. A great wall of prejudice has been broken down. We have organized a Pentecostal Church of the Nazarene here, with twenty-three members of God's anointed ones. As their pastor, we are delighted with the outlook.—W. B. PINSON, Pastor.

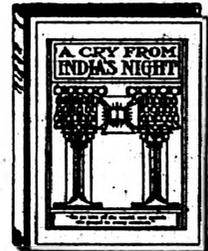
**KANSAS CITY, MO.**

We closed our meeting with Bud Robinson at First Church, Sunday, with an overflowing house. It was a good meeting, enjoyed by all, and was the occasion of salvation to many. The holiness people of the city attended and took part heartily. The most of those who got blessed were from the other churches. The last service looked like the

beginning of a great meeting. We hope to have Brother Robinson at some future time for a month's seige.—REPORTER.

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