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## EDITORIAL

### CHRISTMAS

THIS annual celebration is again upon us. We forbear a review of the unsavory origin of this annual festival, as perhaps useless. Perhaps the adoption of the day as a kind of celebration by the churches of Christendom has been wise, and that the celebration, upon the whole, yields an average of more good than evil to the world and the church, especially by the usual services held, and by turning the minds of the public to Him in whose honor the day is celebrated, and by the habit of present-making which is so general. This last-mentioned practice has a tendency to trend people out of and away from themselves into more or less altruistic channels. It is to be hoped there is ample done along these lines to rescue the day from all unsavory associations and ancient connections, and to make it a veritable day of blessing to civilization and to the church.

Let our minds today turn to Him whose birth is intended to be memorialized by this festival. The advent of the Christ into this world was the greatest event in universal history. Toward this event the world had been trained to look for weary centuries. Mankind had grown weary and sick of the disappointment of things. Power had not satisfied men. Arms had proved futile. Warfare, with conquest after conquest, had not discovered the goal to man's insatiate hunger. God had some better thing for His world, and for long ages had been trying to train and trend its eye and mind and heart and hope toward that Better Something. The very failures of things sublunary to satisfy was one of the Father's messages to His own of somewhat better needed and in store for them. There had grown up a strange, unaccountable unrest, and general expectancy of some coming mighty change in the face of things. It was Seneca who said that before the advent of Christ there was a general expectation of the coming of some great one into the world.

A nation was chosen and trained and disciplined as the vehicle through which God tried to train the world's eye and mind to this coming of the Christ. In every part of the Jewish economy and ritual and ceremony this was the great aim and purpose. By bleeding bird and bleeding beast He spoke of the coming One who was to suffer, the Innocent for the guilty. By the tabernacle, as well as by the ark long before, by the victims on the altar, as well as by the sprinkling priest and hyssop branch, He spelled out in terms suited to the dull eye of the Jew, and through them to the slow world back of them, the strangely mingled tragedy and triumph of Calvary, as the world's only prospect, as sin's solitary cure, as hope's conquest of despair, as the only star on humanity's black cloud of guilt, as God's answer to this world's eager, age-long cry and hunger. It was not by government, not by the revival of learning, anywhere or at any time, not by intellectual development, or the general diffusion of knowledge—not by any one or all of these agencies, that civilization was made, or redeemed, or advanced in this world. It was by the Christ come in the flesh, or come to the eye and heart of faith by adumbrative prophecy. It is and it was the Christ to whom this world alone could look for its best and only real and enduring good and betterment amid the impotence of all other forces which had proven futile, so long and so drearily.

He came. Heaven rejoiced, and the world slowly perceived

its boon, and sung its joy as it found out its boon. What has He done, do you ask? He hushed the cry of sorrow with hope. He stayed the hand of oppression by the breath of liberty. He dethroned despotism and elevated freedom. His advent marked the birth of republicanism, and with the spread of His knowledge has spread the benizons of republicanism, or the rule of the people. He discovered the individual, and from a serf of the ruling class, with no higher right than to serve as a menial slave, he was elevated to the pedestal of a sovereign, with the right of self-government.

He came, and despair receded, distress found a panacea, sin a destroyer, sorrow a solace, broken hearts a refuge, gloom a silver lined streak of beautiful sky. Satan met a dreaded foe, youth found a protector, men and women a friend and a guide, and old age a support and strength, wrong met its dire enemy and right its unalterable friend, hell saw its peril, and heaven rejoiced in Him as its Hope and its Joy forever.

He came, and He went—but He sent! And lo, we have now Christmas and Pentecost. Yes, it was needful that He go away, but He sent us *another Comforter*, even the Holy Spirit, who, He declared, should abide with us forever. Blessed truth of the age or dispensation of Pentecost, which He thus inaugurated, and in the blazing light and glory of which we live and love and rejoice and triumph today. Larger, broader, more luminous—*greater*—things, than even those of His personal doing, are now possible to the least of us who enters into this. His pentecostal inheritance He prepared for us. As a world awaited His personal coming, so the church awaited His pentecostal coming, and now rejoices in the plenitude of her wealth and glory of holy privilege and possibilities. Awake, O Zion; put on thy beautiful garments of holiness, and go forth fair as the Moon, clear as the Sun, and terrible as an army with banners!!

### WHAT MIGHT HAVE BEEN

IT HAS been said that the saddest thought that can come to one is the memory of what might have been. Unavailing regret is embittering regret. At the close of another year, dear reader, we wish to ask you to resolve now that the coming year shall not be allowed ever to bring to your remembrance this bitter thought. In your daily association with friends and acquaintances what numerous opportunities you have of speaking a word for Christ and their souls. How easy it is for you to let business or pleasure or timidity crowd out such a word, and precious opportunities pass unimproved. Take care that the sad refrain does not come to you some day of what might have been. If this comes to you in this life, remember that in the life to come a still sadder reflection awaits you in the thought that others will wear a star in their crown which might have been yours. Remorse is tragic, but unavailing remorse is of all mental states the most wretched. If there remain opportunity for correction of the failure there is some emollient for the remorse. But where opportunity for amendment has passed, the bitter memory of these unimproved opportunities, put in our pathway by a kind heavenly Father, becomes unendurable.

Frances Ridley Havergal tells a bit of experience illustrative of the point we should here stress. During a summer's visit, after she had left school, a class of girls about her own

age came to her a few times for an hour's singing. Sometimes she accompanied them afterward down the avenue; and whenever she met any of them she had smiles and plenty of kindly words for each. A few years afterward she sat at the bedside of one of these girls. She told her how she used to linger in the avenue on those summer evenings longing that Miss Havergal would speak to her about the Savior. But this she never did, and the girl went on without the light and joy of a pardoning Savior, which she might have been the means of bringing to her. God chose another person to introduce this girl to the Savior. The girl finally said on that bed of affliction—and the words, Miss Havergal said, often rung in her ears when she was tempted to let some opportunity slip:—"Ah, Frances, I ought to have been yours."

O, dear reader, we beg you to improve every opportunity as it comes. Let not these golden opportunities pass. Use them with diligence, and be thankful to the Father for them. Lay up treasure thus in heaven where moth and rust do not corrupt, and where thieves do not break through and steal. Redeem the time. Another might not get your chance. It may be the last opportunity that will come to your friend. You may be God's specially appointed means for the awakening of your friend or neighbor. Be careful not to lay up embittering regrets for the future in this or the next life. Let not another take your crown. Arise to the dignity, the glory, and the majesty of the honor thus conferred upon you in being thus a co-worker with God in saving your friends and neighbors.

#### ONE CHALLENGE TO GRATITUDE

**D**ARK as may seem the outlook, to thoughtful patriots of our great country, there is one feature which is a challenge to our gratitude. We refer to the growth of sentiment and the efforts against the legalized liquor traffic. Some twenty years ago there was hardly a spot, outside of a few sparsely populated states, where liquor was not sold openly and legally. Today, 72 per cent of the total area of the United States is "dry" territory. This embraces a territory of 2,130,746 square miles.

There are nine states in which it is illegal to sell liquor anywhere within their commonwealths. These states are Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia. There are ten other states in which 90 per cent of the total area is dry. These states are: Alabama, Arkansas, Colorado, Florida, Kentucky, New Hampshire, New Mexico, Utah, Vermont, and Wyoming.

The additional fact to be considered is that there is not a single state that is entirely wet. In every state the prohibition sentiment is growing rapidly, and the slogan now is with the temperance hosts: "National Prohibition by a National Constitutional Amendment." To the achievement of this end the prohibition forces are now addressing themselves. This is the wisest, the most far-reaching, and the most sweeping and effective measure yet sought by the forces fighting the legalized saloon. This is a tremendous undertaking, but not one whit more so than the attempt would have been considered twenty years ago to secure prohibition in the nine states which have outlawed the saloon. There is every prospect to encourage us to believe that success will crown the efforts of the Anti-Saloon League and allied forces to procure national prohibition. This is just what should be done. The federal government should dissolve partnership with a murderous business, which entails on us the chief burden of taxation for the crime, pauperism, and lunacy of the country. The taxes yielded to government from licensed liquor selling is the most expensive money which could be collected by almost any conceivable means. It is a gradual confiscation of the money of the people at large for the special benefit of a vicious class of citizens to whom the right is sold for money to debauch the citizenship, and at the same time impose this enormous need-

less expense for the crime, pauperism, and lunacy, created by the traffic.

This is a monstrous absurdity which our posterity will find it almost impossible to believe was ever tolerated by their progenitors. Such suicidal and pagan state policy to have been practiced by decent Anglo-Saxons in any age, will hardly be believable fifty or a hundred years hence.

For this great advance in prohibition sentiment and legislation we have cause for profound gratitude to God. Let us not fail to render unto Him the thanks due to Him for this great achievement which came only by His ruling and overruling providence in the councils and activities of the patriotic men and women of the country.

In this connection we can not refrain from mention of a cause for gratitude in the fact of our having in President Wilson, Secretary of State Bryan, and other cabinet members, men so upright and clean in their life and their views and practice on the question of intoxicants. Perhaps never before in our history have we had more exemplary Christian men in authority than in the gentlemen referred to. We are certainly fortunate to have such men in these responsible positions, who can not fail to exert a most benign influence upon the life and character of the youth of the country.

#### THE "NEW" BIBLE

**M**R. CHARLES R. BROWN is the head of the Yale Divinity School, the recently elected Moderator of the great Congregational Council at Kansas City, Mo., and naturally can be supposed to be the most oracular authority in the Congregational Church. Dr. Brown is reported, by the *Congregationalist*, as delivering an address on the subject of leadership, and among the elements of this needed leadership for the Congregational, and all churches of this day, the speaker declared was, that these leaders must face "a new Bible: the Bible as the old source of authority is gone." And this the speaker declared to be "a gain, as it has relieved the church from the embarrassment of defending points where the enemy made his easiest and more successful assaults." Dr. Brown did not enlighten us as to where we were to find this *new Bible*, or by whose authority it was to come, or whence it was to derive its authority, or by what means we might hope to obtain for this new Bible the confidence and respect of the people with whom the Old Bible of our fathers had been so discredited and discounted as to lead to its renunciation by them. Here is destructive work with a vengeance; but we find an utter absence of anything looking to construction. Dr. Brown, as we have long understood to be a destructive critic, has made haste to announce afresh and with force his views in his new position. The reception this statement was given shows that the Congregational Church may be considered as committed to these views. Indeed Dr. Brown's election meant as much. We sincerely regret to have to record this sad fact in regard to this great church.

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EVANGELISTS add nothing to their effectiveness or their influence by self-comparisons with faults in other evangelists to their own advantage. Discriminating hearers see no possible good in these criticisms to the absent evangelists, and will refuse instinctively to accord the critics the advantage sought.

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CRITICISM for mere criticism's sake is a perilous business. It is all right to criticise in defense of endangered truth, or for purposes of reform of the criticised, but committed for other reasons it reacts dangerously upon the critic.

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CHILDREN obey character more than commands. Parents had as well understand that their children will be what they themselves are, not what they want them to be.

# THE EDITOR'S SURVEY

## AN UNWHOLESOME FEAR

Many preachers fear platitudes. The old story of the gospel has been so long told, and has been heard by people for so many ages, that preachers often strive after something new, for fear the old truths will be dull and dry and uninteresting. There is a great mistake in this. We need not fear the platitudes, but we may well fear the lack of power behind the platitudes. This is the trouble. The same old story of redeeming love is to win and save the world, but it is ever to be told with the witchery and freshness of each preacher's heart, earnestness, and burden of love for lost souls. The *Methodist Recorder* puts this truth right, when it says:

The minister's fear of indulging in platitudes and the consequent straining after what is called "originality" may result in adding somewhat to his reputation for mental sprightliness. But there is greater danger that he will rob those who sit under his ministry of much wholesome truth. It is not the platitude that hurts. It is the lack of fresh soul-earnestness behind it that hurts. Nature deals much in platitudes. Christ himself used them. All great preachers use them. But this does not mean that fresh, original thought is not necessary.

## CHANGE OF HEART, NOT OF ENVIRONMENT, THE REMEDY

Social betterment is all right, and is the duty of Christ's followers to promote. Better environment is helpful to a cleaner and better life, but is not a means of knowing God. You can't bring men to God by the power of sociology, or any other science. Changing men's condition or surroundings will not, and can not, change men's hearts. First change men's hearts, and you will change their surroundings. It is all right to bestow alms, and relieve distress and suffering, with all classes, at all times, irrespective of the religious status of the recipients. The point we make, is, we are not to trust to this benevolence, or these changes of environment, to change men's hearts, or confer upon them titles to sonship with God. There must be a change of nature, for this God requires, and this is done by the power of the Holy Ghost, and not by the energy of environment. The *Gulf States Presbyterian* makes this distinction in the following:

Some of our modern doctors would have gone to the Prodigal Son as he was feeding the swine with the remedy of a change of environment. They would have given him "a square meal" and some new clothes, and offered him an opportunity for earning a livelihood and regaining his financial status. And this would restore him to respectability once more.

Such, however, is not the Lord's remedy. Let us reflect that the origin of this man's prodigality was found in his heart when he was favored with the very best environment. He was the child of a rich father and the inmate of an honorable and comfortable home. There was something in his nature which moved him to wander from his surroundings and to roam to "a far country."

The Savior teaches that hunger, raggedness,

and misery brought him to himself. The contrast between his present need, and not the abundance of his riotous life, but the comforts of his father's home, made him realize his sin against his parents. And the consciousness of the evil that was in his heart amid the once perfect conditions and relations of his home moved him to seek that father's forgiveness, and a place in his interest and pity, even though he must occupy a hireling's place in the household. Thus, with wonderful force and commanding interest, our Lord teaches that sinful man needs a change of heart, and not simply a change of environment.

## THE MODERN DEMON

We mean modern in only the sense of an unparalleled manifestation and energy in its work of destruction. The demon of lust seems to be turned loose these days, and seeks to destroy with a high hand and an outstretched arm. The current of crime and debauchery, and the insolent

## GLORIOUS THINGS

Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word can not be broken  
Formed thee for His own abode.  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

See! the streams of living waters  
Springing from eternal love,  
Well supply thy sons and daughters,  
And all fear of want remove:  
Who can fadit while such a river  
Ever flows their thirst's assuage?  
Grace, which, like the Lord, the giver,  
Never fails from age to age.

Round each habitation hovering,  
See the cloud and fire appear,  
For a glory and a covering,  
Showing that the Lord is near!  
Glorious things of thee are spoken,  
Zion, city of our God,  
He whose word can not be broken  
Formed thee for His own abode.

—John Newton.

brazenness and audacity accompanying it today, have never been paralleled in human history. No girl is safe from the white slaver. No home is safe from the foul and deadly work of the foul destroyer—modern lust. This fiendish passion is turned loose on society, and every home is threatened. In a thousand forms the evil is manifest. The seduction of innocence by conscienceless scoundrels, is one form. The procuress of girls for lustful brutes in human form is another. The organized white slave traffic is another, with men and money behind it, and every art and device known to hell's enginery, and the skill of depraved men. The situation is truly alarming, and calls for increased diligence of every lover of woman and home and country and of God. The *Liberator* says with force:

The greatest criminal without a parallel is the man who wins the love and confidence of an innocent, trusting young girl, only to rob her of that priceless jewel, her virtue, and basely abandon her to a hopeless future and an unforgiving world. What must be her

agony and grief when she awakens to the fact that she is and always must be an outcast; for that is the irrevocable sentence of society. Christ, two thousand years ago, forgave the penitent woman who had been betrayed by one of these devils; but society holds aloof from the fallen sister, though her betrayer is smiled upon and trusted with other mothers' daughters, and often marries into the best families. He holds his head as high as ever, and feels no shame nor disgrace, and probably no guilt. Indeed, many a one boasts with fiendish delight of the number of young lives he has sent to perdition, and has less conscience about the matter than the hunter who kills game for pasture.

Let not the earth keep silent over this most heinous of all crimes which, alas! is so common. Let us arouse ourselves for the protection of our womanhood, especially for those who have no natural protectors—the orphan girls and the working girls, whom these men consider lawful prey. Let us cry aloud, and spare not in denouncing these devils in human form.

In behalf of the five hundred thousand lost girls who are pressing into eternity, and the five hundred thousand who must soon fill their places in these markets of shame, and in the name of Almighty God, before whose Judgment Throne you must one day stand and meet these lost, ruined souls, and answer for your responsibility in their destruction, my brother, my sister, arouse yourselves and unite in battle for the protection of America's young womanhood!

## LEAVE IT IN GOD'S HANDS

There is a victory in being able to leave your case in the hands of God entirely. Too many of us are much engaged in digging about our experience to see if it is all right, and we are burdened with anxiety, and become fussy and noisy and anxious in our pottering with the plant, and fail to get the secret of turning it over to God after we get it rooted. God alone can make it to grow. This is not our business. We are to see that it is planted, and then turn it over to God and let Him make it grow, and bear fruit and flourish. We would not for a moment encourage incertitude, in the matter of your conscious surrender to God and of His acceptance. The point is, that when we have given up to Him, and trusted Him to take us, the time has come to trust Him with the further matter of our progress in this life. We can't grow by our own individual exertion. We are to trust God for and with our growth in grace, and our fruitfulness in the divine life. This truth is brought out by the *American Messenger's* case of the Legend of the Olive Tree:

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed God for rain, so rain came and watered his olive tree. Then he thought that some warm sun to swell the buds would be advisable, so he prayed, and the sun shone out.

Now the nursing looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoar frost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew upon his olive tree and—it died.

Some little while after the hermit visited a brother hermit, and lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it wanted water I asked God to give it rain and the rain came; and when I thought it wanted sun I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for He knew what it wanted better than I."

### COMMENCING ON THE WRONG SIDE

It is all-important to commence on the right side, in the matter of personal religion. It is impossible to regulate the outside of life before the inside has been regulated. It is impossible to regulate conduct before the inside of the heart has been regulated by God. It is another way of saying that we can't live religion before we possess it. It is an impossibility to bear the fruits of the religious life in the outward conduct until the inward nature has had the planting of the Lord established within. A great many people are perpetrating the folly of trying to live religion without having it within. This is the source of much discontent and unhappiness and confusion. First cleanse the inside of the cup, is the divine plan. This truth is illustrated by the case of the colored man and his clock, as related in an exchange:

A story is told of a colored man who came to a watchmaker and gave him two hands of a clock, saying: "I want yer to fix up dese han's. Dey jes' doan keep no mo' kerec' time for mo' den six muns."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun creek."

"But I must have the clock."

"Didn't I tell yer dar's noffin' de matter wid de clock, 'ceptin' de han's?—and I done brought 'em to you."

Foolish as he was, his action was very much like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands is very similar to the reason the colored man gave—they are afraid the price will be too great. They say: "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I can not regulate the hands unless I have the clock. I must have the clock."

### AN UNFORTUNATE DEGENERATION

Attention has been called more than once to the unfortunate degeneration of our magazine literature. There has been a steady decline in the cleanness of these periodicals for years, until now they have

become practically unfit for use in our homes. Other religious papers have been calling attention to this deplorable fact, and calling upon Christian people to cease patronizing them, as the only means of curing the evil. A correspondent of the Michigan *Christian Advocate* in an article to that paper commending an editorial condemning the magazines for this vicious and impure trend, says:

Almost all magazines are publishing stories that sooner or later develop into disgustingly immoral form, an unlawful love plot or other crimes. One mother said to me the other day that she had cut one after another from her list of magazines, yet those that remain seem to be getting worse all the time. The heroines of these stories are pictured as cigarette smokers or smutty talkers, or reckless flirts, or something equally bad. What's the matter with everybody anyway? The world loves a true lover, and many like to read decent love stories, but from the kind we are getting, good Lord deliver us.

### IT INVOLVES EVERYBODY

A more selfish and nonsensical apology for not affiliating with any movement against the licensed liquor traffic was never heard than the statement "if whiskey will let me alone I will let it alone." This is often said by men who vainly suppose they can dissociate themselves from all possible connection with the traffic. This whiskey business lets nobody alone. It touches every single individual, young and old, black and white, and of every other color, male and female, of all conditions in life, and it touches only to blight and destroy. There is not a human being in this world who can truthfully say that they are absolutely beyond the power of this nefarious traffic, and have never been hurt, or can never be hurt, by it at any point. This fact is well stated in some of its aspects in the following from the Michigan *Christian Advocate*:

Not long ago a congress of alienists and neurologists was held in Chicago. The matter of drinking on the part of men engaged by great transportation companies in passenger service was discussed. The gathering passed recommendations for total abstinence and for regular investigations to determine the mental soundness of railway employees. The resolutions said further, "Many lives and much property depend on the mental integrity of men engaged in the operation of trains and other means of transportation," and proceed:

"We recommend to the railroads of the country generally the universal adoption of the rule requiring all employes to abstain from the use of alcoholic beverages on duty or off duty, under penalty of discharge.

"The habitual use of any narcotic should be a ground for discharge from the service.

"We recommend some plan be adopted by which the mental integrity of such employes may be inquired into systematically from time to time, for the purpose of eliminating those who may become mentally unfit."

One of the speakers at the congress was a railroad man who had come to find out what scientific men had to say or think about intemperate habits among those to whose care is entrusted the safety of the traveling public.

Among the epigrams he dropped from his tongue was this:

"Every drop of beer destroys a nerve cell." The congress took the same view. Every drop counts for destruction. Nerve cells make the reliable man. Destroy these and you destroy reliability.

Thus it appears that every man, woman and child who boards a railway car is vitally interested in the temperance question.

No longer is the temperance reform solely a moral or religious question; it touches daily life in the most vital spots.

### DAY BY DAY

God establishes no commissariat of grace for His children on which they may rely and draw at their pleasure according for any period of time. He reserves the source and abundance of His supplies within Himself, and gives us day by day as we need, and not one inch more. It is like the provision for the children of Israel in the wilderness. Their manna came day by day—just one day's supply at a time. This is best for us. The present is all we can take care of anyhow. It is wise and good in Him to entrust us alone with the present, and to require us to trust Him with the future. He says to us, Live by the day and look to Me for the future. How much easier to do this, than to have to live today, and be pressed with anxiety for the future. His way is best for us, and we do well and wisely to fall into harmony with His will and plan in this matter. Happy the thought and the fact that we are only to live a day at a time, and not a week or a month. The *British Weekly* puts it right in the following words:

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours until it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today's work well done and today's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.

### LOFTINESS OF IDEAL

It is well to have a lofty ideal. If we aim low we will not strike high in our attainment. We aim high if we would reach high. We are high destined, and God thus authorizes us to adopt a very lofty aim. We should look upward and onward and higher and higher. It should never be said of us that we have low purposes, or are easily satisfied in life. Edward H. Griggs says a good thing in the following:

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is as ideal, as noble as it is difficult.

# THE OPEN PARLIAMENT

## A FULL CHRISTIAN

C. A. MC CONNELL

The Pentecostal life is the life of the full Christian; one who is "complete in him."

The Pentecostal life is the life in the white light. The blazing effulgence of the Holy Ghost that falls upon it is sin-convicting, sin-uncovering, and sin-expelling. Isaiah, looking forward through the centuries saw its shining pathway, and proclaimed the truth that "no unclean thing shall pass over it." Men have endeavored to walk in its way with profession of holiness, yet holding to sin, but God will not allow it. No man may hope to pass over this way with his sin covered. In the world and of the world, sin may escape detection—for a time, at least, but not so in the Pentecostal way; God will allow no sin to shelter here. To the unthinking, from God's way of exposing sin when it gets in among His holy people, it would appear that they, above all others, were unclean. But it is not so. A thousand times no! God is very jealous of His holy way, this life of Pentecost, and will bring to light, and that right speedily, all taint of uncleanness, that the way be undefiled and His chosen kept uncontaminated.

The Pentecostal life, the life of the full Christian, is the separated, the devoted, the abandoned life. It is so utterly unlike the world life that there is no harmony between them. Christ and Beliel have no accord. The Pentecostal life finds its joy in those things which are unattractive to the world, and the excitements and pleasures of the world are as dust and ashes to the full Christian. The Pentecostal life is not only separated from all forms of sin, but avoids things which have the appearance of, or which may trend to evil. And also, that it might better glorify God, it resigns much of that which in itself may be good. It is so abandoned to God, that, like Jesus, it goes about doing good. It goes out of the way to do a helpful act, that others would not notice. The great apostle characterized those of this way as a "peculiar people, zealous of good works."

The Pentecostal life is the victorious life. Having a fuller, clearer knowledge of the enemy, it fears to meet him in its own strength, and hiding under the feathers of the Almighty, the blow of Satan falls upon Him who "bore our sorrows," and He repels every attack. Walking within the will of God, many places of soul danger are escaped. And when called by the Captain to walk amidst dangers, then, having received the abiding Holy Ghost, "greater is he that is within you than he that is in the world." Having Christ within, the Pentecostal life has the very Spirit of Christ, as it is written, "we having the same spirit of faith," and "this is the victory that overcometh the

world, even our faith."

Within the full Christian is the consciousness of eternal life already begun. In the Pentecostal life the things of time and sense, and the verities of eternity assume their proper values. It is the life walked daily in the light of the judgment; a life rich in the strength and companionship of Jesus; a life of love and peace perfected; of joy unspeakable, and full of glory.

## THE PREACHER—FROM A LAYMAN'S VIEWPOINT

IL. R. BUGH

A great deal has been said of what the pulpit expects of the pew, of what the

but he must have the fruits of a holy life, and possess an experience of full salvation that the people will recognize as real, and one they can have confidence in. In other words, the layman does not want to hear his preacher tell of the blessed effects and experience of being delivered from all sin, on Sabbath, and then see him exhibit a woeful lack of spirituality on Monday.

In this connection we insist that the preacher must have a better experience of salvation than his people. This may arouse a protest from some who will claim that the pew must be as godly as the pulpit. We agree that the same salvation applies to all, but repeat that the preacher must be farther out along spiritual lines, and in the depths of divine grace, than his people. If not, how can he expect to be their teacher and example? The day when a minister could say by his life, if not in word, "Do as I say, but not as I myself do," is past and gone.

It may be argued that the people are to keep Jesus in mind as their example, and not the preacher. Of course this is true, but the Word also says in speaking of that prince of great preachers, the Apostle Paul, that he told his congregations "to follow me, as I follow Christ." Here is an illustration of a preacher whose life was such, that under divine guidance, he could recommend it as worthy of imitation by his flock. And why not the preacher of today, as well as St. Paul? He has a special call to the ministry, thereby entitling him to special privileges of divine care granted only to those of his calling; has more time for divine things; more time for prayer and Bible study; more time for communion with God, and less time and necessity than his people to mingle with the world and its distracting cares. And so he should be an inspiring pattern of God-likeness to his congregation.

The writer has heard it said that ministers have more temptations, and harder ones, to combat than laymen; that Satan directs his heaviest guns at the watchman on Zion's walls. If this be so, while we sympathize, we must refer them to their own gospel messages, that for the preacher as well as for his people, there is abundant grace to meet every need and bring them out more than conqueror.

It is refreshing to be told on the Sabbath day that the salvation of Jesus Christ can keep us anywhere from sin; that the carnal mind can be destroyed so that it will not further manifest itself, and that the Spirit of God can make us act as He would have us act, everywhere; but how discouraging it is to go out the next week firmly resolved that God shall be pleased with our doings, and then see the preacher himself living far beneath the glorious experience he had himself painted.

We remember once attending a great

## THE BIRTH

F. M. LEHMAN

A woman, frail,  
An infant's wail,  
The gray streaks of a winter morn,  
The limbs relax,  
The face of wax  
Grows ashen as the child is born.

Eyelashes wet,  
She stirs not yet—  
See, on her face a mother-smile,  
Her pulses beat  
In love-thrill sweet  
To hold the infant close awhile.

She sleeps and dreams  
That heaven streams  
In silvery glory everywhere,  
The swaddling stirs—  
What love is hers—  
She smiles to have the nursing there.

So still and white,  
Exhausted, quite,  
She lies there in her helplessness,  
Back from the grave,  
Ready and brave,  
For Him to take life's storm and stress.

Human-Divine,  
Sweet love-light, shine!  
All other loves seem cold and dead,  
The swaddling stirs—  
What love is hers—  
Her Seed shall bruise the serpent's head!

congregation should be and do, while on the other hand very little has been heard as to what the people expect of their minister. And it is not surprising that the church does and has the right to expect great things from the one chosen to be its shepherd and spiritual guide. This article proposes to deal with the preacher's spirituality.

No man is supposed to be in the ministry who is not a converted man, eager and anxious to testify to God's saving grace. No congregation with any life or sense desires a sinner to preach the gospel to them. There are too many sinners around them through all the week in the inevitable course of daily life and work, to make them inclined to go to church on the Sabbath day to see and hear another in the pulpit.

Not only must the preacher be converted, but he must be a holy man. It is not enough that he profess to be sanctified,

holiness gathering in the city of Chicago. Free entertainment had been provided for delegates. One evening while eating supper in one of the hotels selected by the convention management, a noted and gifted preacher and his family came in and sat down nearby. The meal that night was not very good, we will admit, but what was our surprise and consternation to see the above mentioned brother speak and act about it in a way that showed he was undoubtedly peeved, and with his family make their exit, leaving the meal uneaten! Possibly we may be pardoned for not caring particularly to sit under this man's ministry since that time.

We were also at another gathering where there were also some of the most noted men in the holiness movement, men that we loved and honored. During an afternoon session we were pained at the selfishness displayed by a preacher who wanted to monopolize a great deal of the time and have his own way, but more greatly shocked by another great minister who grew so heated in the discussion that the evidences of carnality were only too closely apparent, not only to ourselves, but to others. God knows how the man may have wept over the matter afterward, doubtless he did, but the fact remains that the occurrence left a sad stain upon our remembrance of the man, who should have been a pattern in patience and sweet temper. The same brother also showed toward another preacher a spirit of antagonism and lack of courtesy that was almost too much to be endured by others.

We have in mind another preacher who went to serve another charge temporarily for a couple of weeks. Some trouble had arisen between the congregation and their former pastor, which they were anxious for the sake of the work to be forgotten, and as little said about it as possible. The supply preacher (who, bear in mind, was an ordained elder) made it his business to talk over the affair, not with one of the members, but with an outsider who was curious to know all about it. Doubtless this man had time and again in his sermons insisted upon the tongue being under the Spirit's guidance, and yet how little evidence he gave of it himself. No need to say the church was disgusted. It had a right to expect better things.

It is amazing sometimes the lack of courtesy and gentleness in some of our preachers, in spite of the fact that they are so expressly commanded, and were so vividly exemplified in the life of the Master. If preachers want to be treated with courtesy and consideration by their people, let them by all means set the example by a life so spiritual that these graces will be abundantly displayed.

Another preacher after voluntarily resigning his pastoral office, went about the city for days talking to members and outsiders alike, complaining bitterly of other members of the church; yet today he is in the evangelistic field, doubtless warning people against harboring the same spirit of bitterness he himself so glaringly exhibited, and which he has never apologized for!

Some ministers make a great ado in their preaching about paying honest debts, which is entirely right and proper. How then can the layman reconcile common honesty with a preacher who has had laundry and other like bills paid by someone else with the understanding that they would be repaid, never referring to the matter, and treating it as a closed incident?

Other incidents might be mentioned, but the above are sufficient to show what obstacles are sometimes put in the way of lay members of the church in their efforts to realize the ideal and the perfect held up to them by their ministers. We do not want to be understood as branding the whole ministerial body with inconsistencies, for we believe it to be the best body of holy men and women in the world, but that any of the foregoing inconsistent actions are manifested from time to time by ministers of the gospel, particularly holiness ministers, is to be greatly deplored. We insist again that preachers must of necessity be better men and more mature in holiness than their congregations, for "like priest like people," and it is a hard thing for a people to have a better spiritual experience than their minister, and with few exceptions, it is impossible.

We praise God that it is our privilege to know men in the pulpit whose lives are an inspiration because they so closely resemble the One who was all perfect. Not only in great matters, but in the little things do they pattern after Him. And the laity not only demands, but hungers to have in the pulpit men who not only preach conversion, but who are really converted; who preach sanctification entire, and are sanctified; who preach Christlikeness in conversation and living, and are themselves Christlike; who preach being led by the Spirit of God, and who are so led; who, though doubtless erring and blundering at times through lack of judgment, will do nothing that will outrage the principles of holiness and righteousness that the pew has heard from the pulpit and read in the Word of God.

May God's richest blessing be upon all these who stand behind the sacred desk proclaiming the counsels of God, and may His power so work in and through all such that they may fearlessly and courageously stand before their congregations, and like Timothy of old be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

### THE MINISTERIAL ALLIANCE

ALPIN M. BOWES

At a recent monthly meeting of the orthodox ministers of my city, Dr. H—, the pastor of one of the large, prosperous churches, addressed the brethren on the subject of "Evangelism." He outlined the mission of the church in the salvation of the multitudes who are under the curse of sin. He warned them of the tendency of making the church a club. The climax of his message was a strong statement of the minister's office and responsibility as

the shepherd of the people. And he stressed the importance of ministering under the anointing that comes from prayer. As an example, he recited an incident in the life of Phillips Brooks. His traveling companion, on a certain voyage, was one day concerned about his long absence from the deck of the vessel. Thinking he was sick the friend went to his stateroom and opened the door quietly. There was the man of God upon his knees, with his face uplifted and radiant, praying, "Oh, God, give me power!" The chairman of the meeting suggested that the time usually given to discussion be spent in prayer.

A feeling of objection seemed to possess the brethren, and there was not a motion. So the chairman asked that each member of the gathering pray in turn. I rejoiced that he called the meeting to that order, as the fire burned within me and I was about to break forth and pray. Several prayed, though almost every minister present sat upright with an air of disregard for the action of their leader. It came my turn to pray, and then I let forth the fire that was in my heart. The minister next me was the pastor of one of the largest churches in the city. He abruptly interrupted the service by arising and addressing the chairman. Everyone listened in suspense to his disapproval of the methods that terrorize men with "flouting before them the judgment: with declaring, 'believe or be damned.'" He refused to pray, but he was willing to talk for fifteen minutes. When he had finished speaking, a brother who had prayed arose and said, "I would like to ask the brother who has just spoken if human nature has changed since Jesus was on earth? If not, why change the method of evangelism?"

Dr. G— waited a moment, then replied, "Oh, I don't think you want me to answer that question."

There were several brethren eager to speak, some for and some against the Doctor's position. I had never spoken before the association, and I hesitated, remembering my youth, until pressed by a feeling of responsibility to deliver my soul. I stood up, and made this statement: "I wish to express my approval of Dr. H—'s attitude of evangelism. We have spoken of prayer, and yet how deplorable is our condition that we do not wish to pray; yet we are the ministers who are to intercede for the people. It is indeed lamentable when a preacher can not pray, and does not understand how to lead men to Christ. One time, in a great union revival, I saw a man weeping for his sins, and a learned pastor of one of the largest congregations of the city went to instruct him. But, when he found the man under deep conviction, he turned to a brother minister and asked, 'What do you tell them? I don't know what to say.' The brother said, 'Give him a card and ask him which church he wishes to join.'"

Now, personally, I should like to have heard Dr. G— pray when his turn came. The chairman had tears in his eyes and I felt like weeping. That meeting was one

of the saddest experiences of my observation. The ministers of the gospel actually refusing to pray, and ignorant of the method of leading men to Christ.

"Where there is no vision, the people perish."

### SANTA CLAUS—THE OLD MAN

VS. JESUS

F. J. THOMAS

About this time of the year we are greeted on every side with the pictures and statues of an old man, his back laden with toys; a sleigh full of them stands near to which are hitched six reindeer. This old man is quite a personage in the minds of the people; he is venerated and worshipped as the God of Benevolence. The children are taught that all the good and perfect gifts received at this time of the year, come from this old man. The sad part of all this is to see good Christians, who would hold up their hands in holy horror at the thought of paganism with its gods of mythology, join in with the Christian (?) pagans in their worship of the Old Man. We grant you that the prime mover in many of the gifts, at this time of the year, is the Old Man (the carnal mind), but are we as Christians to continue this practice, or shall we not turn our backs on the Old Man and his works, and exalt the Christ, and teach our children that these beautiful gifts are the presents of mother, father, uncles, and aunts, and are in commemoration of Him who was the gift of God to a lost world? Oh, let us refuse to worship at the Old Man's shrine, refuse to bow to his popularity. Do we desire our children to believe that we told them the truth when we told them about Daniel in the lions' den, Jonah and the whale, the three Hebrew children, the resurrection of Jesus, etc.? If we expect them to believe us in these things we must not lie, or permit them to believe a lie about the Old Man (Santa Claus). Tell them the difference between the Old Man and Jesus. Explain the nature of the gifts, etc. Call me old fogy, fanatical, if you will, but thank God, I have gotten rid of the Old Man and his works. Let others exalt the old fellow if they so desire, as for me and my house we will exalt the Christ, the Jesus.

### DIVINE HEALING

S. L. FLOWERS

As a holiness movement, do we believe in the doctrine of divine healing? As a church do we believe in it? As preachers of the Pentecostal Church of the Nazarene, do we teach it? If not, why not?

These are questions that may seem, on the surface, to be of little moment. But when looked at from a Bible standpoint, it is not so. We are so apt, if we are not careful, to look at some of these scriptural doctrines as "side tracks." There is no such thing as a Bible "side track." Everything taught in the blessed old Book is all right, or it would not have been allowed to be there. Our hearts have been grieved many times as we have listened to some Greek or Hebrew scholar tear the

Word to pieces. Some of them are as hard on it when trying to prove the doctrine of holiness as the other crowd are when trying to prove "the mistakes of Moses." To our minds, this is wrong. It has failed so far to awaken in our own hearts a deeper love for God's Word.

At one of the great holiness camp-meetings in the east a few years ago, we were unfortunate enough to be at one of the business meetings of the camp-meeting board. The question at this business meeting seemed to be: "How shall we manage to stop so much testifying to divine healing, and so much talk about the second coming of Jesus?" They discussed ways and means at some length, when the chairman arose and addressing the meeting, said: "It is a difficult matter that we have in hand, but there is one thing that is clear to my mind, and that is it must be stopped. It is nothing but a side track, and we can not allow such, or this camp will soon be a thing of the past."

In the 16th chapter of Mark and the 17th verse we read: "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mk. 16: 17, 18). Now it has been taught by some of the "holiness critics" that this is not in the original, and therefore is not Bible. But it is in harmony with the rest of the Scriptures, and many people have been delivered by trusting in it as God's Word, and therefore we fail to see where the kingdom of God is advanced by trying to prove that it is an interpolation.

When the church was on fire and things were being done in her public services, the same kind of power was being manifested as in the days of the apostles. What we need to do is not to settle down in a rut and become self-satisfied, but to press forward on the line of the deep hidden things of God, till we get back to where God will trust us with more power. It is an easy matter to say: "I believe" when there is nothing to be seen by the world, but it is another thing when it is to prove to the world where we stand.

Why not get on our knees before God and confess that we are in the background on these lines and ask Him to give us the power to go on with His work as He had hoped we would, and the way He had it planned for us. We will come out far ahead of what we are doing now. The world will have more faith in us, and thus we will be able to do them more good. We will have more faith in God, and in our own experience, and will be able to do more for those under our care.

It has always been, that where some one launched out on the line of healing and other lines similar that a wave of revival fire has swept the place where it was manifested. This being true, then, why do we not do more of it. There is but one answer. A lack of faith.

We do not wish it understood that we mean that we are to go to seed on this

line, or on any other, but in some holiness pulpits the subject is not mentioned once in a year. This is wrong. It is God's Word and should be treated as such. We are of the opinion that there is no useless matter between the lids of the Bible. We do not hold that all the things taught in the Word are essential, but that they are good for us, or they would not have been put there.

Oh that we as a holiness movement would learn to take the Word as it is, and quit tampering with it. We would make such strides in the kingdom of God as has not been known in this generation. It would not be long till "All nations would hear the word," and the Son of God would come to claim His own. May the Lord speed the day.

"These signs shall follow them that believe." What are we going to do with this passage? are we going on with our profession and say it matters not whether the signs are manifest or not? Can we do this and be guiltless? We believe that "he that repents and is baptized shall be saved," and we are often heard to emphasize the "shall" in the promises. Then why not take this cue? It seems to us that it is just as binding as any of the rest. A sinner sees this verse and immediately a question arises in his mind. He wonders why it is not so in the lives of the professed Christians in his community. And really he has a right to wonder. If the Word says when a man believes certain signs shall follow, and they are lacking in the lives of those who profess to believe, is it any wonder that the world has no faith in such profession? We expect the truth from others; let us be as we would have them be, and show the goods that we profess to have, or quit professing till we get it. Is this not fair?

The very fact that God sometimes helps, and heals the sick, is proof to me that He will any time we will meet the conditions, and pray through. "Who forgiveth our iniquities, and healeth all our diseases."

We sometimes think that God can't know all we know, when He will persist in honoring work and people we have condemned. That was the charge against Jesus: He went outside of His own crowd. He had dealings with the Samaritans; was "a friend of publicans and sinners." We are so apt to wrap our ecclesiastical cloak about us and tell God, "We are all of it." Oh, for a broader charity, even among God's sanctified ones. Not that we would condone any man's sin—Jesus never did—but that we might recognize and fellowship a child of God anywhere. We may sit on the Canaan bank of the Jordan and cry "Second blessing, second blessing!" until the new wine turns to vinegar, and we may lose the first blessing in trying to drive people into accepting the second. Success is the end of argument; and when the Holy Spirit uses an individual, a church, or a people in extending the kingdom of righteousness upon the earth, and I close my heart against them, I shut Jesus also on the outside.—C. A. McC.

# Mother and Little Ones

## WHAT CHRISTMAS IS

Christmas Day is a Merry Day. Hear the joy-bells ringing  
In the steeples near and far; hear the children singing;  
See the gifts that loving ones unselfishly are bringing.

Christmas is Forgiving Day; put the slights behind us;  
If our friendships have grown cold, let this dear time remind us,  
And so with loving, childlike hearts this genial Day shall find us.

Christmas Day is Giving Day. Bring the hidden treasure,  
Lavish on our dearest ones sweet gifts to swell their pleasure,  
And to the outside lonely ones extend a generous measure.

Christmas Day is Holy Day. To Earth the Child was given  
To be its Savior—doubt and fear from out our hearts are driven,  
For He is still the Joy of Earth, and the sure Hope of Heaven.

—Emma E. Lente.

## "IT'S ME, JESUS"

At a religious meeting in the south of London a timid little girl desired the prayers of Christians for her that she might be saved; so she said to the gentleman conducting the meeting:

"Will you pray for me in the meeting, please? But do not mention my name."

In the meeting that followed, when every head was bowed silent in prayer, this gentleman prayed for a little girl who wanted to come to Jesus, and he said:

"O Lord, there is a little girl who does not want her name known, but thou dost know her; save her precious soul, Lord."

There was a perfect silence for an instant, then away in the back of the meeting a little voice said:

"Please, it's me, Jesus—it's me!"

She did not want any doubt or uncertainty. She wanted to be saved, and she was not ashamed to rise in that meeting, little girl as she was, and say:

"It's me, Jesus, it's me."

Are we as willing to confess our needs, and make our wants and wishes known?—Selected.

## SACRIFICE OR OPPORTUNITY

Crowds had gone past to the bazar, and little Mrs. Watson had watched them wistfully. Then there was the lecture on Tenneyson she had so longed to hear, and the many friends she would have enjoyed dropping in on, for a call, but the baby was asleep, as he always was in the evening—and of course she could not go.

As she sat by the hot-air register in her pretty living room, she nodded, for she was tired. Suddenly she saw a strange sight. It was a gay bazar with many colored booths and laughing throngs. The scene changed. The throngs were scattered, the gay decorations hung in rags, the sofa cushions and dainty bits of china and lacy garments, all lay on their counters soiled and old and worn.

Before her rose one of the friends' houses where she had thought she would like to call, and a babel of unimportant chatter and idle laughter rose to her ears. Again the view shifted and a crowd of assembled people listened to an eloquent lecturer. Mrs. Watson heard plainly the closing words, "All that is worth while—in poetry or literature—is but an exposition of the teachings of the

greatest of all teachers—the Christ himself."

With a start Mrs. Watson sat up. Somewhere she heard a wailing cry. Why, of course, it was the baby. He had awakened. She rubbed her eyes as she hurried to him. He laughed and reached out his arms at sight of her. She took him in her own arms and held him closely. Yes, this was worth while indeed; temporal things would pass away. The world's culture was hers, anyway, if she chose to search for it beneath the covers of her Bible—and the little social visits missed were of small moment beside the guiding of a human soul!

Perhaps some day—who could tell—this little baby, wisely reared to Christian manhood, would go forth and make the world vastly richer because of her own patient, loving, self-sacrifice. And with thankful heart, the mother bowed her head, saying, "Dear Father, happy am I that thou hast shown me the better part. Make and keep me worthy!"—Exchange.

## THE WONDER GIFT

All the children were greatly excited. This was the letter that the Teacher read to them the week before Christmas.

"I will give a prize of five dollars to the child who brings the most beautiful gift for the Orphan's box. It must be a good gift, as well as beautiful."

It was like the dear old Parson to help the Sunday-school children with their Christmas giving. Every year, on Christmas Eve, a great box stood in the Sunday-school room. One by one, in the sweet Christmas twilight, the little children tiptoed in and dropped into it their Christmas gifts that were to be sent away to the Orphan babies. The babies would have no gifts if the children did not remember them. Of course it was a happy thing to do, but, oh, there were so many other happy things to be done on Christmas Eve! To run through the starlit, snowy, streets and peep at the great turkeys and ruby cranberries that hung in the markets and to peer through the toy shop windows at drums and trumpets and gay picture books, to hang one's stocking, to listen at the chimney for even a breath of Santa Claus—ah, these were pleasanter than to tuck away in a box a gift that one would like to keep.

But to win a prize!

"It will be mine!" said Gretchen. "My grandmother has knitted a pair of beautiful red mittens to put in the Orphan's box. No other child will have so fine a gift."

"No, it will be my gift that wins the prize," said Edgar. "I have made a doll's bed with my scroll saw. It is a better bed than one can buy in a toy shop."

"My gift will be much better than any of these," said Dorothy. "It is a warm cap for one of the little Orphan girls, and my mother paid ever so much money for it."

So the children compared and boasted, all save little Brother who had no gift about which to boast.

Little Brother's father swept the church and tended the church yard paths and rang the church bell. At home there were Big Sister and Middle Sized Sister and Little Sister and Big Brother and Middle Sized Brother. There was only bread and butter for them all—no jam. There was only money enough for coats and boots, no gifts. What could little Brother put in the Christmas box?

And soon it was Christmas Eve. In laughing, chattering groups the children tiptoed into the Sunday-school room, so sweetly fragrant with greens and dropped their gifts into the box. Such a full box!

"Tomorrow, I will win the prize!" said each child, as he or she left a gift.

Then little Brother stole in. He carried a bundle under his arm and as he laid it

on the top of the box one little round tear rolled down little Brother's cheek. Then he ran out of the room and all the way home he whistled very loudly so that no one would think that he had been crying.

When it came Christmas morning the children gathered in the church for the dear Parson to tell them the Christmas story. When the carols were sung and the story told, the dear Parson stepped down into the children's midst, holding something in his kind, wrinkled hands. It was an old fairy book with the gold worn off the covers and the pages loose, but with many beautiful pictures still. All the story people lived inside; bold Jack the Giant Killer and lovely Cinderella and gay Red Riding Hood.

"Some child loved this book," began the dear Parson. "And because he loved it so much, he gave it away. This is the best gift that I found in the box; it is going to win a prize. Who gave away his fairy book?"

And little Brother stood up in his place.—Selected.

## "HIS MOTHER AND MINE"

It was the "experience" half hour at the tending to the Scripture reading a little more closely than usual last Sunday morning at church."

It was the "experience" half hour at the mothers' meeting, and it was Mrs. Belmont who was speaking, her sweet face smiling yet earnest beneath her crown of pretty gray hair.

"Yes," she continued, as the others looked at her in surprise, "you see, Doctor Arden was reading that delightful passage in Paul's letter where he sends such apt and cordial greetings to all the believers in Rome. As the good Doctor read on, lingering on each message as if he was reluctant to leave it, I seemed to realize as I never had done before what a great, loving heart it was that enabled Paul to use a phrase, or send a message exactly adapted to each one of that little company of Christians in the vast, cruel city of Rome. Then Doctor Arden paused a moment, and his clear voice trembled a little as he read:

"Salute Rufus chosen in the Lord, and his mother and mine."

"In an instant the meaning of this message, which had been hidden from me all these years, flashed into my mind. 'His mother and mine!' Paul, motherless, homeless in Rome, had yet found a home and mother in the home of his friend Rufus. And a great sentence of condemnation seemed to be passed upon me. I had been, so I had thought, faithful in bringing up my own children; so proud of their success and usefulness in the world; and I had tried to help other mothers sometimes out of my experience. But—'His mother and mine!' I couldn't get away from it. Were there other boys besides my own that I ought to have mothered? That was the question that came and dwelt with me.

"I looked around the church, and the aged experience of thousands happened to me; the scales fell from my eyes. I saw three young men right there in the congregation whom I knew, who were in need of just the mothering I ought to be able to give them. It seemed to me that I couldn't wait till the service was over. I'm afraid I didn't listen to the sermon as closely as I should, but I know that Doctor Arden would be just as glad to influence the people to do their duty by reading the Bible to them as by preaching.

"The moment the benediction was over I started for the corner where Harry Stirling sat with his head dropped forward, and all the youth gone out of him. How I pitied him, and how I condemned myself for my neglect! He was completely devoted to his mother; never would break away from her guidance in the least—wasn't really enough interested in the pursuits and games of boyhood. So when his mother was taken, it seemed as if there was nothing left for him to live for. All this was in my mind as I spoke to him and gave him a cheerful greeting.

"He looked up at me in amazement and

dawning hope. Oh, dear me! Everybody had been just like me, thoughtless or afraid to speak to him, and the lad was growing morbid. He responded to my words as a drowning man grasps a rope thrown to his rescue. "Thank you—thank you, Mrs. Belmont," he stammered, while the tears shone in his eyes, "Mother said you would be sure to be a mother to me when she was gone." You can imagine the way I felt just at that moment. But, thank the Lord, I mean to make amends for my neglect in more ways than one.

"The second young fellow that I had noticed—well, perhaps I'll not mention his name, because I think the trouble with him is that his own mother is too careless about where he is or what he does. There he stood at the doorway, twirling his hat in his hand, debating the question whether he should go to Sunday-school or not, and just starting to leave the church as I spoke to him.

"All aboard for Sunday school!" I proclaimed, swinging my hand like a conductor; 'seems just like old times to see you and the other boys going to your classes; your father was in my Sunday-school class when he was just about your age.'

"Well, I had hardly known what to say, but this touched just the right chord, for this boy is a great admirer of his father, and wants to be just as successful a business man when he grows up. But dear, dear, what a pity when a mother is too much taken up with other things to watch over the welfare of her own son.

"But there was still one more, a young man a little older than the other two, that I wanted to speak to. It was Albert Hammond, who had just taken a responsible position in Linning & Collier's. They brought him, so my husband said, from a thriving country village in Vermont, where he had built up a wonderful trade for the place. He says that these big department stores are always on the watch for such young men. But there was something in Hammond's attitude that struck a warning note to me. He seemed listless in church; there was a sneer on his face as people passed him by without speaking. I saw the whole story. He felt the loss of the home-like atmosphere of the country church—he had had a taste of convivial good-fellowship elsewhere—it was a moment of crisis in his life, the parting of the ways, perhaps.

"Without a moment's hesitation I went up and spoke to him. 'I have never been introduced to you,' I said, 'but my husband, Mr. Belmont, has told me about you and the responsible place in business that your abilities have given you. But I have thought that you might sometimes feel a bit lonesome here in the city, away from your own home. Now, we are in need of young folks at our home, and it will be a favor if you will dine with us next Wednesday evening.'

"Well, you should have seen the change that came over that young man's face! And he hadn't the least idea how he crushed my hand in his grasp. And last evening, when he dined with us, he talked freely with me, and I found that I read his mind just right last Sunday. 'I was bidding farewell to that church, Mrs. Belmont,' he said. 'I was deathly homesick, and yet I was in danger of breaking away from the influence of my own home, and you came to me and saved me. I shall never forget your kindness.'

"There again, you see, my reward was far above what I deserved; but you may be sure that there is one message of Paul's that will hereafter always be present with me, 'His mother and mine.'—J. Mervin Hull, in *Mother's Magazine*.

### WHAT SHALL I GIVE AT CHRISTMAS-TIDE?

Give Ear to those who cry for crumbs—and heap their homely larders high, for lo! the Joyous Season's here—and Christmas comes!

Give Hands to those who need a guide, nor cast a thought of race or creed, since Brotherhood is all worth while at Christmas-tide.

Give Steps to those who can not plod on

their own errands to and fro above the crisp December sod as others go.

Give Thought to what you best can do to cheer the heart and soothe the mind and make the world seem good and kind to those less fortunate than you.

Give smiles to all whose weary load brings gloom and pain and gray despair, and bend them low o'er life's steep road; for smiles with them are rare.

Give Knowledge to the dull, untaught, for some there are who do not know with what our Christmas-tide is fraught; and speak of Him, the Manger-born, beneath the Eastern Star's pale glow.

Give Courage to the fearing band that needs the clasp of friendly hand, and cheering smile and all good will; give courage, then, to such as they this day.

Give Heed to others and their need. They know, they feel, they have desire; nor is it what you think is best, but rather what they most require, that you should give and do and say on Christmas Day.

Give Laughter—not the scornful sort, but laughter that abounds with happy, wholesome, merry sounds, and so infectious as to bring a like retort.

Give Heart—the heart that beats for all upon this day; the heart that greets the lowly and the high; the heart that grows with sympathy and knows but love for those who pass you by.

Give Joy to all—it may be bread for one, or just a smile, or yet a simple toy, or words of praise or even gold—but give them all and you will give but Joy.

Give praise to Him, that you have many things: good friends, and health—and life's long span. Give praise to Him for all these things and, best of all, the Brotherhood of Man!

And giving these, you will have given more, by far, than prince or potentate or modern Midas—

You will have given better things than stocks and bonds or lands or diadems—

You will have given that which neither pomp nor power nor highest influence can command—

You will have given that which gold, nor favor, nor fear can buy—

You will have given that which He was ever giving to the lowly and the poor, comfort and strength and hope and rest and courage and faith—for of these things are the Perfect Christmas Gifts made.—*Mother's Magazine*.

### A CHILD'S FAITH

As I was seated in a railway train not long ago, two gentlemen, who occupied the seat just beside me, were discussing the different ways that persons claim to have been converted.

"I, sir," said one of them, "was converted by a little child's prayer and questions. It was my grandson, who astonished me one morning by coming into my bedroom before I had risen, and, supposing I was asleep, the little fellow stood looking at me for some time, as if in deep meditation. Then he knelt down and addressed the great Father of us all, and said:

"God, won't you let grandpa be a Christian, same as me and mamma is? Grandpa don't swear nor drink whiskey like papa does, and mamma prays and prays and prays for papa, and maybe God don't like papa 'cause he drinks whisky. Now, God, I want to know if you will let grandpa, who don't drink whisky or swear, be a Christian like me and mamma are. Now, God, I'll wait and see if mamma knows, for she says you always do what you say you'll do; and if grandpa may be a Christian, I'll just wait till he wakes up and see if mamma is right, 'cause she thinks you can hear everything, and I want to know for sure. She says that you are always in the room and everywhere. Now, make grandpa a Christian, so that I know it is true, and so that grandpa will let me know as soon as possible, and I'll thank you very much. Grandpa wears glasses and maybe he can see you, 'cause mamma says we see by faith, and maybe it's glasses.'"

"Then the little fellow came and whispered in my ear, 'Grandpa!'

"What is it, Willie?" I answered, unconcernedly, although I was deeply moved.

"Wait," said he, "till I bring your glasses." "Now," said he, "do you see anybody in this room 'cept me? Cause there is."

"Why, yes, Willie; I see myself. Of course there is some one besides you."

"But, grandpa, do you see God? Look now, 'cause I made a bargain with Him to make you a Christian like me."

"Run downstairs now, Willie," I said.

"I can't, grandpa, 'cause I told God I'd wait and see if He'd have you."

"What could I do but promise that child that I would try to see God? And morning, noon, and evening, I was met with the question, 'Did you, grandpa?'

"Father, what does Willie mean?" asked my daughter, after she had heard him repeat the same question several times, as if he and I were in secret league with each other about something I was about to do.

"Don't tell, grandpa, 'till we see," Willie entreated.

"I could not let that child's simple faith in God be shaken. I gave myself to God and joined the church. It was Willie's prayer that did it. I am now a minister of the gospel, and Willie's father was saved from a drunkard's grave by the power of the Holy Spirit through the medium of my preaching."—Exchange.

### BY WAY OF COMMENT

There are hundreds of little girls in the cities of the country who have been "little mothers" all through the summer and are still condemned to take care of the baby almost every hour of the time that they are out of school. Dorothy is a little girl of perhaps twelve years. All summer she has kept the baby out of doors, on the streets or anywhere else that it would not be in mother's way. Now that she is in school, Dorothy washes and dresses the baby and her little brother aged six, each morning. Then she helps them at breakfast and washes the dishes afterward. She dresses hurriedly and takes her little brother by the hand as they go to school. As soon as the morning session is over she rushes home and again takes charge of the baby until it is time to go back. At the close of the afternoon session she again rushes home and takes care of the baby until dinner is ready. After dinner she washes the dishes and puts both children to bed. She is simply the little slave of the family, and when she displeases the mother a big whip behind the kitchen door is laid unsparingly over her back. Her mother says she bought the whip for that purpose, as she was determined to "raise Dorothy right." When Dorothy is fourteen she will find a job somewhere, and there will then be some relief from the perennial baby, but she will be beaten and imposed upon just the same as now. And yet some people wonder "why girls leave home." The truth is their mothers drive them from home, and the wonder is that there are not more of them that drift into wicked lives. A young girl growing into womanhood expands with fear and trembling even in an atmosphere of kindness, and under the best conditions, the soul enduring its growing pains as well as the body. But the terrible stunting of beautiful young lives is almost certain in such dwarfing conditions, and it is little wonder, that nature rebels in its efforts to save itself. Don't put too many burdens on your own little girl, even if she is not condemned to be a "little mother."—St. Louis Christian Advocate.

The teacher in elementary mathematics looked hopeful. "Now, children," she said, "think carefully before you answer. Which would you rather have, three bags with two apples in each bag, or two bags with three apples in each bag?" "Three bags with two apples in each bag," said the boy in one of the last seats, while the class still debated. "Why, Paul?" asked the teacher. "Because there'd be one more bag to bust," announced the practical young mathematician.

# The Work and the Workers

## ANNOUNCEMENTS

**NOTICE**—I have a call for a meeting in southern Kansas. If one or two other meetings could be arranged in that part, I would go. If you want a meeting, let me know soon.—B. T. FLANERY, Olivet, Ill.

**EVANGELISTIC**—H. M. Bissett, of Hutchinson, Kas., is open for revival meetings; has had several years in the pastorate, with success in winning souls. Is able to lead in singing the gospel. Any place desiring the old-time gospel of regeneration and entire sanctification, give him a call. Address him at 505 East Ninth St., Hutchinson, Kas.

**NOTICE**—Owing to certain correspondence meant for the church at Penbody, Mass., being addressed to me, I beg to state that I resigned the pastorate there on September 30th. Personal letters should be addressed, "Troton, Mass."—Rev. WM. BRECKENRIDGE.

**NATIONAL TITHING LEAGUE**—All who are convinced that God's plan for financing His work of saving a lost world is tithing, and desire to help in the education of the Christian world in this great Bible truth, and are willing to make some sacrifice in order to a systematic, intelligent movement looking to abolishment of modern questionable methods in church work for the purpose of raising money, will please write for particulars concerning the coming national convention of the National Tithing League of America. Let us make this convention a great spiritual feast. Address Rev. G. B. COLLINS, *Temporary Chairman*, Box 53, Davenport, Okla.

**CHRISTMAS RALLY**—There will be a four days' Christmas Rally in our new church at York, Neb., December 25th-28th, beginning with a love-feast on Christmas Day at 2:30 p. m., and continuing with two services, at 2:30 and 7:30 p. m., each day. Our church house will be dedicated on Sunday, December 28th. We have invited all the pastors, with their people, on the district, and make the invitation to include all outside the district to attend.—THEO. and MINNIE LEWIS.

**NOTICE, MISSOURI DISTRICT**—We need \$13 for the publishing of the Missouri District Minutes from the churches on the District which have not yet responded. Please send in your pledges, and those who have not pledged, send me what you can towards this fund, and oblige—FRED GETZ, Jr., *Secretary*.

## DISTRICT NEWS

### DALLAS DISTRICT

I have entered upon the work as district superintendent of the Dallas District, feeling my unworthiness as never before, and that I can only succeed so far as God will bless, and can do nothing apart from Him. I shall do my best, by the help of the Lord, to build up the work of holiness on the good firm foundation which my predecessor, Brother Nelson, has so faithfully laid. I deem it an honor to follow such a man of God. I only hear the best things spoken of him as I go over the work.

I spent my first Sabbath on the work at Dallas, Texas, with Brother Wallin, our pastor, and his people of First Church, both morning and evening, and at our church in east Dallas in the afternoon. Brother Frank Daniels is pastor there, and is planning some wise things for east Dallas as I see it. I believe he will succeed in building a good work there. Brother Wallin's work starts off well. They have a new carpet and a new piano already for their church, and also planning some other improvements for their work, which will, I think, greatly help the work there.

Visited the church at Wolf City last night. Brother Fulbright, pastor. Good service, but was rained out this morning. Prospect for good here this year. I hope to get back to them again later. I am now on the way to Klondike, for the Sabbath, another of Brother Fulbright's churches. It is raining; plenty of mud, but on we must go.

I am also receiving some very encouraging letters from different points of the work. Brother Pierce, of Lufkin, Texas, writes, "I received five new members the Sunday following the assembly." Also he expected to have a new church going up soon.

Another preacher, Brother Gregory, writes me saying if I could find a needy place where he could put his feet, he was at my service. With such servants of the Lord ready to help, I press on to victory.

• W. F. DALLAS, Dist. Supt.

## NEW YORK DISTRICT

It was a great privilege for me to go to Syracuse, N. Y., last Saturday, to be present Sunday, December 7th, and dedicate our beautiful church. I fully believe that our pastor, J. G. Nickerson, under the blessing of God, has worked a modern miracle that has not been surpassed in any society of late years. In February he launched the project, and the membership caught the spirit of "rise and build." But where was the money coming from? for there were only about sixty members, and many of this number are women whose husbands are not with them. Pastor Nickerson had the vision, and being a master architect, made the plans, and became superintendent of construction, carpenter, and collector of funds, and with the combined effort of the whole church they have a fine property in a good locality worth eight thousand dollars, with only three thousand two hundred dollars debt. You may ask, How did they do it? I answer, "The mighty God of Pentecost did it, when He found willing workers." "Go thou and do likewise."

The people throughout the city speak in the highest terms of the church, and its pastor. It has a seating capacity of about three hundred, and was well filled at the dedication service. It was a great meeting. The glory of God came down on the saints and they shouted for joy. At the evening service several souls prayed through to victory. I remained and preached Monday and Tuesday evening, and as I left to catch the night train home, there was a very fine young lady at the altar, who had found Christ in the afternoon, praying for a clean heart. Pray for this church, for it is the only place in that wicked city where people can hear the whole gospel preached, that saves from all sin. I must not forget to say that there was about four hundred dollars raised to be applied on the debt.

J. A. WARD, Dist. Supt.

## ABILENE DISTRICT ASSEMBLY

The Abilene District Assembly convened at Bowie, Texas, December 3rd. It was much hindered, and many of the members delayed, by the almost unprecedented floods which deluged the country, and delayed trains. This has been a very large district, embracing the west half of Texas and the state of New Mexico—the latter state having been made a separate district by the last General Assembly, but placed under the care of the Abilene District until it should develop. Bowie is a city of about 3,500 people, and it would have greatly taxed the resources of the church to have entertained so large a gathering, but for the generous and united effort of all the people. The mayor and chamber of commerce came nobly to the assistance of the church, and made it their special business to see that the work was well done, and the mayor and secretary of the chamber of commerce also, together with the pastor of the Baptist church, made brief addresses of welcome to the assembly. The Baptist church put their new and elegant church building at the disposal of the assembly, and did all in their power to make things pleasant. The pulpits of other churches were filled from the assembly on Sabbath, and all seemed to vie with each other to make us at home. The kindness and hospitality of this city will not be forgotten. The business was carefully done. It was thought by the members from New Mexico and concurred in by Abilene District proper, that that state had come to where to should do its own work, and the necessary action was taken to that end, and the New Mexico District was properly organized by the election of Rev. R. E. Dunham as superintendent, and other necessary officers. The Abilene District was then divided, making the Hamlin and San Antonio Districts. Rev. B. M. Kilcora was elected superintendent of the Hamlin District, and Rev. Wm. E. Fisher of the San Antonio District. These districts show great advance in every way since my visit to them two years ago. Their churches have multiplied, their membership has greatly increased, their institutional work was advanced, and best of all, their experience of the things of God seems to have developed and enlarged. They have had five years of drought in this country with nec-

## Money! Money! Money!

What is it for?

To pay bills with, to be sure.

At the first of the year we have special need for all the money due us, as we have large obligations coming due at that time.

A good many Sunday schools are behind for one or two quarters supplies, and some more than that. We like to accommodate you, but find it hard to do so. The Sunday school literature is not a money-making proposition, and the church has not yet furnished us with the necessary capital for the business. For this reason we can not carry long accounts without serious embarrassment to our business.

*For every dollar the Sunday schools are behind with us, we have to be behind with some one else.*

It may seem a small matter with the schools which owe us, for the amounts range from \$5.00 to \$50.00. But stop, and figure a moment. Suppose the average is only \$10.00 for each delinquent, and there are two hundred of them—that would make a total of \$2,000.00. Two thousand dollars is quite a sum when one needs it and hasn't got it.

Please take note of this, and all who are behind make a special effort to get your remittance to us by the 5th of January.

*If necessary, make a special effort to raise the money.*

Thank you.

We knew you would try to help us.

C. J. KINNE, Agent.

essarily resultant hard times, but with faith and heroism they have pushed on to continued victory. Almost everywhere there seems to have been a good tide of salvation, and it was the almost universal testimony, "This has been the best year of my life." There seemed an unusual number of new-born men and women in this assembly. Very great things have been accomplished, but the future is especially big with promise. They are earnest and loyal Nazarenes, and see that God has raised up this people for such a time as this. Brother Ellis, the retiring superintendent, has been abundant in labors, over a district so large that it was impossible to fully stretch out his hands and cover the rapidly developing work, but he has nobly wrought. He declined to be considered as a candidate for election for further service as superintendent, but took the pastorate at Hamlin. With the enlarged arrangements for three divisions and leaders instead of one, all look for and go out to win great things for God. The school at Hamlin, under the leadership of Professor Moore, seems to have made an excellent start and to be full of promise. The rescue and orphan work at Pilot Point, under the management of Brother and Sister Roberts, seems unusually successful. I am greatly encouraged and strengthened in my hope for the work of our church in all the Southland. God's blessing and glory seem to be greatly upon these people. There were moments in the assemblies of such peculiar manifestation of the Divine Presence as are not usual. God seems pleased to peculiarly "burst forth in glory." Evangelist Jeffries, of Peniel, did much of the night preaching, with peculiar unction and effectiveness and a number of seekers were at the altar. The hosts have gone forth to new conquests.

P. F. BRESEE.

## NORTHERN MEXICO MISSIONARY DISTRICT

Shortly after the capture of Juarez by General Villa, we went to Deming, N. M., to hold special evangelistic services with our Mexican church. We pressed the battle for nearly two weeks, and the Lord was pleased again to give us the victory. There were not very

many seekers, but nearly all those who sought earnestly, found peace and purity. There were some definite cases of salvation, and, thank God, there was a real shout of praise in the camp. The last Sunday of the meeting we baptized twenty-five believers and had a melting time together as we all partook of the Lord's supper. Our Mexican church at Deming is certainly composed of the most spiritual, devoted, self-sacrificing and loyal people. In the last year they bought three lots, built a house of worship, and a one-room parsonage. They have given over eight hundred dollars for the pastor's salary, payment of lots, and for the cost of buildings.

During our absence from El Paso, Sister Santos had charge of the work here and in Juarez, where hundreds of wounded federals and rebels are filling the hospitals. Juarez is at present a military camp. The last battle fought at Tierra Blanca was the most sanguinary of the Mexican revolution. We visited the hospitals and the sights of the wounded men is heart rending. Some are literally torn to pieces by bursting shells, others are riddled with bullets, broken ribs, shattered limbs and others with more or less severe wounds. It has been a real privilege for us to visit these unfortunates and give them the Word of God and offer them the hope of salvation through Jesus Christ. The attendance at the services is very good and seekers have been at the altars.

S. D. ATHANS.

El Paso, Texas.

MISSOURI DISTRICT

We are just home from Picadmont, Mo., where Brother William Seals and Fred Geitz, Jr., and wife, with Brother A. J. Mitchel, the pastor, closed a great meeting a few days ago. Brother Mitchel called me to complete the organization of a church, and we received twenty-three charter members. They are going to build a church building at once, already having about \$300 subscribed. Before many days we will hear the sound of hammers as the good work goes on. Let us pray that this church may be builded to the glory of God. A few days ago I was called to Kashkonong, Mo., by Rev. S. Hibner, who had just held a four weeks meeting there. We organized there with seventeen members. This is a new field, and much land yet to be explored, but thanks be to God, our warriors are determined to push on up into the mountains. At present Revs. Seal and Geitz are at Ellington, Mo., and Rev. C. S. Davis and Brother Hamilton are at Mills Springs, and Rev. J. E. Lynza and wife with A. J. Mitchel, the pastor, are in a meeting at Annapolis, Mo. Rev. J. E. Lynza and wife go from there to Irondale, Mo., and Rev. Fred St. Clair, of California, will be with us here at Malden, beginning the 14th of December. We are determined to move up into the hills where the fruit is larger and sweeter and better. We are looking up and expecting great things on the Missouri District.

J. L. COX, Dist. Supt.

KENTUCKY DISTRICT

From the district assembly we went to our Louisville church for a meeting, commencing November 23d, and closing December 7th. Souls were converted, reclaimed and sanctified, and a number united with the church on the last Sunday. We were entertained in the home of our district secretary, W. W. Stover. Truly this is a home where God has the prominence, and where His children are made to feel at home. Rev. W. W. Hanks, their new pastor, is just getting acquainted with his people and work. With a field populated with four or five thousand people, and some of God's best, including three Spirit-filled deaconesses, who have the work on their hearts, to stand by him, we predict a good year for pastor and people. We go next to our church at Owensboro for a meeting, commencing December 10th.

WILL H. NERRY, Dist. Supt.

IOWA DISTRICT

Sioux City is on the firing line, with Pastor Fugate in the lead. Their two deaconesses are visiting homes, reading the Scriptures, praying, and scattering literature. They are planning and praying for great victory December 15th-28th, when District Superintendent Clark will be with them in special services.

Pastor Gowland reports the work at Webster City progressing nicely. Sunday school on the increase with an enrollment of over fifty. Plans for a new church under way, which the ex-



LETTER WRITTEN BY BRO. E. G. EATON, OF HALLELUJAH VILLAGE AND HOPE SCHOOL.

We have received letters from many of the dear ones, which to this time we have not been able to answer. Have been having much sickness among the children.

On October 27th Miss Hargrove was taken with the fever. On October 31st I followed, and on that night had a high fever. Then, on November 2d, Mrs. Eaton came down with it. There we were, all three with fever, and Sister Mangum gone to a holiness convention. Well, the Lord cared for His own, as He always does.

On account of the weakened condition of Mrs. Eaton (and I not much better), it was decided the hospital was the best place for us; so here we are, laid up for repairs. Do not know how long we will have to make this our home, but anything to get rid of this awful fever.

We are getting along quite well in the school, considering so much sickness.

Many of you know somewhat of the suffering Mrs. Eaton already has passed through; but the last ten days surpasses anything she has ever suffered yet, and unless God takes control of her case, I can not see anything but suffering for her.

Beloved, pray much for us, as we need great strength to carry on this work.

I have had no fever for a few days, but it has left me weak.

CALCUTTA, INDIA.

pect to complete by New Year. Souls are under conviction, and plans are maturing for a series of meetings.

Pastor Bauerle, of Grinnell, reports victory. One saved November 26th and three seekers the 30th. Brother Bauerle is entering his second year at Grinnell.

November 16th was a high day at Mason church, the occasion being the first quarterly meeting. The services opened with an old-fashioned bread-breaking and testimony meeting, after which the pastor, Brother Fleming, preached from 1 Thess. 5:10. A communion service followed. The children and young people were first invited, and soon filled the altar, presenting a sight to rejoice the hearts of the angels. The altar filled several times with others partaking. The district and general superintendents' apportionments were raised in full for first half year. In the evening the opening service was in charge of Brother Campbell, after which the pastor preached from Matt. 16:26 with conviction on the congregation. One man saved the next Sunday in his home.

District Superintendent Clark is in labors abundant. Just closed an engagement near Farmington with Pastor Overholser. He is now at Botna assisting Pastor Lehman.

Pastor S. M. Lehman, of Botna, was recently called to Indiana to attend the funeral of his father. He is further detained by the serious illness of his brother, F. M. Lehman.

Former District Superintendent Flanery has just concluded a meeting with the church at Cedar rapids. They need a pastor for this splendid field.

Pastor Fleming plans to open the battle at Chariton, December 18th. Other meetings are in progress but ours is the only "holiness" church. The devil is busy getting joiners these days. Thank God for full salvation churches!

Pastor O. A. Overholser reports progress in the work at Farmington. They are planning a revival meeting for the month of January, praying, believing, expecting for victory.

Do you want to join the Iowa District Bible Readers Circle? Work begins January first and continues through the year. "Without money and without price." Write the undersigned for particulars.

E. J. FLEMING.

ARKANSAS DISTRICT

A real revival is on at Vilonia. I came in to fill my regular appointment and found the saints burdened for the lost. At the morning service two were in the altar. At night twenty or thirty came to the altar and four prayed through to victory. So it seems that the

Lord is going give a revival now, praise Him. We have engaged for our regular midwinter meeting Rev. W. H. Cain, of Kansas, from January 15th to 25th. The school is fine this year. Many are the victories that the Lord is giving us.

B. H. HAYNIE, Dist. Supt.

DAKOTAS-MONTANA-MINNESOTA DISTRICT

On Sunday, October 12th, we commenced our meeting at Oak Valley church, twelve miles southeast from Wadena, with Brother D. P. Wolf and Sister Bessie Martin, as our helpers. These young folks are a power in a meeting. I was with them over three Sundays, and we saw many good cases of salvation and sanctification. We stuck to our text: full salvation, holiness of heart. Some got mad and left the house, and did not come back, while others went through to bed rock, and got an experience. We left Brother Wolf and Sister Martin to hold on one more week, while we went to Chicago to the holiness rally held in our church. We did have a victorious time there, and am not over it yet. Thence we went to our old home, Harrietta, Mich., where we met Brother and Sister Hanks, pastors of the Nazarene church at that place. We preached for them six nights, and learned to love them very much.

Thence, we returned to Minnesota where we had left Brother Wolf and Sister Martin in charge of the work. They closed at Oak Valley church and came to within two miles of Hewitt, Minn., in a school house, where we held over two Sundays. Here we had a blessed victory; some of the finest cases of salvation and holiness we ever saw. If ever we did see the devil stirred it was here. He stirred up some dead formality in church members, and they set against holiness and got the school board to close the house against us, on Friday night, November 12th. Next morning we took the train for Fergus Falls, where we preached for Brother Martin and his people, and administered the Lord's Supper on Sunday. We also had five seekers at the altar. Some came through good. Thence we came home to Surrey, preached for our pastor, Sister Pattee, on Wednesday night, and Thanksgiving. Thence to Minot, preached for Brother Tragar and his people, and administered the Lord's Supper. Left Minot for Comanche, Mont., to commence a meeting November 30th, in the M. E. Church, Brother F. O. Linger, pastor. He is standing by us. Conviction is on the people. Brother Hewitt's family, of Spokane, Wash., members of the Nazarene Church, live here. They are the ones who had me come and give them a meeting.

LYMAN BROUGH, Dist. Supt.

ANOTHER NEW DISTRICT

At the Alabama District Assembly, General Superintendent Reynolds organized what is known as the Mississippi District, with eight elders and eight licensed preachers. I. D. Farmer was elected district superintendent. Our people are becoming interested over missions and the publishing interests.

I. D. FARMER, Dist. Supt.

NEW ENGLAND NOTES AND PERSONALS

This scribe wishes all the readers of the Herald a real blessed merry Christmas, and a happy and holy, as well as a prosperous new year.

My God give all our New England churches the best year, 1914, that they have ever known in the salvation of precious souls! May we see more souls saved to God, more members added to our church, less church financial indebtedness, our own experiences deepened, sweetened, and our capacity enlarged, filled more than ever with the presence, power, unction, and fullness of the blessed Holy Ghost.

Professor Smith, of the P. C. I., came up to the Providence Convention to help shout on the battle.

Brother S. W. Beers spent a Sabbath with Pastor Norberry. He also has helped our churches at Malden, Lynn, and Woonsocket.

The last preachers' meeting of the year 1913 was scheduled for Beverly, Mass. It is hoped that a good company were present.

The blessing of the Lord is upon the extra service at the writer's church; seeking souls are at the altar, finding God to the joy of their hearts.

Pastor Strong, of Gardner, Mass., writes us that he has accepted a call to the pastorate of our church at Canastota, N. Y.

All monies to be sent for Grnad View Park Campmeeting Association, should be sent direct to President Borders. The treasurer, Pastor Strong, has moved to the New York District.

About 200 acres of good land has been purchased by several holiness brethren of our church, near Canastota, N. Y., with a view of our church buying this valuable site for an Eastern Holiness University, to be owned by the Pentecostal Church of the Nazarene.

Revs. Aura Smith and L. N. Fogg were the special workers engaged at the holiness convention held by the National Association, in the town of Nyack, N. Y., some time during December. Seekers were at the altar.

Brother George W. Reid, a sanctified business man, stopped over in Providence during the recent convention. Our brother is a member of the bands of godly men known as "Gideonites."

Mr. Frank Anderson, for many years connected with the Emmanuel Church of Providence, has gone from us to join his godly wife in Pasadena, Cal.

Sister Meyers, wife of Pastor Meyers, is still in Providence resting. She hopes to be able to go out in the battle again and help the saints fight for God and holiness in Vermont.

The saints at Providence enjoyed hearing Brother Hartt singing some of the old songs of Zion. Brother Hartt is one of the "Old Guard," and is bringing forth "fruits in old age."

Professor Smith and Professor Bailey of our Pentecostal school at North Scituate were made welcome recently at one of the all-day meetings in Emmanuel Church.

Revs. Kunz, Martin, Beers, and Christman were the special preachers at the recent convention of the writer's church. God blessed the services.

Deacon Leon Robinson and wife, sanctified Baptists, attend some of the services at Emmanuel Church.

Our Brother Angell, of our eastern school, has not been well of late. The heavy financial burdens of the school have been too much for him these many years. Let all our people get their hearts, shoulders and pocketbooks under this school, as they have not before.

Pastor Post, of Stoneham, Mass., who is one of the men in charge of the Boston Monday holiness meeting, writes that the meeting is on the upgrade.

For many years the Boston Monday holiness meeting has been held in the old Wesleyan Hall on Bromfield street. The last of these historic meetings was held there November 24th. Rev. C. E. Roberts preached at that service.

Will all the holiness folks in New England please take notice that the Boston Monday holiness meetings will continue in the future in old Park Street church vestry, known as "Brimstone corner."

Superintendent Winslow of the Shawnit Ave. mission, Boston, writes, "Everything is going fine at the mission. We are having most wonderful meetings."

Evangelist Greenwood writes that God gave him victory in the services at Bradford, N. H. He is now holding meetings in North Tewksbury, Mass.

The holiness church at Gardner, Mass., is in need of a good pastor to take the place of Pastor Strong. This place could support a married man. Write to District Superintendent Washburn.

The Revival Number of the Herald took well. Why not let us have an Easter Number?

Sad intelligence reaches us of the death of Loring Rees, son of our Brother Seth C. Rees, of Pasadena, Cal. This young man was well known here in Providence when his father was pastor of the writer's church. The Lord comfort the sad heart of Brother Rees. He has the heart-felt sympathy of his old friends here in the east.

Evangelist Hatfield writes us that his meetings are progressing in Philadelphia, Penn.; that many folks are getting under deep conviction, and several are seeking and finding God.

A very important meeting was held recently at the Pentecostal Collegiate Institute, of No. Scituate, R. I., to consider some very serious problems that need to be solved, relative to the school in New England, and opening up a holiness school in the great Empire state. Many ministerial and lay members of our church were invited to give their godly advice to the educational committee.

The National Holiness Association held a convention in December, in the Methodist Episcopal Church at Nyack, N. Y. Brother George



LETTER RECEIVED AT MISSIONARY HEAD-QUARTERS, DECEMBER 11, 1913, FROM BRO. V. G. MARTIN, OF OUR MEXICO CITY MISSION. Translated from the Spanish by REV. C. P. MARTIN.

In spite of the sad conditions in which we are, I thank God that I can write you this with my heart full of joy, because I can feel the very timely blessings of our heavenly Father.

As you know, I have had my wife seriously sick, and to this was added a new sickness, which one of my daughters contracted during the "tragic ten days"—the days of the bombardment of our city, in February last. She was so excited and her nerves so shattered through these experiences that she broke down with nervous prostration the 14th of this month, and after recovering nicely, contracted pneumonia. God was with us, thanks be to Him, and she is recovering nicely. Glory to His name.

Now I want to tell you about the missionary work. It seems that we will end the year in worse conditions than ever. The war has unchained its terrible furies, and the agents of the devil use their services with wonderful results. Mexico is passing through a trial of terror and extermination. In spite of all this, we hold the post, thanks be to God, firmly in His name, and by the help of the Holy Spirit His work is progressing. We did not have to suspend services, although the brethren (men) go as little as possible out of the house, as they are forced into the army, if possible; so they have to suffer under the strokes of the war. Holy women we have always in our meetings testifying and helping in the evangelization. Tuesdays we have Bible studies; Wednesdays, prayer and testimony; and on Sundays preaching, so giving poor sinners a chance to find their way to the feet of the Saviour.

Brother Wallace had charge of the Sunday school, and he, with his godly wife, has been a great help in the missionary work. But they have suffered much lately in his home. His little daughter, Rebecca, died; then his wife was taken down with typhoid fever. This has not permitted him to keep up the work. I have now taken charge of the Sunday school; and when Brother Wallace and his wife can again help us, we will continue the work together.

We have very little evangelical literature in Spanish. Brother Miller gives out the *Rayos de Luz (Rays of Light)*, together with some tracts which he translated. With these he has done us much good. May God bless Brother Miller's work.

The special help which the Missionary Board has given me for the coming year will enable me to attend to the work more freely than before, the work which God has confided to our humble hands.

Pray for us, that it may be a prosperous year; and may the God of peace have mercy on my troubled country.

E. Reid, a holiness layman, has recently moved there and is the cause of this good meeting.

Rev. Dr. C. J. Fowler will spend some time at his home in West Newton, Mass., for a much needed rest. While here he will be present and preach in the Boston Monday holiness meeting.

"KEEP ON BELIEVING!"

## GENERAL CHURCH NEWS

FROM EVANGELIST B. S. TAYLOR, AT HOLTON, KAS.

I am happy on the way, hard at work in Kansas on a campaign that may keep me hereabouts all winter. The last protracted meeting and revival for four weeks in Jackson county, was blessed of God to the people and to my own soul in a good degree. There was deep interest in the sermons on hell and Bible readings on holiness as a second work of grace. There has been no revival at this place for many years, so the people are not alive to the blessing, and few of the young peo-

ple have been saved. Churches or pastors needing my help in special revival services can readily reach me here. Douglas and my other campmeetings this summer were much blessed of God and I rejoice to note the progress of revivals and interest in the blessed cause of spreading scriptural holiness over these lands, as Mr. Wesley used to term it. My slate led me to Carrollton, Ohio; East Palestine and Cleveland; to Chazy and Moores, N. Y.; to Silver Lake, Vt; to Douglass and Johnson, Vt., camps; and thence to Kansas, where I am now. How we all did miss dear Deacon Morse at Douglass camp, Mass., this year. We had a memorial day, and it was a tender and tearful occasion. He had devoted so many thousands of dollars to holiness work, devoted so many useful years to its interests, in every way such a man of tact and winning soul successes as we seldom meet; it is hard to lose him. The Johnson camp was a blessed feast; good attendance, good weather, souls saved, believers sanctified, loving looks and kindly deeds.

## REVIVAL IN PIEDMONT, MO.

One sanctified woman had been praying for six months for God to send some Holy Ghost filled people there. In answer to prayer God called Rev. Will Seal, of Des Arc, Mo., and through him called wife and me. We opened in a large tent on November 4th, made very comfortable by two stoves and plenty of straw, and began preaching and singing the dear old gospel story. Brother Seal preached with great power, unction, and love. For a young man one rarely meets his equal. He can quote Bible, chapter and verse by the hour, and that is what we need in these days—the Word. His sermons on holiness were wonderful. People came from all the churches—Methodist, Baptist, Presbyterian, and Christian, and bowed in the straw under that old tent at the mourners' bench, threw up their hands, and called on God for the baptism with the Holy Ghost. Sixty-six souls found victory. Forty-two witnessed definitely to the second work of grace wrought in their hearts subsequent to regeneration, while twenty-six precious souls wept their way to the cross and were saved from sin. It was our aim to close in ten days, but the attendance was so large, interest so deep, and conviction so pungent, we ran ten days more. Men who had been out of Christ from forty to fifty years were lifted from their awful state. Church members of from ten to twenty years standing, testified that they had found the Savior for the first time at this meeting, having been deceived for years thinking they had been converted before. One man under awful conviction fell on his knees in his corn crib, and prayed for two hours, his neighbors finally sending a runner after the writer, on horseback, to come at once. I was on my knees when the call came, so saying a hurried amen, mounted the horse, and on arriving at the barn found a number of sisters and a Baptist preacher, all praying and bombarding the skies. The poor man was in an awful fix, but in a few minutes the glory came down, and such a jubilee we had! His screams for mercy changed to praises and shouts of joy. Brother John L. Batton, an old warrior in the Methodist Church, came one night on his way through to Arkansas, and testified definitely to the second work of grace wrought in his heart. Brother Joe Bates, of Peniel, Texas, dropped in for a night service, and rendered valuable help in the altar during a hard pull. We were also helped occasionally by the presence of the Presbyterian minister of this place, who is a sweet-spirited man of God. We left the battle-ground with twenty charter members organized into a Pentecostal Church of the Nazarene. The sum of \$276.75 was raised towards the erection of a church house. Brother A. J. Mitchell, one of our pushing Nazarenes, has taken charge of the work. We took fifteen subscriptions for the Herald of Holiness during the meeting, and permit me to add, the Revival Number was greatly appreciated. Opened fire at Ellington, the writer's home, November 28th. We ask the prayers of the Herald family for us in this siege. We have set no time to close, so keep on praying. The devil is already stirred good, so we expect a real revival.

FRED GEITZ, JR.

## CHICAGO HEIGHTS, ILL.

We have just closed an eighteen-day meeting here. The Lord has been present, and has manifested His power in a marvelous way. Of course there has been a fight. God's people have had to contest every inch of the ground.

The Old Man has been on the warpath, but, bless God, in a goodly number of cases he has had to pack his traps and move out. During the meetings twenty-four knelt at the altar, and most of them made more than one trip. So clear was the first work, that they had to come back for the baptism with the Holy Ghost and fire. We have had the help of Brother Wm. Mitchum and wife, new arrivals from Anderson, Ind. Brother Mitchum is a young minister who is filled with the Holy Ghost, and with his consecrated wife will be able to do a great work for God. On the last night of our meeting there were thirteen men and women joined the Pentecostal Church of the Nazarene. This church is not two months old, but we have a strong class. The meeting has stopped, but the revival is still on.

C. WARREN JONES, Pastor.

#### AUBURN, ILL.

The Lord is surely adding His blessings to our labors here, and at times we feel so good we can hardly stay on this old globe. What a privilege to be here, though, in this age and preach full salvation, that which saves from all sin and makes us free in Christ Jesus. Sunday, November 30th, was a great day with us, as six found God either for purity or pardon. Then through the week conviction was on the people, and on the following Sunday six more found God. All but two were new people. As God is opening up some new doors to us, we feel sure that some great victories await us. Last night was mission night, and though the crowd was small, owing to a scare of diphtheria, yet God was with us and gave us a wonderful service on this line. I am expecting God to call some one from this field to that of missions. Pray that all will mind God. On last Tuesday evening our dear Brother Robert Kell phoned us that he was in Springfield and would come down and give us a message if we could get a crowd, so we set out to find the crowd, and in a short time had it before the people. Brother Kell had been here before, and the people came out to hear him. He gave us one of the best sermons we have had the privilege of hearing.

CHARLES A. GIBSON, Pastor.

#### FITCHBURG, MASS.

We never saw busier days in our pastoral experience than these. Our new church building is going up fast. The outside finishing will soon be completed and the carpenters and masons be ready for interior work. After nearly twelve years of paying rent in a hall, our people will gladly gather in their new sanctuary. We expect that "dedication day" will be Washington's birthday, February 22d. Wish our friends would put this down on their calendar. Our building is frame, designed by Price Brothers, architects, Atlantic Highlands, N. J. Will seat about three hundred people. Much of my time is taken with buying supplies, hiring help, looking after details, finding the best prices for stock, and raising money. God has graciously blessed us in the undertaking. How He has helped us and on Him we rely. The work at Gardner now falls upon us, and with Mrs. Lanpher's help shall shepherd the flock there for a while. We were never having stronger services in our own church than at the present and the tide rises in many hearts. Thank God for it all, while we press on.

C. P. LANPHER.

#### NEW ENGLAND PREACHERS' MEETING

The December meeting was held with our church at Lynn, Mass., with a splendid company of preachers present. At this meeting a constitution and by-laws were formally adopted. C. E. Roberts, brother and wife were present and sang, "We're marching on," to the delight of the large company present. These evangelists have done good work in New England and seem to find many open doors. Our own little New England singer, Arthur Ingler, gladdened our hearts with his sweet melody as usual. Rev. F. W. Domina was the evening preacher, and a gracious message he brought on the subject of prayer. The next meeting is scheduled at Malden, Wednesday, January 7, 1914. Rev. J. N. Short is to bring the paper.

C. P. LANPHER, Sec.

#### SOUTH MANCHESTER, CONN.

We had a most gracious prayer meeting Wednesday evening. Some of the saints are getting wonderfully blessed and are having marked liberty in prayer and testimony. Some

### AROUND-THE-WORLD MISSIONARY TOUR

SAN FRANCISCO, CAL.

We have had eight days of great missionary enthusiasm, and close at Oakland tonight with all missionaries present. Sail Tuesday at 1 o'clock.

H. F. REYNOLDS.

#### NAZARENE UNIVERSITY

The last few weeks have meant hard and faithful work for both students and Faculty, with frequent refreshings from the presence of the Lord. Forty new students have registered since the opening of the semester, and others are planning to enter soon. The opening of the second semester will doubtless bring a number of students who were unable to enter at the first of the year.

Dr. E. F. Walker and wife visited the college and spoke in chapel to the delight and edification of the students. He brought greetings from the Illinois Holiness University, of which he is president, and gave a brief account of the work now being done in our sister college.

The Intercollegiate Prohibition League of the Nazarene University now has the largest membership of any league in the state. This league is very busy at present, circulating petitions for California dry in 1914. The members have also entered upon the regular course of study as outlined by the association, and meet once each month for study, under the leadership of Professor Mesch.

General Superintendent H. F. Reynolds preached at the University Church Sunday morning, December 7th. The theme of his discourse was "Christian Giving," and the subject was presented in a remarkably clear and able manner. A great missionary meeting was held Sunday evening of the same day, among the speakers being the outgoing missionaries, together with Dr. Walker and General Missionary Secretary Reynolds. It was a pleasure to have with us also, our District Superintendent, Rev. W. C. Wilson, and Brother and Sister Gay, Brother Gay being the District missionary treasurer, and Sister Gay being the District secretary; Sister Staples of the Japanese Mission in Los Angeles, besides several missionaries from other churches. The music of the evening was furnished by the Ladies' Quartet, a Bengali song by Phillip and Hori, the Hindu young people from Hope School; a Chinese song by Brother and Sister Kiehn; a Japanese song by the Japanese missionaries, and a duet by the Grebe sisters.

The Lord blessed the people as these missionaries told of their experiences, and the manner in which God had called them to the foreign work.

At the close of the meeting, the pastor, Rev. Seth C. Rees, asked for all the missionaries who were preparing for the various fields to stand up, country by country. It was found that there were over forty young men and women preparing for Africa, China, South America, Mexico, Japan, India, Central America, and other places. In addition, there were about forty preparing for the ministry in this country. This list, however, is far from complete, for many are out every Sunday holding meetings of various kinds, and could not be present at this service.

A simple farewell service was held by the mission band for Miss Glennie Simms, one of the outgoing missionaries to China, and a student in the Nazarene University. God wonderfully blessed these students as they broke bread together in a final farewell. A little offering was then given Sister Simms, after which every one bowed before the Lord while Brother Rees committed our fellow-student to the Lord and His keeping, and pronounced the benediction upon us all.

sinner are under tremendous conviction and almost ready to surrender to Jesus. Every department of our church work is in healthy and thriving condition. Only a few years ago the church was practically dead and out of business, but praise God, the Easter morning has come. "You need not look for us down in Egypt's sand, for we have pitched our tent far up in Beulah land."

A. C. GOLDBERG.

#### MALDEN, MASS.

Brother Borders has returned from his revival meetings with our church at Wicklow, N. B. A good work was accomplished and Rev. Edgar Grant, the pastor, looks for great victory in the days to come. Amen! Evangelist A. W. Beers of New Bedford preached for us last Sunday while Brother Borders was away, and we had large congregations and a blessed time. Brother Beers is a staunch and trusted leader and preacher. Our Malden people are always glad to have him. There was some move at the altar. We are now on the home stretch for the balance of the \$4,800 to cancel our mortgage by January. Let all our friends who read this and who have promised to help us, send in the money by next mail. Brethren, let us clean off all the mortgage, and then "roll up our sleeves" for a bigger campaign for souls! Glory!

L. D. PEAVEY.

#### PATCHOGUE, L. I.

We were sorry to lose our former pastor, Rev. L. C. Kirby, who had labored with us for four years, but find no complaint in our hearts when he felt the Lord would have him elsewhere. How good God is to have another young man all picked out for us in the person of Stephen S. White. It seems the Lord sent him all the way up from Texas just for us. Brother White is already winning our hearts and we are believing God to bless his stay among us. Yesterday at the close of Sabbath school, after a little talk from Brother Potter, eight of our young children bowed at the altar seeking Jesus. We feel the fire burning, and believe the best is ahead for us. I like the Nazarene family; feel at home with them.

I. L. GORDON.

#### MEMONOMIE, WIS.

Here we are up in northwest Wisconsin. Commenced meetings in a school house here November 30th. God has been with us from the start, and souls have received help. Yesterday the school authorities informed me we could have the school house no longer, so we were obliged to close out there last night, but we haven't by any means given up the battle. A few nights ago on my knees before God, He let me see a new church for this place. After meeting last night I told the people what I had seen, and the inspiration and animation fell on them. One man has given a beautiful lot for the church. Some of the saints gathered on this spot one morning, took possession, shouted the victory and had a real old-time praise meeting. Some of the willing workers have gone into the city for material, and we expect to have the building up and ready for dedication next Sunday, the 14th. Glory to God! These people have been misrepresented, misunderstood, and half starved in the past, and it is no wonder they are making the very heavens ring with shouts at the thought of a place where full salvation can be preached the year around. This is a dear people, and worthy of a place on your prayer list. According to my credentials given me at the assembly in Brooklyn last spring, my work is to be more especially in the New York District, but God has called me this way, and I am sure no one will object to our pushing a Pentecostal enterprise through in this pioneer state. I am His to follow to any part of the globe He shall lead, Brother F. E. Miller and wife are here with us leading the singing, and God is using him in a blessed way in helping to push the church project through. Sinners are under conviction and we are expecting to see them bowing around the old altar and getting saved in the old time way before these meetings shall close.

EARL E. CURTS.

R. F. D. No. 9., Box 50.

#### COMANCHE, MONT.

The fire is falling, the Holy Ghost is uncovering sin. Twelve at the altar last night for salvation, some confessing their sins in the good old-fashioned way, fixing up their

back tracks. They said they never did hear it on this fashion before. Conviction is settling on the people. The little preacher is standing by us and saying amen. He says he likes this kind. It was very hard the first week, nobody to pray much. I wept and prayed and preached with all my might, kept the Holy Ghost fire burning in my soul. I believe if we do that, it will melt down the hardest of men, as wax before fire. We are looking forward to a great meeting. Good crowds coming.  
 LYMAN BROUGH, Dist. Supt.

## MALTA, MONT.

My duties have recently taken me over a considerable portion of the state, and into several of the principal cities of Montana. I have improved the opportunity to attend public worship a number of times. My observations lead me to believe that the old line churches are not doing much salvation work in this state, but that they are rather competing with one another for the small percentage of church goers, and adding to their numbers now and then another unsaved man or woman. The Salvation Army and the Volunteers of America are the only forces I have found at work to save the lost, and they seem to be doing some good. In the Volunteer meeting in Butte I could almost imagine I was among the Nazarenes.

H. G. COWAN.

## LEICESTER, VT.

God is blessing our work here; while wife is still sick she is gaining slowly every day. Request prayers of the saints that she might be wholly restored for the work's sake. The devil is working hard against us here, but in spite of it all, we have victory.

ARTHUR J. MYERS, Pastor.

## The Palm Tree Blessing

By  
 W. E. Shepard

The above is the title of a unique and helpful book, written in excellent style. It will be sure to please, interest, and help all who read it.

The author has considered the many characteristics of the palm tree, and in connection with each shows wherein those qualities are found in the heart and life of one who has "the palm tree blessing."

That you may get an idea of the rich feast the author spreads, we give the chapter headings as follows:

*The Palm Tree Is Noted for Its Beauty; The Palm Tree Is Noted for Its Straightness; The Palm Tree Is Noted for Its Perennial Freshness; The Palm Tree Is Noted for Its Fruitfulness; The Palm Tree Is Noted for Sweetness of Its Fruit; The Palm Tree Bears Fruit in Its Old Age; The Palm Tree Is Noted for Its Utility; The Palm Tree Is Appreciated; The Palm Tree Will Grow in the Desert; The Palm Tree Finds the Water; The Palm Tree Gets Others Started; The Palm Tree Mounts Heavensward; The Palm Tree Is Peculiar in Its Growth; The Palm Tree Has a Rough, Coarse Exterior, But It Is Soft at the Heart; The Life of the Palm Tree Is at the Center; The Palm Branch Is the Symbol of Victory; The Palm Tree Will Not Admit of Grafting; The Palm Tree Is Adapted to Warm Climates; Palm Tree Peculiarities.*

The book is now in the bindery, and will be ready for mailing in a very few days.

168 pp.; CLOTH, GILT STAMP.

Postpaid for

**FIFTY CENTS**

KANSAS CITY, MO.

PUBLISHING HOUSE of the  
 PENTECOSTAL CHURCH OF THE NAZARENE  
 2109 TROOST AVENUE

## LAKE CHARLES, LA.

We will soon have our new Nazarene church building completed. We have been holding services in it for over a month, as we were enabled to get it finished on the inside, before the assembly. The assembly was a grand success. There were seekers at the altar in every service. We especially thank God for the privilege of meeting, and getting acquainted with Dr. Bresee, and listening to his addresses on the prophecies of Isaiah. There was plenty of honey in the Rock, and we got our share of sweetness. The work is progressing finely, and the church is moving on, with God in the lead. Our prayer meetings are blessed with the presence of the Holy Ghost, and souls seeking at the altar. Last Sunday, December 7th, was a time of great power. I preached four times, twice at the church, and twice at the jail. Eleven prisoners raised their hands for prayers, and several with tears in their eyes, asked to be made special objects of prayer. We are expecting great things at the hands of our God. The night service at the church was a time of sweeping victory. Six came weeping to the altar, some for justification, and some for sanctification; and soon there were shouts going up to heaven, from newly blessed souls. Seven have been added to the church lately.

CHARLES E. WOODSON, Pastor.

## BARNESVILLE, GA.

Brother Ed Galloway and myself were called to Barnesville a second time; but this time to be right in the city. The other meeting was at a cotton mill. Well, it was a tremendous victory, under stupendous difficulties. First, our church was organized there a year ago, out of mostly "unknown tongues" followers, until everybody in all that country thought the two were synonymous terms. It is truly amazing that any sensible person should ever be inveigled into accepting this colossal delusion, commonly known as the "tongues movement." It blights all it touches, and is one of Satan's most successful efforts to counterfeited real holiness, and disgust thinking people so that they will not seek the genuine article. God answered persistent praying, and the tide turned for middle-of-the-road, old-time gospel, second-blessing holiness. We will soon have a strong church there, with such splendid men as Brothers Gennett, Harris, and Lovitt in the lead. Brother Galloway returned to Peniel, Texas for a much-needed rest. The writer will spend Christmas with our splendid folks at Malden, Mo.

FRED ST. CLAIR.

## WAKEFIELD, NEB.

Our special meetings are being owned of God. Ten were converted last Sunday and a number saved through the week. Fifteen arose for prayer in our home church, and two gloriously converted tonight. It is wonderful to see these hungry souls grasp the truth of God. God has given us a great field of labor, and we are improving the opportunity to spread scriptural holiness to many hungry hearts, who have never heard full salvation.

MR. and MRS. E. E. HATFIELD.

## NAZARENE MISSION, LOS ANGELES

The Hollywood Nazarene Mission is doing nicely. Salvation is flowing like a small river. Last week at our regular services six bowed at the altar, and last night at our missionary service eight hands were raised for prayer and five responded to the altar call. Brother Klehn and wife, enroute to China, led the service. The mission is steadily growing and any one in the vicinity or nearby is cordially invited to join in the services for salvation and glory.

VERNIE E. CLARK.

## LINCOLN PLACE, PA.

Just closed a two weeks' meeting at our church. Rev. N. B. Herrell, our district superintendent, was with us the last ten days, and preached the Word in demonstration of the Spirit and power. Lincoln Place is considered a hard field; a burnt-over district; a place where scriptural holiness has been dealt a severe blow by the tongues movement, and also by the movement of tongues. We went into the meeting with faith in God, and preached, prayed, sang, and shouted until the glory came down. To use Brother Herrell's expression, "we had a time." Backsliders were reclaimed, souls saved, and the people helped in many ways. Had an all-day meeting the last Sunday. Had good crowds; took in two new members; closed with three at the altar, and the glory

of God upon the meeting. Others are looking our way and expect to become one of us in the near future.

H. W. WELSH, Pastor.

## NEW BEDFORD, MASS.

The New Bedford church is in a healthy condition, and believing God for great things. At our last Thursday night missionary meeting we had a heavenly overshadowing. God came down in power by His Holy Spirit, and what a meeting we had! Without planning for it, or expecting anything of the kind, the people testified, and made offerings for missions amounting to over \$60, and promised to do more in the future than in the past. Already over one hundred dollars in this little church has been raised for missionary work this assembly year.

F. W. DOMINA, Pastor.

## MANCHESTER, N. H.

God is richly pouring out His blessing upon our work in this city. A Baptist minister passing through our city inquired for a red-hot gospel meeting and was directed by the Y. M. C. A. to the Pentecostal Church of the Nazarene. He came into our Friday evening service and got under conviction while our pastor, E. M. Jodrey, was preaching, but refused to obey, and he left town Saturday morning to preach in a town in this state; but God followed him and conviction increased. After a few days he returned to the city, and in the Sunday service confessed he was a backslider, and asked God to save him; he prayed through, and got the blessing the same day in the afternoon praise meeting. This week the services have been blessed, souls saved and some sanctified. A mother and three children saved in one of our

## Two Books for You

Every family where there are young people should have these, which are just off the press:

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 MARGARET PRICE MCCONNELL

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Rebecca's problems, and her heart yearning for salvation, and final surrender and possession of the great gift will be helpful to many a discouraged child.

The chapter headings of **BOYS OF THE OLD SEA BED** will give an excellent idea of its contents. They are as follows:

In the Bed of an Ancient Sea; Catching the Fawn; The Great Blue Heron; The Forest Fire; The First Deer Hunt; The Indian War Dance; The Floating Bog; The Wayside Tavern; Adventure on Lake Cheateck; The Paint Mine; Trapping Game Birds; The Moundbuilders; Cooking in Camp; Winter in the Lumber Woods; Over the Rapids; The Gift of the Flood; The Tragedy of the Mounds; College Days.

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services. Burdens of sin rolled away from hearts and God is marvelously lifting financial burdens also. Holding special prayer from eight to nine o'clock Monday evening in the church, and God is bringing things to pass. We had received word that by paying \$1,400 on our church mortgage, which amounts to \$1,700, the remaining \$300 will be canceled, and last week a deed to a property which, when sold, will cover the remaining \$1,400, was presented to the church. Praise God for His wonder-working power.

C. L. K.

DALE, OKLA.

Our first meeting after the assembly was at Vivian, Okla. God was with us and sent conviction on the people. Eleven responded and got wonderfully blest. We go back next summer for another meeting. Our next meeting was in the country eight miles north of McLoud. We only got to hold one week, but God was with us and saved fourteen. Twelve were saved at the last night. We are now at home helping the pastor, Brother Orendorf, and W. P. Jay. God is putting the glory on.

L. A. BOLERJACK and WIFE.

LYNN, MASS.

The blessing of God is upon our work in Lynn. We have just closed our special services which have continued for four weeks. The church has been wonderfully revived; backsliders reclaimed, sinners saved, and a number baptized with the Holy Ghost and with fire. One man who has been backslidden for seven years, prayed thirty-six hours without ceasing, until his burden rolled away and the light broke in. The glory is falling on the people and the fire is burning brightly on the altar. The services were conducted by the pastor and his wife. Rev. Samuel W. Beers, of New Bedford, Mass., was with us for a Sunday and an all-day meeting. God blessed his messages to the salvation of souls. Rev. E. E. Angell, principal of our school at North Scituate, was with us for two Sundays, and led our people on still farther into the promised land. He showed how after we are wholly sanctified we can go on from glory to glory. Last Tuesday and Wednesday the deaconess and preachers' meeting was held in the church, and the meetings were a great blessing to all who were present. Last Sunday afternoon Mrs. Beebe delivered a lecture on the white slave traffic to a good sized congregation. It was very instructive and helpful to all who heard it. An offering was taken for the benefit of our rescue home in Swampscott, which amounted to about \$12. She is to lecture again January 11th at 3 p. m. to mothers and their daughters.

THEODORE E. BEEBE, Pastor.

HUTCHINSON, KAS.

We went from the assembly in Kansas City, to Unionville, Mo., and held a meeting. God gave victory. We returned home and stayed a few days. Brother Chambers, our district superintendent, asked us to go to Covert, as the place was left without a pastor. I preached twice there on Sunday, and from there I went on to Plainville, where I found the saints in a revival. I returned to Covert, and I was called as pastor for the rest of the year. Our family will remain in Hutchinson, but I will be at Covert the most of the time. While things are not in the best condition at Covert, yet we found the faithful few with expectant faith in God, and looking for a year of victory. We will begin a revival December 26th. Brother Harry Wenger will lead the song and praise service. Sister Wenger will be organist. We ask God's children to remember us and this needy field.

J. B. MICKEY.

SAWYER, N. DAK.

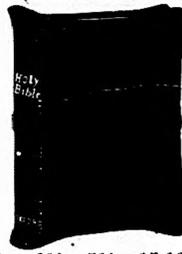
We began meetings here in the First Pentecostal Church of the Nazarene Sunday, November 30th. The weather is delightful, and the crowds are good and increasing with every service. Conviction is deepening and we are expecting a great tide of salvation.

J. E. BATES, Evangelist.

DAYTON, OHIO

The Lord is giving continued victory and salvation here in the work. The revival spirit prevails, and souls are praying through. The Lord gave us a glorious convention with Sister Wines over Thanksgiving. The church was full at different services, also the altar, and the glory swept down on us. On last Sunday

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## Jehoiakim's evil reign.

## II. KINGS, 24.

## Jehoiachin succeedeth him.

25 And Jê-hôî-'û-kim gave \*the silver and the gold to Phâr-'âoh; but he taxed the land to give the money according to the commandment of Phâr-'âoh: he exacted the silver and the gold of the people of

B.C. 610.  
\* ver. 24.  
† called  
Jehoiachin.  
1 Chr. 3, 16.  
Jer. 24, 1.  
and  
Conia, Jer. 22, 24.  
2.

8 ¶ 26 Jê-hôî-'û-chin was eighteen years old when he began to reign, and he reigned in Jê-rû-'sâ-lêm three months. And his mother's name was Nê-hûsh-'tâ, the daughter of Êl-nâ-'thân of Jê-rû-'sâ-lêm.

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generations; they \* call their lands after their own names.  
12 Nevertheless \* man being in honour abideth not: \* he is like t'is

\* Gen. 4, 27.  
† ver. 30.  
\* Eccles.: 19.  
† Ps. 90, 23.  
2. Heb.

29 For every beast of the forest is mine, and the cattle upon a thousand hills.  
11 I know all the fowls of the

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we received eleven new members. Our open-air services have been fruitful. We are planning and praying for a great winter campaign. Evangelist S. B. Stroup, of Olivet, Ill., will be with us for a two weeks' campaign beginning December 28th. We ran up a few days to the Chicago convention, which we enjoyed very much. Truly it was a great time.

J. W. SHORT, Pastor.

CARLISLE, TENN.

Recently we conducted a meeting on head of Cross creek, four miles from a church or schoolhouse. Six precious souls professed pardon, with hearts hungering for holiness. I like the Nazarenes.

R. H. FUSSELL.

CAMPAGNING IN OREGON

One of our little Nazarene girls who was saved in a meeting conducted by Lewis and Matthews, came with her parents to a home-stead in this Willow Valley, and began to spread the knowledge of holiness. A Sabbath school was organized, and then I was called to hold a holiness meeting. I came and brought with me a Brother Long to lead the singing. The battle began November 2d, and under the power of the Holy Ghost, almost the entire community of Crow Creek Pass was converted. Christian Scientists, Catholics, skeptics, backsliders, and professors who never had been converted, all came and bowed at the altar and prayed through. We were next called to the O. K. School District, where the devil, truly, seemed to have full sway, but the Holy Ghost settled conviction upon the people. They began to pile down at the altar, until whole families were brought to Jesus. One preacher who had been backslidden for years, was reclaimed; the husband of the Advent woman who brought us to the community, was reclaimed, and the school teacher was beautifully saved, the holiness fighter was converted, and told me he

would not stop until he was sanctified. Last Sunday I preached to the children, and seven bright-faced boys and girls came to the altar and prayed through. It does one good to hear these children pray and testify, and go after sinners in the audience. There was one big fellow who made his brags that if the preacher said anything to him, he would knock him down. As the preacher did not know him, of course he did go to him, but the fellow never thought of fighting, and the next night was up with the Christians. We expect to see a holiness work established in Willow Valley. We have just closed another meeting—at Pratt school house. About twenty souls prayed through. Sunday evening, when we closed, the house was packed, and many came to the altar. I began last night at Wallowa in the Methodist chapel. We expect a great meeting.

M. L. BALTEZORE.

CORSICANA, TEXAS

I have just returned from Louisiana where I have been engaged in some meetings with Rev. J. Wilson Brown, who is pastor in charge on Wesley Circuit, of the M. E. Church, South, near my father's home. We had some gracious seasons of refreshing from the presence of the Lord. Quite a number were converted and reclaimed in the meetings and seventeen new members were taken into the church. These meetings were conducted only a few miles from where we had a most gracious revival this summer, and some of the same people who were in the revival attended these later meetings, and helped to spread the fire. Wife and I are now back at home in Corsicana, and expect to be here the most of the winter, as we are engaged in city mission work. The mission is in a flourishing condition and we have a bright outlook for the work. Last Sunday night the people crowded in until they were standing around the doors. We have Brother E. E. Hewett with us here in the work, and he has charge of the mission when we are out in

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## Sunday School Offering

Since reporting last week, we have received offerings from Sunday schools as listed below. In the first paper of the new year we will give a report of all offerings by Districts. See to it that your school gets its report in by that time.

Greeley, Colo	\$ 11 00
Claytonia, Pa	1 50
Calgary, Alberta	10 00
Nashua, Mont	5 00
Spokane, Wash	2 16
Warren, Pa	21 10
Mansfield, Ark	2 09
New Galilee, Pa	5 47
Hammond, Ind	5 00
Grand Island, Neb	1 50
Eagle Rck Ave. (Los Angeles)	3 50
Edgewood, Texas	2 55
Grand Saline, Texas	1 00
Kingsdown, Kans	6 22
Indianapolis, Ind	7 00
Evergreen, Kans	2 08
Seattle, Wash	2 48
Fitchburg, Mass	7 00
Lompoc, Cal	2 12
Lynn, Mass	4 00
Lenox, Ark	1 00
Lufkin, Texas	2 55
Artesia, N. Mex	5 00
Total received to date	\$619 30

evangelistic work. The Lord has wonderfully blessed us in our work this year and given us more definite results than ever before.

EUGENE HUDNALL.

### CREELSBORO, KY.

The Nazarenes at Creelsboro are moving on fine. We have an excellent Sunday school and prayer meeting. The Lord was with us in power Saturday night and Sunday morning. Conviction was on the unsaved while the saints were rejoicing. We are looking for this to be the best year at this place. We will have our district assembly here next year.

L. T. WELLS, Pastor.

### BOWENS, MD.

We are holding some meetings with our Nazarene holiness brethren, preaching from house to house. Seekers every night; some professions. The Nazarene church here is a good property. A good church with three acres of land, including campmeeting ground, with a good well of water in the midst. But the church is being used by another denomination, when the Nazarenes need it for services to take care of the converts. Our next meeting will be at Stoke's Cross-roads, near Martinsburg, W. Va. Pray for this meeting that it may be a strong arm to our church in Martinsburg where Rev. J. H. Penn is now pastor. Our next at Paw Paw, W. Va. Then we have a few open dates. Home address, 709 N. High St., Martinsburg, W. Va. M. L. YEAKLEY.

### LITTLE ROCK, ARK.

Another gracious victory scored here yester-

# Superintendents' Directory

## GENERAL SUPERINTENDENTS

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



## DISTRICT SUPERINTENDENTS

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Waldron, Ark.....December 16-19  
Mansfield, Ark.....December 20-21  
Kingsland, Ark.....December 23-January 2

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231 N Walnut

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### DAKOTAS AND MONTANA

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### IDAHO

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### IOWA

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Sioux City, Ia., 1314 S. Newton St. December 15-23

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Care W. W. Stover, 2234 W. Chestnut St.

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### MISSOURI

- J. L. COX.....Malden, Mo.

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### NEW ENGLAND

- N. H. WASHBURN.....Beverly, Mass.

### NEW MEXICO

- R. E. DUNHAM.....Artesia, N. M.

### NEW YORK

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### NORTHWEST

- DeLANCE WALLACE Box 304, Walla Walla, Wash

### EASTERN OKLAHOMA

- D. H. Humphries

### WESTERN OKLAHOMA

- S. H. OWENS.....Bethany, Okla.

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### TENNESSEE

- J. A. CHENAULT.....South Tunnel, Tenn.  
Sawdust Valley, Tenn.....December 17  
Water Valley, Tenn.....December 18-19

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- H. G. TRUMBauer.....Allentown, Pa.  
326 N. Franklin St.

### WISCONSIN DISTRICT

- F. J. THOMAS.....Marshalltown, Iowa  
Cognin, Iowa, R. F. D.....January 8-18  
Marshalltown, Ia.....December 7-January 4

day, first Sunday; one reclaimed, five new members received, and a real shout of victory in the camp. The morning congregation was one of the largest we have ever had here. Many strangers find us. Started a live mission Sunday school in another part of the city. Over thirty present and four classes first meeting. The God of battles is leading this host on to victory. We delight to follow where He leads.

JOS. N. SPEAKES.

### FROM EVANGELIST WOOD

The God of battles has gloriously triumphed at Fairmount, Ill. Sinners have been saved; the saved have been sanctified. The manifestations were glorious. Some were wild with joy when the pardon came; some were sanctified about as quick as they fell at the altar. Thanksgiving was observed by three good services. In the afternoon service the fire fell and the altar quickly filled and preaching was out of order. God spoke loudly to sinners. One young man seemingly in perfect health, fell dead. Another was killed by the cars while drunk, and the third had part of his foot shot off. He sent for the holiness people to pray for him. Rally Morgan is the pastor. He was converted seven years ago in our meeting at Terre Haute, Ind. He had locked the doors and with revolver in hand had threatened to kill his wife if she did not promise him she would stay away from our meeting. She stood true, and he fell at the altar. Praise the Lord! There was much prayer offered for this meeting. Some prayed all night. The evangelist prayed by the hour. Our God hears and answers prayer. Our next meeting will be with Rev. J. F. Harvey, our pastor at Georgetown. I want to add that God is greatly blessing the students love them and they have reasons to Sister Ellyson are doing a great work. The university here. The power of God is on every

service and the tide is rising. Brother and do so. No young man or woman wanting a liberal education will make any mistake in coming to this institution for there is none better.

EVANGELIST E. E. WOOD.

### GRAND ISLAND, NEB.

Just closed a three weeks' meeting with Mrs. A. C. Davis, of Council Bluffs, Iowa, as evangelist. This makes our second revival service since assembly. Under God we expect as a class here to soak this "wet" town with Pentecostal showers. Our first meeting of three weeks was under the direction of Q. A. Deck, our beloved district superintendent. Much good by way of strengthening the saints was done in this meeting. We were fitted up to push the second battle for souls. To understand the situation here is to be here. Much prejudice prevails against "complete deliverance from sin" and the little "nigger" church which we are renting. Despite this, however, when the weather permitted there were fair audiences. To my knowledge there were five conversions and two sanctifications; conversions principally young people. Great is the faith of this "little flock." All are working people, and are sacrificing much that holiness be established here. Though many outsiders do not as yet attend the services, an influence is going out which we feel confident will in time bring results. Now and then reports reach us of people growing weary of the formal worship and worldly spirit of their respective churches. One feature of Mrs. Davis' meeting which met with success was the afternoon Bible readings. The members desire this feature continued, so we will devote each Thursday afternoon for Bible study in the various homes. We have the promises of outsiders to attend these meetings.

C. E. RYDER, Pastor.