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Apostolic Holiness Teaching



HOLINESS, or entire sanctification, has its human side. We are aware that this expression can be abused, but we use it here with intent to be cautious and discriminating. There is somewhat to be done by man in obtaining this great blessing. We mean by this more in the way of attitudes or positions to be assumed, than of actual works of merit to be performed in securing this grace. The apostles plainly indicate such attitudes of readiness and desire on man's part. They say, for instance, to man: "Let," "Be," "Present," "Put," "Walk," and such expressions, implying some positions on man's part, which we cannot ignore. In passing, we wish merely to indicate these.

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

"Be renewed in the spirit of your mind" (Eph. 4:23).

"Be filled with the Spirit" (Eph. 5:18).

"Be ye transformed" (Rom. 12:2).

"Present your bodies a living sacrifice" (Rom. 12:1).

"Put on the whole armor" (Eph. 6:11).

"Put off concerning the former conversation" (Eph. 4:22).

"Walk in the Spirit" (Gal. 5:25).

"If we walk in the light" (1 John 1:7).

"Reckon ye also yourselves to be dead" (Rom. 6:11).

Here are attitudes or positions of letting, being, presenting, putting, walking, and death. These at least average up in the meaning of a state of *desire, willingness, yieldedness and purpose*. Man, it seems, must at least desire, be fully willing, and entirely yielded and determined in his spirit, before he is a promising candidate for this blessing of holiness. Man becomes awakened to the fact of his need of another crisis in his spiritual history, to perform a work not performed when he was first introduced to Christ in his conversion or regeneration. He becomes intensely desirous, and wholly willing, and thoroughly submissive for the employment of any means whatever, for the great work. He feels he needs this in view of his discovery within his soul of this dire besetment which is so hostile to his better wishes and purposes concerning the will of God. This prepares for and leads to the consecration and trust requisite for the obtaining of the needed grace of holiness.

This view leads us directly to the next step, logically, which is the plain, apostolic teaching with which the Christian is here met on this need of his soul. Here come the apostles with the very prescription fitting his malady. This teaching is not one of attitude, but rather of condescension or benevolence. God is not desiring or assuming attitudes, but is positively bestowing, or giving, or conferring, or working within the domain of the soul. So we have very different terms employed. We hear such terms as "Give unto you," "cleanse you," "sanctify you," "circumcise," "crucify," "make free."

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *spirit of wisdom and revelation in the knowledge of Him*: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (Eph. 1:17, 18). These words are written to "the saints which are at Ephesus, and to the faithful in Christ Jesus." Only such believers are amenable to this great grace of holiness. This im-

plies the attitude necessary on the part of the believer, and adds the conferring or bestowing work of God *in the believer*.

"But if we *walk in the light*, as He is in the light, we have *fellowship* one with another, and the blood of Jesus Christ His Son *cleanseth us from all sin*" (1 John 1:7). Here is the believer's attitude stated positively, — walk — and the responding work of God in *cleansing* added. Such a *walking* as gives fellowship is the antecedent attitude to the needed *cleansing*.

"And the very God of peace *sanctify you wholly*" (1 Thess. 5:23). These words are addressed to a church in which the apostle *gloried*, and which he said *groweth exceedingly*, and such expressions as clearly indicate that they occupied the ground of preparedness for holiness, or the required antecedent attitudes for its bestowal. For them he prays for entire sanctification.

"In whom also ye are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). This spiritual circumcision was parallel with the putting off the body (receptacle or source or resort or abode of), the actual sins of the flesh. This is addressed to the saints and faithful brethren in Christ Jesus. Here is the implication of their needed attitude, and the stated spiritual *circumcision* of these saints.

"Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6, 7). Those to whom he thus writes are declared to be such that "their faith is spoken of throughout the whole world." Such people had a work of grace performed, called here crucifixion. This agrees with Paul's personal experience, stated in Gal. 2:20: "Christ I have been crucified with, yet I live, no longer I, but lives in me Christ." This is strictly literal. The only point needing stressing in the tense of the verb crucify which is expressive of a past, definite work, instead of a possible present and progressive work of crucifixion, which the King James translation might allow. Paul says, "I have been crucified." This agrees with the exhortation in Rom. 6:11 that we *reckon ourselves dead*. We are to count, consider or esteem a fact, and not a figment of the imagination, or a figure or a fancy. If we have really been crucified, or killed, as to our carnal affections, we can truthfully and with manifest propriety, reckon or count ourselves indeed dead unto sin. "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18). Here is liberation from a trouble within, which had beset and annoyed to that extent he denominates it a bondage, and exults in freedom from it.

These quotations could be increased at great length. We only furnish samples to show the general trend of the teaching of the apostles. If they did not intend to teach a new and great second crisis in personal, religious experience, they could not have selected terms and metaphors better calculated to deceive and mislead. We cannot see how they are to be rescued from intentional deception if we deny the contention that they were unfolding to us our privilege of a second great experience, by which we would be delivered from a troublesome, insurrectionary principle within, which so annoyed and opposed and beset us in our efforts to live faithfully up to the light and life implanted in regeneration, as to merit the denomination of a serfdom or bondage. We insist that the alternative is a very serious one, which the opposer must adopt if he insist upon denying the

teaching of this second great crisis in our personal religious experience.

We do not pause to discuss or prove the subsequence or the definiteness of this blessing as a second work of grace, as this is apparent to any, or should be, who admit the truth of the doctrine and experience. To any one in doubt of scriptural warrant for the subsequence of the grace, we recommend the following passages, read sometimes by the Revised Version: John 7:38; 14:23; Acts 1:4, 5; 2:38; 26:18; Romans 15:29; Ephesians 1:13; 5:26 R. V.; Hebrews 6:1.

The fact of a somewhat remaining after regeneration, most properly known as the "remains of sin," "the carnal mind," or the "old man," or "the sin nature," is the ground or basis of the necessity for sanctification, and this fact demonstrates the necessity for this work to be a distinct, second work of grace. Such has been practically the uniform experience of the saints of all ages, who have sought and obtained and lived this glorious blessing. Such we present it in these pages. We do not open or enter the question whether or not one might under certain conditions obtain the grace simultaneously with regeneration. All who obtain the blessing will have the gracious assurance of God in the witness of His Spirit to the fact, and will have therefore the answer of a good conscience in the matter. God will take care of this matter with all who meet the conditions, which is the next and a tremendously important matter for our consideration.

**Despair
vs.
Hope**

It was said by Percy C. Ainsworth that, "It is not our ignorance or clumsiness that baffles the Almighty — it is our despair." This is true, and most suggestive. It is said in Inspiration that "we are saved by hope." The truth is, hope is a mighty engine of grace to help us on to God and to strength, while despair is a potent agency of Satan to drag us down

to lower levels, until he gets us where he can push us into hell forever.

Discouragement should be resisted valiantly. If we have a kind of predisposition toward it, we should guard against its approach as we would that of a dire enemy. We do not say or intimate that it is a sin. Far from it. The devil seldom approaches us with a positive sin by which to defeat us. He comes rather along the line of some weakness, or infirmity, and, by getting us down in some slough, he will manage to shut off the light, and bring about us darkness, and then begin to whisper that God has departed, and that we are condemned and guilt has settled upon us. Thus he hopes to get us paralyzed into inactivity, and soon he will have us in positive sin and unbelief. This is his policy, and we must resist him right here. We must meet his assaults with hope. We must say to our soul, "Hope thou in God." We must look up more and down less. We must hear the voice of God more in His Word, and listen less and less to the devil, who speaks to us through our infirmities and weaknesses. Let God utilize our very infirmities to our good and His glory. He wants to do this, and can do it if we will only turn to Him with them, and turn a deaf ear to the devil when he comes about with his whispers of despair and doubt.

Cultivate hope, and fight despair and doubt as your enemies. Look up evermore, and never downward. It is better further along; the best is always before us, and never behind us. Turn your eyes to God and the Bible, and turn your eyes and your thoughts away from self and Satan and sorrows. God is for you, and Christ is for you, and the Holy Spirit is for you. If the Triune God be for you, what matters it how weak you are, or who may be against you?

**China's
State
Religion**

And now comes another scare. The secular papers are heralding forth the fact that China has established a state religion, as evidence of some sort of a failure of the Christian religion in that empire. One of these papers says boldly, "Whatever progress Christianity may have made in China since the fall of the empire has been to a great extent nullified by a recent decree reinstating 'The worship of heaven' as the state religion."

What if a state religion has been adopted in China? Does this involve any such consequences as this shallow paper claims? This is as near the truth as such papers can be expected to get in any matter religious. They can hit the truth on baseball or football, or the playhouse, but when it comes to a matter of religion they always make themselves ridiculous in the extreme with the most cultured and best informed people.

Was there not a state religion when Rome threw Christians to the lions and tigers to be eaten for the delectation of the state religionists who thronged the amphitheatre to enjoy the spectacle? Did lions eating Christians at their dictum defeat the march of the Gospel adown the ages? Did the existence of a state religion, with pains and penalties appended for refusing to renounce the Christian faith, nullify or destroy that nascent Christian faith by the burning at the stake, or the tying up believers in Christ in sacks, and pouring on oil and setting fire to them?

"Nullified" indeed! This is a purely worldly concept of the whole matter. The Christian religion is not built on policy, or mere self-advancement, as politics are builded, or these great newspapers are built. Christians have an entirely different foundation. What Christ has wrought in China is built on adamant, and will stand when the state religion has failed and been forgotten a thousand years. Christ in the human soul, the hope of glory, is Sanscrit to the average daily paper run for revenue only. There is something divine and eternal in this religion of the Christ which shrinks not at the attacks or the assaults of "the worship of heaven" or the insidious poison of Hinduism or any of the old philosophies or cults of paganism.

The simple truth is, that the Christian religion is stronger today in China than ever before in the history of China, and this adoption of or return to a state religion, or a form of a state religion, is no more than was to be expected. There are more believers in Christ in that empire than ever before and the roots of the Christian principles are more deeply implanted in the public mind and conscience than ever before. This matter of Christianizing a vast empire of several hundred millions of people, and the oldest people in the world, is not a matter of a few years. It is necessarily slow, but it is as sure as the shining of the stars, or the voice and the authority of God.

Let no believer in our Christ take his opinions from any secular paper, on this or any other religious matter. Take your church paper, and keep informed. This matter to which reference is made is the simple fact that the present president of China, Yuan Shih-k'ai, robed himself in the regalia of the Son of Heaven, and appeared in behalf of the people of his country in the great Temple of Heaven, and engaged in this oldest religious festival known in the history of the world. This act is claimed to be a restoration of the worship of heaven as the state religion. Very little is known or understood about the business. If it be, as claimed, the adoption of a state religion, it means no nullification of the Christian achievements in China any more than the persecution of the early Christians for refusing to recant was the nullification of the Christian religion in favor of the persecuting crowd. The blood of the martyrs became the seed of the church. This, however, is Yiddish to the secular dillies.

THE Bible has much to say of the tongue. Its danger and its perversity and its unruliness are all stressed in this inspired Word. No man can achieve the great conquest of this unruly member, is the declaration of this Word. St. Augustine was much impressed by this great truth, and he declared: "The tongue no man can tame; hence thou canst not tame thine own, for thou art a man. So thou must needs have continual recourse to God, that He may do for thee what thou art not able to do for thyself."

OF THOSE most utterly beyond our help, and least needing it, we are most ready to speak well. Of those most needing our kindly ministry, and suffering for its lack, we are so chary of our good words. The living, not the dead, you can help by your words of kindness and encouragement. Life is the scene of bitter strife and dire discouragements. Let the living be the recipients of your kindly words and helpfulness. Doom and changeless are beyond the grave.

"THE child in the midst" is the type of what God wants to make of us grown up people. The simplicity and the faith and the sincerity of childhood are the achievements sought through grace for us grown people. John Campbell Shairp, the Scotchman, said: "In all the best men you meet perhaps the thing that is most peculiar about them is the child's heart they bear within the man's. And this child's heart it is that is the organ of faith, trust, heavenly communion."

FORGER your grievances, your failures, your successes — if you would go on best equipped and most unhindered for benigner achievements and greater blessings which others can never forget.

THE EDITOR'S SURVEY

News and Notes

The best explanation of the short pastorates, so often written about, is in the pastor's neglected study. This is a place which cannot be neglected, without shortening the pastorate, whatever other excellences the preacher may have. His wit or social gifts may delay for a time the fate, but sooner or later it will come home to the pastor who neglects his study that he must pay the penalty in loss of ability as a preacher, and of consequent influence, and this loss means a briefer pastorate than he otherwise might have enjoyed. The *British Weekly* tells of an English parson who was famous as a hunter of foxes. A Quaker friend complimented him on his reputation in this matter, and the preacher, swelling with pride, said that he could catch a fox no matter where he would hide. The Quaker replied that there was one place where the fox would be safe from him. "Where is that?" asked the preacher. "In thy study," replied the Quaker. The thrust was severe, but true, and it went home. Ask thyself, preacher friend, if there is not a weak place in thy armor where such a thrust would find a place for entrance. The great need of the church today is for preachers who can wear, because they are resourceful from persistent and systematic study, as well as persistent and systematic prayer.

Billy Sunday is in the midst of his great revival campaign in Philadelphia, where they erected him a monster tabernacle which would seat 20,000 people, and it is crowded at every service. A chorus of 4,000 voices was organized, and the meeting the first day afforded Sunday opportunity of addressing 100,000 people at the three services. Mrs. Sunday is with the evangelist, and helps him in every way, and is said to be a true helpmeet.

Profit-sharing among employees and the employers is being adopted more and more as a means of stimulating interest in the business by employees, and it is said to be having a happy influence toward helping in the conflict between capital and labor.

Dr. Washington Gladden seems to grow no better of his pro-Romish insanities. In a recent address, in Columbus, Ohio, he spoke of the anti-Romish agitation of twenty years ago, and compared it to the present agitation against Romanism in this country, and evinced his usual extreme friendly leaning toward that un-American political machine, and misrepresented the anti-Romish agitation of the present day. At this point in his address three men sitting near the stage rose and started toward the door. Instantly, between four and five hundred men got up and began to file out of the hall. Two-thirds of the audience thus quickly and quietly left the theatre where the speaking was to occur. This was a just rebuke to Mr. Gladden. It is a significant indication that the American spirit is not crushed or browbeaten out of our people yet.

The Senate Postoffice Committee should keep an eye closely on the Romish trick by which they are trying to slip through as a "rider" to the general postoffice appropriation bill, an amendment that would make the Postmaster General of this country an absolute czar over the press, by giving him the

power to exclude from the United States mails any publication not to his liking. This accomplished, Rome would at once see that she could control the Postmaster General, or never rest until she had one in office who would obey her behests in this matter of excluding anti-Romish publications from the mails. She is as sleepless as she is conscienceless in her treasonable attempts to suppress free speech and freedom of the press. This for the simple reason that there is no hope or possibility under heaven for her to succeed as long as free speech and a free press exist for the exposure of her deviltry. Rome is fighting for her existence, and of course will fight ceaselessly and desperately and recklessly.

Kansas City published her shame to the world on New Year's eve night by the senseless and disgusting orgies of drunkenness and divers excesses. Her so-called "best society" engaged in this disgraceful conduct. The day of reckoning hastens apace, and the crop will be reaped from this sowing.

The Inter-church Unemployment Committee, of New York City, representing twelve hundred churches and synagogues, have made a thorough study of the problems of need and propose to address themselves assiduously to the work of systematic and wise relief. This is eminently proper for this is the business of the church as well as of the state.

The passing of the literacy test bill for immigrants by fifty votes for, and seven votes against it, would indicate that the bill has a sufficiency of friends to pass it, even if the President vetoes it when it finally come to him. This literacy bill provides for the exclusion of all alien immigrants "over sixteen years of age, physically capable of reading, who cannot read the English language, or some other language or dialect, including Hebrew or Yiddish." The bill was so amended as to admit Belgian farmers who desired to come to this country to do farming. It is important to remember that about seven-eighths of all Belgians are Romanists. Rome is opposing the literacy test bill, but has, as usual, so managed that she gains whether it passes or is defeated.

There was held a conference on evangelism in Nashville, Tenn., recently, to grapple with this question of evangelism, which has vexed Methodism from the beginning with a growing desperation. After several days of discussion the conference took the usual resort of all such gatherings and organized another society to be known as the Methodist Evangelists' Association, of the M. E. Church, South. So ended this gathering, which meant practically nothing to the cause of true evangelism.

The editor of the *Continent* comes dangerously near joining the Washington Gladden Club of Romish apologists in a recent editorial. His splendid editorial abilities are worthy a better employment than such use. He pleads for tolerant treatment for Romanists who are Christians and not politicians, and who are Americans first and truly patriotic. This is egregiously unfair, for it assumes a positively unfair and untruthful postulate—to wit, that somebody has been or may be unfair in treat-

ing all Romish church members, the same way they do those under the domination of political papist priests. Nobody in his senses ever proposed to resist or discredit Romanists because they were members of the Romish church. It is only the intrigues of the priest-ridden deluded followers of this political institution who are suspected and watched and to be feared every day in the year and every year in the calendar. The *Continent* ought to emigrate to worthier and fairer associations.

The great naval losses of Great Britain through the activity of the German submarines is said to be greatly depressing England. It has caused much adverse criticism of the English naval officer.

The national convention of the Intercollegiate Association, in Topeka, Kansas, recently held, is said to have been one of the greatest national student civic conventions ever held in the United States. Fifteen hundred people listened to the oratorical contest on the opening of the convention. Resolutions were adopted urging college students to give 10,000 men and women who will take a sacred vow not to rest content until national prohibition has been secured. John P. St. John was present, and spoke with great effect and enthusiasm. He compared the early struggles of the prohibition movement, when the papers all fought it, with the present movement, and said, "Not a newspaper today in Kansas is fighting prohibition, and but one politician, and he was snowed under in November on a re-submission platform by a majority of over 430,000." This is surely progress, and augurs well for the speedy coming of national prohibition.

The parcels post seems to be still hitting the express companies very hard. The earnings of nine large express companies reported to the Interstate Commerce Commission, show a further loss of business of \$1,113,000 for one month of the last year over the business for the corresponding month of the preceding year. All the companies seem to be losing business right along from the competition of the parcels post system.

Commenting on the statement of a Romish bishop of Kansas City that the divorce evil is the greatest blight we have in the United States, the *Congregationalist* very correctly makes a fine point against Romanism. The editor says it is universally known that the causes of the divorce evil are "economic maladjustments, and particularly the liquor traffic, directly or indirectly." Yet he charges, and correctly, that "with few notable exceptions, individual priests and active organizations, the Roman priesthood seldom enlists in crusades against these fundamental evils." On the contrary, the whole influence of the Romish hierarchy is always thrown directly against every prohibition movement to rescue states or sections from the infamy of the rule of legalized rum. Look at the recent fight in California for an illustration of this disgrace, which should cover this Romish political machine with everlasting disgrace in the eyes of civilization.

Billy Sunday says he would as soon think of playing a ball game without a ball as of conducting a revival without prayer meeting

organization. Good! and we think the same would apply to the attempt to conduct the pastorate of a church or an individual Christian life without regular prayer.

Herald and Presbyterian says Billy Sunday is an extraordinary man raised up to do an extraordinary work in an extraordinary way.

Chicago is a foreign Romish city, practically. It has seven thousand saloons running night and day. Here is a part of their work told in a few words: For the year 1914 two hundred and fifty murders; cost of burglaries and hold-ups, \$1,250,000. There were ten thousand burglaries, and 1,200 holdups. There were 100,000 autos stolen. This is a fine showing for these delectable pets of rum-ruled and Rome-ruled Chicago.

The appointment of Sir Henry Howard as minister to the Vatican, by England, has aroused the Protestant world to a high pitch. It should be resented as an outrage for England to thus recognize the fiction of the Romish claim to secular power.

Reading for the Children

There is no matter of greater importance than the kind of reading we arrange for our children. It is difficult, we know, how to circumvent the sluice of the vicious and suggestive and injurious literature which abounds for the debauchment of the young. We are satisfied that one common mistake is in beginning too late. The wise plan is to begin the moment the children can read, and keep books and periodicals of the very best kind always in abundance where they will see and handle them. Then, be a great reader yourself, and the child will inevitably become a reader of that which is always most convenient to him. This is the best and wisest plan for bringing up the children with a taste for the good and pure in literature. It is the best plan also for forestalling the entrance of that which is impure into their hands and their minds. Get the right taste implanted and it will be all but impossible for the wrong to get into their tastes and minds. The *Wesleyan Methodist* gives the experience of one who tried this plan as follows:

"When children began to come into our home," said a wise father the other day, "I resolved to surround them by the very best influences. Good books were purchased and placed where they were easy to find. Religious periodicals were put on the library table. My idea was that as the boys saw their father and mother reading this literature they would be curious to read it for themselves. This was exactly what happened, with the result that they early came into the church as intelligent Christians." That was fine strategy. It was divinely beautiful craftiness. It caught the boys through their inquisitiveness, the healthy instinct by which the devil allures so many young persons to their destruction. A shudder runs through the soul of the pastor as he looks at the array of wholly unreligious and sometimes un-moral magazines and papers which lie open to the young in the homes he visits. Indeed, without being flagrantly vicious, much of the periodical literature of the day is subtly immoral, being pervaded by false views of life expressed in terms of respectability, but tainted with the poison of an infidelity which is the more dangerous because it is so polite.

Power of Bad Books

There is no way by which to measure the power of bad books. Concrete examples of the tragic results of their reading are constantly coming to view in our criminal records and history which establish indubitably the fact

Life

*Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as faith and freedom reigns
And loyal hope survives,
And gracious charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still.*

—English Illustrated Magazine.



that they are a most prolific source of moral degradation of both the young and the mature. An exchange gives several instances of the injury to the young by the reading of bad books, which contain a warning deserving serious attention. We append it below:

"Some boys were arrested," says the *Pennsylvania Herald*, "for waylaying a traveler and robbing him. As they belonged to fairly good families, the neighborhood was astonished. Why had they done it? An investigation brought out the fact that they had been reading stories of robberies, and had been especially attracted by one called 'Red Hand, the Robber,' and they had organized a 'Red Hand Band.' What made them rob the man? The book did it.

"A passenger train was wrecked at Rome, N. Y., by some boys loosening the rails of the track. Fifteen deaths and sixty wounded. The youthful criminals, who had expected to rush in and rob passengers, were so frightened by the groans and screams of the wounded that they ran away in terror. One of them lost his hat as he ran. This led to their detection. Why had they done it? It was traced directly to the books they had read.

"Three young men at Danville, Illinois, so young that they were scarcely more than boys, read the lives of some of the notorious outlaws and criminals. A wise man has said, 'Show me the books you read, and I'll tell you what you are.' These boys became what they read. They undertook to rob a wealthy farmer; he resisted them, and they killed him to get his money."

Be careful what you read and what you think. A bad book is as poisonous as a rattlesnake. Keep out of bad company; and there is no worse company than a bad book, which makes you acquainted with bad men and leads you to commit bad deeds. Hear what the Apostle Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace be with you."

War's Wanton Waste

The wanton waste of this great war is almost past comprehension of the mind. Untold billions of money are being worse than wasted, and millions of people killed or maimed, and millions of others are being impoverished, and countries desolated, all in the blazing light of this boasted civilization of the twentieth century. What more cogent argument for the innate carnality of fallen

human nature can we have than this spectacle? Not any civilization or culture of German rationalism, of higher criticism, or any process of evolution or of education can ever remedy the trouble with or in man which causes these outbreaks. The leprosy lies deep within, too deep for any veneration or trimming or pruning, or other superficial treatment to reach. It must be reached by the power of God's Holy Spirit applying the omnipotent blood of His divine Son for the remedy of this inward and innate malady. This alone will effect a real cure. Nikola, writing in the *New York Sun*, says:

Never before were such immense armies engaged in battle and such frightfully destructive implements employed; never was so much dependent on a victory of arms. Already the losses incurred amount to tens of billions of dollars; more than three million men have been killed and disabled, and for each of these, ten, at least, have been turned into nervous wrecks, which will impress their miseries on the succeeding generations and darken their days. All the world over countless sufferers, torn by anxiety, ask themselves how long is this appalling slaughter and sacrilegious waste to continue.

The daily cost of operation is more than forty millions of dollars, and, judging from the casualties recorded to date, twenty-five thousand men, on the average, are killed and disabled in battle every day. At that rate only four more months of active campaign would result in an expenditure of five billions of dollars and a loss of life of three millions of men. This is, manifestly, too great an additional burden to be borne, for even though the fighting material might be available, capital is sure to be lacking.

Only One Specific

There is only one absolute specific for humanity's malady of sin, and that is the full Gospel cure proffered in the blood of the Crucified. There be many and divers resorts of the superficial which promise much, but accomplish naught. Only in Christ is the healing of the malady complete. The *Michigan Christian Advocate* says:

As a remedy for moral evils, philosophy is quite similar to the science of medicine: it has a good many drugs, a few remedies, but scarcely any specific. The Gospel is the only radical cure.

A Star and a Song

That was a sweet truth developed by Dr. J. Wilbur Chapman, on the leading of the star and the song, in those who visited the infant Jesus. How true it is that by whatever we are led to the Christ, the last and the decisive step is one of faith. This is the crucial point after all, that we exercise the faith of absolute commitment. Doctor Chapman says, in the *Classmate*:

Those who visited the infant Jesus were led in different ways — by a star and by a song — and both were equally effective. The star was for the wise men. It would have been almost meaningless for the shepherds. The song was for the shepherds. It might have had little influence with the wise men. Each followed his own leading, and, looking into the face of the young child Jesus, both wise men and shepherds were filled with adoration and a spirit of worship and went away.

Some men come to Christ by the way of the star these days. Appeals, they think, must be made, first of all, to the intellect.

There are others who come simply because they listen to the song. They have no need of argument. The music from heaven satisfies the deepest longings of their souls, and under its fascination they yield to its entreaties. But let it be noted that whether one comes by the star way or by the way of the song, the last step which leads into the kingdom must be taken by faith. In this we are all alike, whether wise or ignorant, rich or poor, young or old, for by faith we receive the gift of eternal life.

THE OPEN PARLIAMENT

The Logic of the Second Blessing

Written by GEORGE W. BUGH

IN the prophecies of Isaiah, we have this reading: "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow" (Isaiah 1:18). The Psalmist prayed, "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow" (Psa. 51:7).

The falling snowflake is beautifully white, yet not perfectly clean. Hyssop twigs were used to sprinkle the waters containing a little of sacrificial blood. This sprinkling of blood was applied for ceremonial cleansing. But a general washing was required in sanctification (Num. 8:21).

From these and other Scriptures, we see a two-fold application was necessary by the law of Moses; in pardon of sins, and for cleansing from soul pollutions (Lev. 15:14, 15).

There are countless blessings of God bestowed upon both the sinner and the saint in this life. When we attempt to write of a first blessing of grace and a second, we must necessarily describe them, and give an explanation of what is meant concerning them.

This is the logic sought in these lines of consideration. We refer to the saving efficacy of the redeeming blood of Jesus Christ from sins and their moral consequences.

First reasoning—There are two actual beings of sin, as general experience shows, as well as scriptural teaching. These require a distinct notice, or attention, in every man's salvation from sins. The first being of sin may be considered as *inborn* or *inherited sin*. Everyone born into this world is a sinner by nature, and is consequently mortal and subject to abnormal passions. A propensity to do wrong, to be selfish, to be mean, and to commit sin, is a matter of fact in every one. Secondly, as we mature in responsibility we are given to *commit sins*. Being so lawlessly inclined, we enter into transgression of the law of God. St. Paul writes: "All have sinned and come short of the glory of God" (Rom. 3:23). Two works of grace are therefore imperative in every soul's salvation from sins. There must be a justification of sins and a transformation of our moral nature. With this renovation there must be a purging. Or, as it may be expressed, There must first be a salvation that saves from condemnation, and there must be, secondly, a salvation from the nature or disease of moral corruption.

Second reasoning—Let a sinner be awakened to his fearful condition; let hell judgment and the fearful wrath of God begin to burn in his soul; and let condemnation weight down his heart, and he will cry for mercy, for pardon, for help, and deliverance. He takes no thought for purging of inbred sin or corruption of the soul. These matters are attended to after he has obtained the assurance of salvation. The assurance comes with the change of his affections.

But it is argued that when God pardons upon a true repentance, He assures the heart, renews the life, and purges the soul. It is admitted that justification is a judicial work of grace, upon faith, which is possible only when repentance is perfect; and that regeneration is concomitant with assurance of pardon, but purification of the heart by faith follows

upon the baptism of the Holy Ghost (Acts 15:8, 9). This is not only scriptural and logical, but fully accords with Christian experience.

Third reasoning—Christian perfection is subsequent to Christian life and existence. So long as the Christian does not exist, by being born again, there is no Christian heart to purify, or to perfect. Some people who fail to forsake their sinning business in repenting, carry a sinful heart, and deceive themselves as to regeneration. These sinners fight all possibility of Christian perfection.

However, granting that a soul is truly born of the Spirit, it finds the necessity for Christian perfection. Therefore, it must follow upon regeneration. The Bible teaches this plainly (Mat. 5:48; Luke 6:40; Col. 3:14; Heb. 13:20, 21; 1 Jno. 4:18).

There are others who admit that the work of justification with regeneration precedes Christian perfection, but that this grace is a maturing of the Christ-life. That there is a growing in all the graces of God, is certainly scriptural, and a matter of experience (Eph. 4:12-17; Col. 2:7; Heb. 5:13, 14; 6:1, 2). However, there is a reaching of even the fullness of the stature of Christ in this life. But there is a perfection of the love of God to be reached by receiving the fulness of God (Eph. 3:17, 19; 1 Jno. 4:12, 17). The perfection of "spirits of just men made perfect" (Heb. 12:23). The love of God is by nature always perfect. It is the divine nature (2 Pet. 1:4; Rom. 5:5). But the perfection must follow as a second grace on our part.

Fourth reasoning—Washing and baptism follow a birth: The child comes into the world and then receives attention.

Jesus gave the disciples the promise that they should be baptized in the Holy Ghost

Our Church Extension

Written by JOSEPH N. SPEAKES

THIS movement, for several reasons, has made little progress thus far. The work has not been pushed; primarily on account of the more necessary work of clearing the Publishing House of debt being upon us, and pressing for immediate attention. Under the present financial strain, this hindrance, perhaps, can not be removed as soon as hoped and desired.

It may seem to many that the extension work was premature, and that it might have been postponed until the church had grown larger, and other more primal needs met, but the work has not wholly been in vain.

Another and a serious hindrance has been that two of the officers, president and secretary, have left our church. This has left the board without an executive head, "and I only have escaped alone." But, brethren, I'm holding down the job. Little "sinews of war" have come in, so I've not had to have any expenses for help. So, notwithstanding the small progress made, and the discouragements, I,

(Continued, top, on next page)

(Acts 1:5). They therefore possessed a measure of the Spirit. They had gone through the deep water of sorrow, on account of the suffering and death of our Lord. Love to Christ was aflame within them. Grief and disappointment had beclouded their souls; but now that Jesus had actually arisen from the dead, their joy became "great" (Luke 24:52). They truly had faith, love and hope, and therefore kept together for the Lord's return, for the second Comforter and for the endowment of power, as was promised. They felt sure that Jesus was the Messiah and worshipped Him as God. After the baptism came upon them and they were filled with the Holy Ghost, their normal possession was: "The disciples were filled with joy and with the Holy Ghost" (Acts 13:52). In the Greek reading, *charas kai pneumatos agiou*, implies that they had the grace of joy, and the personal Spirit who was help. In other words, they possessed the joy of salvation, and the Comforter: two distinct blessings of grace. Their baptism came upon their joy, which was great. In Acts 4:32, 33 we learn they "were of one heart and of one soul . . . and great grace was upon them all."

Fifth reasoning—With sanctification, it is argued, that it is only a setting apart to sacred use; a consecration temporarily, and that we should often reconsecrate ourselves. It is a *setting apart to holiness*. It also implies purity and a consecration. But after this is once effected, and the soul turns back, God says, "My soul shall have no pleasure in him" (Heb. 10:38), for the just (and holy) shall live by faith. But who shall set himself apart to sacred use? Certainly not a continual sinner. This must be the work of a saint, one born again.

No one once consecrated to holy use has a right to go back on his vow to God and make a hollow mockery of sacred acts. People so doing deceive themselves; for there is no lawful right to undo consecration. Others suppose sanctification to imply simply an outward cleansing. It is true God ordered both an outward and an inward cleansing in Mosaic times. Read Lev. 20:7, 8; Eph. 5:26; Heb. 10:22. The inward work of cleansing is a spiritual work of the heart. It is so set forth in the Scriptures. Read Acts 26:18; 2 Thes. 2:13; 1 Pet. 1:2. But the logic here is the cleansing takes place after existence comes. Sanctification and perfection take place only where persons and things once exist. It follows after regeneration (2 Cor. 7:1; 1 Jno. 3:3). Our Savior prayed that the disciples might be sanctified through the truth (Jno. 17:17). There are many souls converted who yet have never heard the truth of full salvation. They fail to obtain the blessing of perfect cleansing of the heart, being ignorant of the truth. They may find the blessing is wanted, but for want of the light remain un-sanctified; others for want of faith in the light. We read: "If we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Christ Jesus his Son cleanseth us from all sin" (1 Jno. 1:7, 9). Here cleansing from all unrighteousness and obtaining of holiness follow being children, born and walking in the Light.

Bebe, Ark.

with Polyanna, am playing the "glad game" and believing for a more hopeful future.

It is a movement that must prove of vital interest to our work in the years to come. In fact, it is indispensable if we are to make permanent headway. Church buildings must be had; and many congregations are not able to build and otherwise maintain themselves.

Homes for our preachers are getting to be more and more keenly needed. In many instances, a small loan, at a low rate of interest, would put a congregation into a suitable church home, or a struggling pastor to whose house rent would no more sap the already too meager salary.

If your General Treasurer had but a few thousand dollars to work on, he could do untold good, and make the money increase itself and thereby increase its usefulness.

My idea would be to loan the money at first,

until such time as the church would be able to give aid outright.

My church in Little Rock, with a loan of only a few hundred dollars, could easily double its usefulness within a single year's time. This money could all be paid back with interest within two or three years. So, the same money that did such signal duty here, could again, in turn, be loaned where similar results could be realized.

I simply give this as an illustration of what could be accomplished. No investment of our consecrated means can equal the beneficial results except in that of our Publishing House. But, be it remembered, that our Publishing House must, to succeed, be backed by a strong, well organized church. There must be permanency in the local organization if the great connectional enterprises thrive.

It takes no argument to prove that if a congregation owns its own house of worship,

and furnishes the pastor a home, that more money can be given to other institutions, missions, etc.

The time is really upon us when, as a church, we should awake to the importance of our proposed Church Extension work, and every pastor put it on the hearts of his people, and every District Superintendent set his District afire with zeal for its consummation.

As General Treasurer, I have sought to inform myself on the work in general. I have procured literature and plans of procedure from various sources, and am kindling my own heart to a flame of interest.

Part of the little money received to date is drawing five per cent interest. So, you see, the extension money is really increasing. Why not have a Church Extension day? All we need to make this business go is some enthusiasm. Now, altogether, push! That's it.

Holy Ghost Conviction

Written by JOHN MATTHEWS, D. D.

WHAT IS CONVICTION? Conviction is defined as, "The awakening of the conscience to the evil and heinousness of sin." It is a sense of guilt, divinely produced. It is the sense of being in the wrong. It is knowing and feeling that we have not perfectly obeyed the law of God.

Conviction is Adam hiding in the garden, and Cain wailing, "My punishment is greater than I can bear." Conviction is Jacob saying, "How dreadful is this place." It is Israel at Mount Sinai, crying in terror to Moses, "Speak thou with us and we will hear, but let not God speak to us, lest we die." Conviction is David sobbing aloud, "Have mercy upon me, O God . . . cleanse me from my sin." It is Isaiah confessing, "Woe is me, for I am undone. I am a man of unclean lips." It is the publicans and soldiers flocking to John, saying, "And what shall we do?" Conviction is the people rising up in the synagogue, seeking to kill Jesus at the close of His first sermon. It is Peter saying, "Depart from me, O Lord, for I am a sinful man." It is Herod declaring, "It is John whom I beheaded: he is risen from the dead." It is the silence of the scribes and Pharisees slinking out of the presence of the accused woman and of Jesus. It is the lawyer saying, "Master, thus saying thou reproachest us." Conviction is three thousand people shouting, "Men and brethren, what shall we do?" It is a terrified jailor falling down and asking, "What shall I do to be saved?" It is Festus, saying with a loud voice, "Paul, thou art mad." It is the kings, and the rich men, and the great ones and the captains saying to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." It is the earth and the heavens fleeing away from the face of the sinner upon the throne, in the great day of judgment. *This is conviction.*

Why is conviction necessary? Otherwise, men would never come to God, for this is the divine way of setting the soul in movement toward God. It lifts the law of God before the mind of man, in its breadth, majesty and binding claims. It shows man a rebel, a law-breaker, one who hates God, sets His law at naught, counts the blood of Christ an unholy thing, and despises the Spirit of grace. It shows him resisting God at every point. Conviction brings the heart of man to light, and reveals it to be wholly evil.

In searching for fishing worms, you have turned over a board lying in the grass, and

were amazed to see the number of creeping and crawling things living under it in the darkness. When the light poured in they scattered, struggling to reach some other hiding place. Conviction is God turning over the board, and letting man see the creeping and crawling things hid in the darkness of the unsaved heart.

Conviction stands first. It is preparatory to all the other works of grace. It is blasting out the rock to lay deep and wide the foundation. It is the opening up of the furrows to make room for the seed. It is the moral awakening of a dead soul. It is God firing the cannon over the waters of life that the dead body of sin may float to the surface. Conviction is the realization of the corruption of the inner life before God. No man would ever seek God were not conviction preached or prayed down on him. Conviction must precede salvation. The man who resists conviction is taking the wheels off his own wagon. He will make no progress.

Conviction is wrought of God. No man can convict himself or another. We may be convinced by men, but we are convicted by God. If God, through the Spirit, does not convict men, never would a soul be saved, because it is conviction that leads to repentance and faith, and salvation. This work must be divinely wrought. Look briefly at God's way.

Jesus convicted men *by His presence.* He was the light that showed men what was under the board! He surely turned it over under the full light of God. He was the light that lighteth every man that cometh into the world. Light reveals. In His presence men saw themselves as God saw. It was awful! No wonder they killed Him. The presence of light is intolerable to darkness. He said men "loved darkness rather than light because their deeds were evil."

Again, He convicted men *by His words.* He said, "Ye can not bear my words." On one occasion He said, "He that rejecteth me and receiveth not my words . . . the words that I have spoken shall judge him in the last day." The words of Jesus will stand in life before men at the final accounting and pass judgment to their final condemnation.

The same thing is said in Hebrews, 4:12, "The word of God is living, and powerful (full of dynamite), and sharper than any two-edged sword, piercing even to the dividing

asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What a thing is the word of God, whether spoken by Jesus, or written by the Spirit. We may see this illustrated when Jesus preached in the synagogue at Nazareth. He simply gave two familiar illustrations, and these so revealed the hearts of the people before Him that they tried to kill Him! On another occasion, when the scribes and Pharisees brought the woman taken in sin into His presence, and asked, "But, what sayest Thou?" He stooped down and wrote on the ground. The first time He wrote them out, and the second time He wrote the woman in. He replied, "He that is without sin, cast a stone at her." "And, being convicted by their own consciences, they went out." Of course they did. He, by a sentence, unveiled their own guilt. Convicted by the words of Jesus.

Then, He convicted men *by His works.* He said, "I have a greater witness than John . . . For the works bear witness of me." Again, "If I had not done the works among them which no other man did, they had not had sin." So, the miracles of Jesus, put conviction on men, whether on the disciples or the crowds, or the rulers. Every miracle was God ringing a bell, to call attention to the fact that He was present. So, every sinner saved and every justified man who is sanctified is a miracle of grace to put conviction on the wicked.

Since Jesus left, the Holy Spirit is here to convict. John says, "He when He is come, will convict." Praise God, we have a divine convictor! He convicts by reasoning with men. "What shall it profit a man if he gain the whole world and lose his own soul?" He lifts the law of God before men in all its unrelenting demands, and in all its unremitted penalties. Again, He lets the load of sin rest on a soul till it feels its guilt, and cries for mercy. He shows them their sins are coming on behind, the judgment in front, the wrath of God above, hell underneath. Then, He lifts their eyes to Jesus, and convicts anew in view of the love of God who gave His only begotten Son. Then, as the soul hesitates, He will convict anew if he rejects the promises of grace, as "Whosoever shall call upon the Lord shall be saved." "He that believeth on me shall never die." "Come unto me and I will give you rest." All this is the Spirit convicting men, that God may save them.

Some one may ask, "How may I know when

I am convicted?" We reply, In the following ways: First, by a *sense of need*. Does the sense of need arise from Holy Ghost conviction? Assuredly. Let me illustrate: Conviction is the prodigal son saying, "I perish here with hunger." "I will say, Father, I have sinned." A two-fold sense: a need for bread, and a need for relief by confession. What brought the woman who was a sinner weeping to the feet of Jesus as He sat in Simon's house? It was her sense of need. She had no real friend; no one to comfort her heart, nor lift her load, nor give rest from sin, nor peace from guilt. It was this sense of unspeakable need that led David to pray, "Create within me a clean heart, O God."

Secondly, it is a *sense of guilt*. Law broken; conscience violated; mercy spurned. Hear the publican, who would not so much as lift up his eyes to heaven, "Be merciful to me the sinner." Again, in the boat, Peter falls at the feet of Jesus, saying, "Depart from me, for I am a sinful man, O Lord." As it is written, "That every mouth may be stopped, and all the world may become guilty before God." That is, may come to feel their guilt.

There will often be a *sense of danger*. Fear will fill the souls of the convicted as in the case of the people in the presence of burning Mount Sinai, or as fear fell on the disciples in the boat as the storm threatened to swamp it, or as seen when the sailors awoke Jonah in the storm, and besought him to call on his God to save. It was this sense of danger that was uppermost in the heart of the jailor, when he cast himself down before Paul and Silas, crying, "What shall I do to be saved?" God often convicts by terror which produces the sense of danger, both temporary and eternal.

Then, there comes the *sense of helplessness*. The one convicted can do nothing to remove the guilt or meet the need or escape the danger. With Isaiah, it cries, "Woe is me. I am undone." Listen to the ruler, "My little daughter is about to die. Come down." There stands the leper. No man can relieve that awful malady. He approaches Jesus, "If thou wilt, Thou canst make me clean." The soul begins to say, "Thou must save, and thou alone."

Then comes the *final sense of moral obligation*. I ought. What God commands is right. I must obey God, or perish. The ought and the must gather themselves in one supreme determination, by the work of the Spirit, and cry, "I WILL." Holy Ghost conviction should end here. "I will." I will yield to the law of God. I will accept Jesus. I will use the means of grace. I will do it now. In conclusion we write: Conviction may be resisted. "Pharaoh hardened his heart." Felix trembled, but said, "Go thy way. Some more convenient time." The Gadarenes besought Jesus to depart from their coasts. Stephen said to the Jewish nation, "Ye do always resist the Holy Ghost."

If this conviction is resisted, God can no longer speak to the soul. He can only speak in moral conviction.

The truth apart from Holy Ghost conviction will not affect the soul, only to drive it farther from God. The ear becomes dull with hearing, till God says, "Come away; leave him alone." The heart may harden like the road Jesus spoke of, saying, "Then cometh Satan and snatcheth away that which was sown." The nerve dies, and no sense of light, sound, or feeling reaches the brain.

If conviction is resisted, all hope of salvation is gone. The soul is lost. Therefore, men ought to cherish their convictions, as a freezing man would his last match, or a starving man his last loaf. Conviction is the rope

by which you are to be lifted from the bottom of the miry pit. To resist conviction is to cut the rope. Some men throw away their conviction as the thief threw away his memory rather than his guilty heart.

Follow your convictions. They are the voice of God. They will draw you to Him. Act on what you now have. As you move, they will increase, and the thread will become a cable to bind you to God. Hell will be

full of souls who resisted conviction. If you drive away the Holy Spirit as the Gadarenes did Jesus, He may never again land on the shore of your life; no more His voice be heard. You will never see life; never be saved; never be sanctified; never reach heaven; but, shut out from God, through all eternity, you will bewail your foolishness in resisting Holy Ghost conviction, which alone can bring you to Jesus.

Some Good Suggestions

[Note: The Rev. H. Lee, pastor of our church at New Philadelphia, Ohio, puts out a little folder in his church work, which is so full of good suggestions that we reproduce it here for the benefit of other pastors and people — EDITOR.]

TO THE GENERAL PUBLIC AND NON-CHURCH GOERS: If you want to please your mother, wife, or sister, then go to church next Sunday.

Do you attend church anywhere? If not, we desire to extend to you a cordial invitation to attend our services.

Are you a laboring man or woman? We are interested in you. Never mind if your clothes are a bit threadbare — clothes don't make the individual. We want to help you. No rented pews. Come sit where it suits you.

Are you a business man? You need a diversion. Come hear the Gospel of salvation. It will help you in business.

Are you a young man? Come and bring a lady or gentleman friend with you and help us sing. Please your mother and bring her; she will appreciate it.

Are you a young lady? We desire your presence. Ask your gentleman friend to attend services with you, or bring your mother, sister or lady friend.

TO PARENTS:

Bring the children and the baby to church. Remember, in this church they are welcome. We kindly ask you to assist us by keeping them at your side, if possible, and not let them run up and down the aisles during service. If they get unruly you can take them outside and correct them, but remember they are welcome. Jesus said, "Of such is the kingdom of heaven." We will do our best to make it comfortable for mother and the babies.

TO MY CHURCH:

I trust you will be in your place every public service this year. Why not? I may as rightfully stay at home as you. Suppose I stay home because I am tired, or have company, or to get a big dinner. Bring the company along, or ask them to keep house for you while you go to church and worship God. Come in modest attire. Pray before you come that the preaching may do you and others good. Ask someone to come and occupy a seat with you. Bring your Bible; read the Scripture lesson and text with the pastor. Bow your head when you reach your seat and ask the Lord to bless the service. Sing earnestly with the congregation. Listen to the sermon carefully, prayerfully, and with self-application. Do not forget to shake hands, especially with strangers, and ask them back again. Show a real interest in them. Be kind and thoughtful of the old folks: you might help them down the steps or to a good seat. Make the poor feel on a level with the rich in your friendship. Do not grumble or criticize. This is the devil's job; do not take it out of his hands. Be liberal and cheerful in giving. Be courteous and kind to all

without partiality; it costs but little. Be sure and read your Bible. Be much in secret prayer. Return thanks at meals. Have family worship. Talk less and give God a chance. Live above reproach. Present the sweet grace of Jesus' life to the world. Be humble, teachable, and filled with charity and good works for all. When tempted to speak of the bad you see in others, just get on your knees and tell the Lord how mean they are. Subscribe for the HERALD OF HOLINESS and THE OTHER SHEEP. Don't fail to be at Sunday school, and bring your children.

TO ALL WHOM IT MAY CONCERN:

Kindly give us the name and address of any sick or old folks and we will call on them. Call any time in case of sickness or death.

Do you know of any worthy poor who are in need of help? If so, please put us in touch with them. Have you any castoff clothing we could make over for needy poor; either for babies, children, men or women? Drop us a card and we will come after them.

Kindly give us the name and address of any shut-ins who can't attend services, and we will visit them.

We will preach at funerals free of charge. We are here to serve.

We will appreciate your co-operation and attendance at services.

Make a call at the parsonage, and get acquainted with the pastor and his wife.

Pray for our churches and pastors; our men in public positions; our business men; the poor, sick and bereaved. Pray especially for a gracious outpouring of God's grace on our city.

"Many lose God through fear of losing Him. The faith that brings salvation is the same faith that keeps. It is not good, even for a saved man, to keep his eyes fixed upon himself. Of course, there are times when the sense of one's own unworthiness will come down upon him like a mountain — but then is the time for the faith that will remove mountains to be put to work. Has God saved me? Will He not do all that infinite love and infinite knowledge can suggest to keep? What am I worth to the Father? just what He paid for me. Oh, God, is it possible that the blood of Jesus is thy estimate of my worth! Surely then I shall not fear lest He let me go."

"The true religion of Jesus makes every man a gentleman, and every woman a lady. The man who flaunts himself as a 'crank,' and glories in being a monstrosity, knows little of the humility of Christ, nor the dignity of a Son of God."

"There may be some Christians who will squeeze through the pearly gate, but so shrunk up that the friends who knew them here will pass them by a thousand years without recognition."

MOTHER AND LITTLE ONES

"Do any hearts beat faster,
Do any faces brighten
To hear your footsteps on the stair,
To meet you, greet you, anywhere?
Are you so like your Master
Dark shadows to enlighten?
Are any happier today
Through words that they have heard you say?"

"Life were not worth the living
If no one were the better
For having met you on the way,
And know the sunshine of your stay?"
—The Wellspring.

The Shelter of the Fold

The prodigal sat downstairs in the dining room. The house was curiously quiet, though faint sounds came from the kitchen, where the evening dishes were being washed carefully so as not to disturb the hush. After awhile his sister came to him. Her eyes were red, and her face was blotched and swollen. The prodigal got up awkwardly and shook hands.

"How are you, Salina?" he asked, returning her nerveless clasp.

"Pretty well," she said formally. "We did n't know you were sick till yesterday. The last we heard you were in Montana."

"I was there a couple of years. I—I just heard this morning about father. How is he?"

"Very low," she answered in a hushed tone. And then she began crying noiselessly, with out attempting to wipe away the tears that rolled down her pale cheeks. The prodigal put out his hand as if to comfort her; then he remembered and drew it back.

He looked strangely out of place in the room. He knew it all so well—the built-in corner cupboard, with the glass doors, and his mother's wedding cups on the hooks just inside; the cover on the square table; the black marble clock on the mantel—it was all the same except that just beside him there was a buffet, new and showy, with a silver plated tea set on the top. He divined that George had bought it.

His sister was not crying now. She was inspecting him—his shabby clothes, his frayed linen, the gray in his thinning hair. And then something in his face caught her attention—his chin was working convulsively, and there were tears in his sunken eyes. The lines left by years of dissipation were obliterated for the time, and there remained only grief and deep regret.

"Would you like to go up?" she asked more kindly. "I don't think he will know you."

The prodigal creaked up the stairs after her. Instinctively he avoided the second step from the top; there had always been a loose board there.

"George isn't here," his sister whispered, turning, "and he can't get back until morning. The elders from the church have been taking turns at sitting up. Wait until I see if he is sleeping."

The prodigal stood on the little landing and waited. The house spread out on three sides of him, smaller than he had remembered it, but otherwise unchanged. How familiar was that confusion of books!

Even the wallpaper was the same. Over in the corner behind the bookcases would be the pencil marks which had registered for years his annual gain in inches, only—he could not look. And there was his mother's picture in its black walnut frame, and under it George and himself in queer plaid dresses and black shoes with white buttons. He had been taller than George in those early days; it was a long time ago—a long time.

His sister came to the doorway.

"He won't know you," she said. "You can come in."

The prodigal moved over slowly and looked down at the old minister's face. The thin, white hair was spread a little over the pillow, like an aureole, making the placid face, with its closed eyes, look frail, almost ethereal.

The man stooped and put his hand over his

father's. The thin fingers gripped his and held them. There was something in the touch that brought a lump into the man's throat. After a moment, when the fingers did relax, he slipped to his knees beside the bed.

An hour passed, and still the prodigal knelt beside the bed. Once some one creaked up the stairs, and, after consultation with Salina, creaked down again. She came over and leaned down.

"I told Mr. Simpson you would stay for awhile," she said. "Will you?"

The old man stirred a little and wakened. His feeble hand was lifted slowly until it rested on the prodigal's bowed head.

"You have been a great joy to me, George," he said gently—"a great joy. I shall tell your mother. May God bless you!" The prodigal groaned. Oh, to turn up the light, to stand forth in his true colors for what he was, to beg forgiveness and a blessing for himself!

"George," the thin voice said again, "I have been thinking much about Henry." The prodigal drew in his breath sharply. "I seem to see him—in the corner of the room—everywhere."

If he could only say, "I am here." But the cowardice that had kept him away so long held him now.

The old man slept again. The prodigal still knelt, but now he was crying, sobbing noiselessly, his shabby coat heaving. Outside, in a chair in the dim hall, his sister slept, a shawl wrapped around her shoulders. The faint bluish gray of the early dawn came through the open window, and from some stable near came the stamping of horses. The prodigal sat up stiffly and turned out the light. The slight motion roused the sleeper a little.

"He was always a high-spirited lad, mother," he said clearly. "His faults are of the head, not of the heart. Don't cry, mother. He'll come back."

The prodigal gripped the foot of the bed with straining hands. The old man's eyes were open, looking at him.

"I have come, father," he said hoarsely. But the feeble mind had wandered. The minister was in his church again, looking down from his pulpit at the faces of his people. His voice was strong and full, and the son shrank back into the shadow.

"My friends, let us sing together this wonderful hymn. There were ninety and nine,"—the voice trailed off into silence. The old man lay there, very still. He scarcely breathed, and the pulse in his thin neck fluttered and almost stopped. And out of the shadow at the foot of the bed a man came and dropped on his knees.

"Father, father," he groaned, "do n't you know me? It's Henry, father—Henry. I've come back."

The old man was smiling a trifle as if he already saw beyond the borderland. But at the voice he roused. He looked long and lingeringly into the eyes of the man beside the bed; then he lifted his hand in benediction and placed it on the bent, shaking head.

"Henry," he said softly, "Henry, my eldest son, may God bless you!" There was a great peace in his face. His voice was almost gone, but the prodigal caught the whispered words that were uttered: "For this, my son, was dead and is alive again; was lost and is found."

The room was very still; the faint, irregular breathing stopped. And on his knees beside the bed the prodigal watched and prayed.—Mary Roberts Rinehart, in the United Presbyterian.

Trusting the Boy

A business man sat in his office talking with a friend, when a messenger boy appeared in the doorway. He was so small that his chin hardly came above the edge of the desk, but he had a fine air of self-reliance and an honest looking pair of blue eyes. The business man smiled and nodded, and the boy smiled and nodded back at him. Without many words, there seemed to be a good understanding between the man and the boy.

"Remember where the First National Bank is?" asked the man, carefully placing a roll of banknotes between the leaves of a bankbook

and snapping a rubber band around the cover. "Yes, sir, said the boy. "Still in the same place, sir."

"Well, take this over and deposit it for me," and the man handed the boy the bankbook and its contents.

The boy vanished, and the visitor drew a breath of surprise mingled with consternation. "Do you think that's safe?" he asked.

"Perfectly," answered the other. "But do you think it's good for the boy?"

"How so?"
"To put temptation in his way like that. Why, you must have trusted him with fully a hundred dollars! That's a pretty big temptation for a boy. It would be worse for him to steal it than for you to lose it."

"I have thought of that," said the business man, more soberly, "and some boys I would n't risk with it. But the way I look at it is this: the earlier a boy gets used to temptation the better he is able to resist it when he grows older."

"Now this is the kind of a boy who likes to be trusted; appreciates it; hugs it to his bosom; considers himself, in fact, as an essential part of my business."

"The first time I let him deposit money for me it was a case of necessity. My clerks were all out; I could n't go myself, and yet the money had to be in the bank before closing time. So I rang up the messenger company, and—"

"You'd never even seen the boy before?" interrupted the other.

"If I had I'd never noticed him particularly. Well, in came our friend Johnny—just a plain, honest-looking boy in uniform. He looked scared when he saw the roll of bills, and that gave me confidence in him. But he was back in ten minutes, and when he came it was almost funny to look at him."

"Responsibility had made him grow up, so to speak, in those ten minutes. You see, I had trusted him, and he knew it, and he had proved himself worthy—won his spurs, as it were."

"Now I have an arrangement with his messenger company to send Johnny whenever he's in when I ask for a messenger. And Johnny, unknown to himself, is right on the way to a better job in this office when he gets big enough."

As he spoke the door opened, and Johnny, grinning a dignified grin, appeared with the bankbook.—Selected.

Fair Play

By Amy Hughes

It happened when I was at the dentist's one day, awaiting my turn to occupy the red velvet chair which is always so uncomfortable.

From my place in the waiting room I could see the occupant of the chair, a small boy, a mere baby, with soft, yellow curls resting against the crimson background.

A woman stood beside him. I do not say the "mother," for I consider that term sacred to the real article. However, the boy called her by that name, and, when told to "open his mouth," he raised his innocent blue eyes to hers and said, "Will it hurt?" "No," said she; "I won't let him touch you. He only wants to see how many pretty white teeth you have." Then this deceiver winked at the dentist and said, in a whisper, "When he opens his mouth, pull it out." The man complied, although loath to do so, and when those two left the office the poor baby was crying more over the loss of faith in his mother than the pain in his mouth.

Now was that British fair play? Even a nervous child will "buck up" and stand the pain if you tell him plainly and squarely that "it will hurt, but that he is to be brave." I know whereof I speak, for I've tried that plan. When that boy is older, and tells lies in his turn, will that woman dare to chide him for it? If he cannot trust the one to whom God gave him, where is he to find an anchor in this rough world?

But I just wish you could have heard his pitiful cry as he held to his mouth the handkerchief wet with blood and tears: "You said you would n't let him touch my tooth."—Ex.

THE WORK AND THE WORKERS

Announcements

SPECIAL ANNOUNCEMENT—We are glad to announce that Dr. H. C. Morrison will be the special evangelist at the midwinter meeting at Peniel University, February 12th to 21st. All visitors from a distance will be provided free entertainment. Come to this great feast.—**JAMES B. CHAPMAN, President.**

ARKANSAS DISTRICT CONVENTION—Let those who expect to attend the convention in Vilonia, February 23d to 28th, write the pastor, Rev. A. F. Daniels, so he will know how to arrange for conveyance from Conway, and place of entertainment, etc. Brethren, remember that we can not have the convention without you, hence let all pastors, preachers, evangelists, and delegates come. Suffer no ordinary matter to keep you away. Come!—**A. B. CALK, Secretary, Ozark, Ark.**

SPECIAL NOTICE—Rev. G. W. Glover, of Ontario, Cal., has resigned his pastorate at Fresno, and entered evangelistic work. Brother Glover is a strong preacher of the Word of God, and thoroughly qualified to do evangelistic work.—**H. H. MILLER, Dist. Supt., San Francisco District.**

EVANGELISTIC—After being shut in for over two months, I am now ready to enter the evangelistic work again. Any one desiring my help may write to my home address.—**S. W. MCGOWAN, R. F. D. No. 3, Santa Fe, Tenn.**

RECOMMENDATION—Rev. J. G. Bignall, of the Free Methodist Church, has recently cast his lot with the Nazarenes. He has been in work for twenty years as pastor and evangelist. His work is sound and deep. I hereby recommend him to our people for evangelistic work, having known him personally for four years.—**IRA STEVENS.**

MONTANA READERS, NOTICE—I want to secure the names and addresses of all Nazarenes in this state. I have a number, but if there are others who have not yet written to me, or if friends in other states know of any in this state, kindly write and tell me who and where. I want to arrange meetings with you. We must make special efforts this year to spread scriptural holiness throughout this state. I can get a good evangelist in here when needed. If you want a meeting write me.—**H. G. COWAN, Malta, Mont.**

RECOMMENDATION—Rev. W. M. Irwin, Sawyer, N. D., is in the evangelistic work now, and ready to answer calls for meetings in the Dakotas, Montana, and neighboring states. I heartily recommend him to any who may need an evangelist. I have had him in a meeting, and have found him well adapted to the work in every way. You will make no mistake in calling him.—**H. G. COWAN, Secretary, Dakotas-Montana District Assembly, Malta, Mont.**

Please state in **HERALD OF HOLINESS** that Dr. C. C. Driver will begin his four weeks' Bible school at Nazarene Church, Jasper, Ala., on January 25, 1915. Tuition is very reasonable, and all our preachers and deaconesses, as well as all others interested in Christian work in all the Alabama District, will do well to avail themselves of this great opportunity. Lessons given at night and in afternoons of each day.—**C. C. BUTLER, Reporter.**

NOTICE—A meeting will begin at Little River, Kas., February 4th, held by Rev. Mark Whitney, evangelist. Let all our people pray earnestly for a great revival. The pastor is Rev. Edd Lang.

District News

KANSAS

I am just completing my trip over the western part of the District.

The meeting at Hutchinson, led by Rev. Fred Mesch and pastor Haas, was owned and used of God for much good. Brother Mesch is a strong evangelist, faithful and able as a preacher, good in the altar, humble and devout in spirit, and mighty in prayer.

There is favorable prospect in Lyons for a good organization. The work is growing there, although not yet fully organized. Brother E. S. Lang is in charge, and doing good work.

Conditions in our work in Salina are improving. Brother and Sister Pine are being assisted in a successful meeting by Evangelist H. M. Bassett, who is a faithful preacher of the Word.

One of our student boys, J. C. Walker, has been assisting Pastor Hodges in a blessed meeting at Covert. Much good has been done, as previously reported by Brother Hodges. Brother Walker has been obliged to discontinue his studies at Kansas Holiness college for a time; and is open for evangelistic calls. He may be addressed at 215 Fourth Avenue, East, Hutchinson, Kas. Where he has

NOTABLE SAINT GONE

Richard T. Ryons, one of the oldest and best known members of Utica Avenue Church, Brooklyn, N. Y., passed to his reward Sunday morning, January 17th. The funeral service was held in the church, Tuesday evening, January 19th, at 8 o'clock, and was largely attended. Rev. William Howard Hoople, for many years his pastor and intimate associate, was in charge, assisted by Rev. John Norberry, of Providence, R. I., the writer and a number of local pastors and brethren. The deceased was one of the pioneers of holiness in this country, and an intimate friend of the sainted Alfred Cookman.

D. RAND PIERCE, Pastor.

been in meetings he has given good satisfaction—except to the devil.

Plainville circuit is prosperous, and the pastor, Brother Mayhew, is abundant in labor. Brother W. T. Kjelme, of Plainville, found time, after his revival campaign in Plainville, to assist Brother Mayhew in a good revival. The meetings in Plainville were led on to victory by Evangelist Mark Whitney, who is now in a precious meeting at Kingsdown, with the pastor, C. J. Quinn. We found them all true yoke-fellows in the bonds of the gospel. Brother Whitney has open dates for summer meetings, and may be addressed at Newton, Kas. His ministry is a real blessing, and he has a passion for souls.

Evergreen, with Pastor Walden, is planning for an extended revival campaign. The opportunity and need is great in that northwest country.

Brother Reason Parker has been supplying Dodge City since Assembly, and looking after Ensign also. The man is faithful, but the field is large, and exacting. We hope to have another preacher on a part of the field soon. A revival campaign will soon be launched at Dodge City. Our visit to Ensign was very encouraging. The work there tugs at our heartstrings. The appeal to a soul-winner of all this western country is indeed strong.

Pastor Webb, of Elkhart, and his faithful band, expect soon, by God's blessing, to have a church building. This will mean a great impulse forward in our work there.

A real work of grace, which began in the Methodist Episcopal church in Garden City, and has resulted in a number of people, mostly high school students, being saved and a few sanctified, has lent new impetus to our work. Our pastor, Sister Quante, with our people there, had a prominent part in this good work, and we are looking for further and greater results. May God bless our Garden City band!

We are enjoying the fellowship of the saints at Bucklin at this writing. We have reason to ex-

pect much from God for this, as for other places. Brother Ball is just now absent from his Bucklin pastorate in revival work. God's rich blessing abides in my soul. Praise His dear name!—**H. M. CHAMBERS, Dist. Supt.**

HAMLIN DISTRICT

From Mingus we went to Mineral Wells, with Pastor R. G. Peach. Mineral Wells is where the next District Assembly is to meet. It is a health resort, and a city of hotels, and there are excursion rates from all points in Texas, where they sell coupon tickets. We had some good services. Rev. I. M. Ellis was to begin a revival meeting a few nights after I left. I trust that they had a great meeting.

My next stop was at Hillsboro, with Pastor J. N. Cooper, where we had an extra spread; seven professions while I was there, and two the night before. While Brother Cooper is comparatively young in the pastoral work, yet he takes hold like an old hand. He has his work well organized, and they are pushing on to victory. They have a splendid Sunday school and prayermeeting.

I ran out to Lakenon and Yoakum with Pastor J. G. Petty. While his churches are small, yet he has some live members who are pushing ahead to victory.

We boarded the train at Blum for Bridgeport, with Pastor J. W. Manney, where we found a good church with a live Sunday school and prayermeeting. Here we had a pleasant surprise in the person of R. S. Card, the sanctified salesman, who dropped in on us. The church seemed to catch new inspiration. The young licensed preachers are pushing out and getting new appointments, and we trust will set things on fire for God and holiness.

The next stop was at Sunset, on Brother Manney's work. Sunset is one of the old holiness centers, and has some old stand-bys who seem to be determined to make holiness go. They have a good Sunday school at this place, and also a prayermeeting. I understand that it is here that "Caleb of the Hill Country" met old man "Mason," and did many exploits for God. May "Caleb" live long to bless the world by spreading scriptural holiness over the land!

After having a good day over Sunday, Brother Manney and I left Monday morning for his Shannon church, which was thirty-five miles across the country. The roads were very rough, and we broke the buggy down a time or two, but finally reached the place, were greeted by a good congregation, and had some fine services. Brother Manney has his work pretty well organized at each of his charges.

One of the encouraging features of the work on the Hamlin District is that the Sunday schools and prayermeetings seem to be taking on new life. On with the battle! we have the best thing in the world; let's push it.

I go next to Pastor Stanfield's, and then to Kilgore's work, then to the preacher's meeting at Hamlin, where I hope to meet a goodly number of the preachers. Be sure and come, for we are anticipating a great time.

J. C. HENSON, Dist. Supt.

MISSISSIPPI DISTRICT

Those who subscribed money at the Assembly for the publication of the *Minutes* will please remit at once to Miss Alice Hawkins, secretary, Thaxton, Miss.—**H. H. HOOKER, Asst. Sec.**

General Church News

JASPER, ALA.

This writing finds me in old Alabama. Just closed a glorious meeting at my childhood home, Oncoato, Ala. The watch-night meeting was great; several prayed through. One young man got wonderfully sanctified, just two minutes into the new year. I was called to hold the old, historic, White Cross camp, Alabama, in August. The work is opening up to us. We may spend three months here. I am in the evangelistic field for 1915. God is blessing. On with the revival!—**W. E. ELLIS.**

HARMON, OKLA.

We closed the battle at the above named place Tuesday night, January 12th. The Lord gave us about thirty-five or forty professions in all, some to pardon and some to purity. To Him we give all the glory. Brother McCannles, of Bethany, came to us the last three days of the meeting, and preached twice, and held a rescue service. At all these services the power of God was manifest. God has done a great work at Harmon, and is using the pastor, Brother J. H. Gray, as shepherd over this flock in leading the babes in Christ on to victory.

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By Evangelist Andrew Johnson

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We three, Brothers McCannies, Gray, and the writer, are now in another battle at Olive Hill schoolhouse, near Parkman, Okla. Have only had one service, but the outlook is fine for a good meeting, and we are going in for a soul-saving time. I have some open dates; any one wanting help in a revival can reach me at Blackwell, Okla.—J. H. VANCE, *Evangelist*.

PHILADELPHIA, PA.

God is giving us gracious victory in every department of our work, and we are steadily gaining on all lines. The Sunday school now has the largest attendance in its history, and every teacher enjoys the blessing. Interest in missions goes on unabated. We will raise \$200 for foreign missions this year. We have received three members into the church this week. Thursday, at our all-day meeting, the chapel was over crowded. Brother Bowen, our pastor at Gayton, preached a Holy Ghost sermon in the morning, and Rev. A. Hartt, from North Scituate, brought us two strong sermons during the afternoon and night. The offering for the day in cash and pledges amounted to \$180. This will be applied on our annual payment on the mortgage. Sunday nights we have evangelistic services; Tuesday and Thursday evenings, gospel services and prayer; Friday evening Bible study, and Saturday night a midnight prayer meeting. Thus we keep the fire burning, and the glory down. Holiness people passing through the city should pay us a visit. Chapel on Indiana Ave., west of Germantown Ave.—J. T. MAYBURY, *Pastor*.

WICHITA FALLS, TEXAS

At our new field of labor every phase of the work is encouraging. We have been in charge here and at Bowie about two months, and our congregations at this place have increased to double the number we had at the beginning. Our Sabbath school is deepening in interest and increasing in numbers, and salvation is rolling. One man was gloriously sanctified last Sunday at the 11 o'clock service, and others were at the altar. We had fifty or more out to the mid-week prayer meeting last night. Our members are taking hold of God's work with a great zest, which is truly encouraging. We find that house-to-house visiting awakens an interest as nothing else will. Our work at Bowie is also progressing nicely. The Sunday school there is doing well under the wise leadership of Rev. James Kelly. The people are always glad to see the pastor, and make it a pleasure for us to serve them. Our revivals at each place are to be held by Rev. Joseph Hogue, lasting three weeks. Will begin at Bowie the latter part of August and come from there here. Please pray that God will give us a great meeting at each place. We have started in to make this the best year of our lives, regardless of the cost. Our souls are filled with the grace and glory of God, and we are going on.—B. M. AND MARY J. KIRKOE

MALDEN, MASS.

Still the good work goes on. Brother Borders is improving more and more, and we trust will soon be back to his usual health. Meanwhile, the Lord is blessing us and giving us souls. After a searching sermon last Sunday night a good number were seeking the Lord. Most of them had never sought before. We had a glorious season. Our people are on, not a "safety first," but a church first campaign. The writer preached in a Boston mission meeting for men recently, and about twenty asked prayers.—L. D. PEAVEY.

KANSAS CITY, MO.

We are moving steadily on with victory at First Pentecostal Church of the Nazarene. The church is well filled at nearly every service, even during the cold weather. Salvation is the usual order. Seven seekers found God Sunday night. One lady had said she would never go to the altar in a holiness church, but the Spirit of God got hold of her and she came, and having confessed to the pastor her stubborn pride, knelt at the altar and God met her. The mid-week prayer meetings are times of power and blessing. The great outpouring of the Holy Ghost for which we are praying has not as yet come upon us, but is coming. The tide is rising and channels are deepening.—REPORTER.

TROY, OHIO

Since taking charge of the work here in May, God has given us a gracious outpouring of His Spirit. He has blessed our labors in a special manner. The church has been revived; a number that had grown cold and indifferent have prayed through to victory. Our young people's meetings are seasons of refreshing; the prayer meetings are times of real intercession. How God does bless when His people are prayed up; no trouble then to

Peniel University

PENIEL, TEXAS

At the Young People's Band meeting, on the last Saturday night of the old year, "Our New Year Resolutions" was discussed, and it was evident that almost all were expecting, by God's help, to do more for the Lord than ever before. May He grant that it may be so!

A large assembly attended the watch-night service. Professor Chapman had charge. The time was spent in singing, Scripture reading, praying, and testimonies, until about midnight, when the very fitting ordinance of the Lord's Supper was administered. God's presence was manifest throughout the service.

On Sunday morning, January 3d, Brother Bates preached a helpful sermon on the effect of the coming of the Holy Ghost, using as a text, Acts 2:14. Among the effects mentioned were: Greater boldness, more courage, more attractiveness, more stability. At the close of the service there were several accessions to the church. A very impressive part of the service Sunday morning, January 10th, was the administering of the ordinance of baptism to the following children: Professor Sutton's little boy and girl, Charley and Lucy, and Pauline Bates, the little daughter of our pastor. These children have had careful training at home, and give evidence of having experimental salvation.

From the text Sunday night, "How shall we escape if we neglect so great salvation?" the pastor showed, by the help of the Lord, how very easy it is to be lost, and what a great effort it takes to save one's soul. At the altar call no response was made till the church came forward for united prayer, when quite a number of seekers came for either pardon or purity.

The Young Ladies' League service was unusually well attended last Sunday evening. Sister Ina Lee Hughes had charge, and by the help of the Lord made it a very interesting and profitable service. Chapel service Wednesday morning was conducted by Brother Pierce, Superintendent of the Dallas District. His talk was an inspiration to all to make the most of present opportunities. Brother Pierce is a self-made man in the highest sense of the word. When he related in his humble way how his only means of procuring an education was by studying by the light of the pine-knot fire late at night, after the long day's work was done, it helped the student body to more fully appreciate the excellent opportunities with which we are surrounded here in Peniel. We agree with Brother Pierce that in this day one who is willing to work for it can have an education.

This week closes our first semester of school, and the principal topic of conversation is "Examinations." Tuesday, January 10th, is registration day for the opening of the new semester. We hope to have a number of new students at that time. There are a number of reasons why we believe a boy or girl will do well to come to Peniel University: In the first place, the spiritual nature of man is regarded as supreme in importance; the moral and spiritual life is promoted while the intellect is being thoroughly trained.

The school is located one mile north of Greenville, in the quiet little town of Peniel. We have the telephone and street-car connections with Greenville, which is a city of about 15,000 population, without a saloon in it. Those looking for a delightful climate will do well to come to Peniel. So far this winter we have had no snow, and very little ice.

We are glad to say that Sister Dallas, after a prolonged siege of illness, is now convalescent. She has just returned from the sanitarium in Greenville, where she underwent some serious operations. The dear Lord has sustained her through all her afflictions, and been her comfort since the death of her devoted husband.

We solicit the prayers of God's children for a gracious outpouring of His Spirit at our February meeting, to be conducted by Dr. H. O. Morrison.

Mrs. W. T. BATCHELOR.

pray the glory down. Our Sunday school is on the upward grade, both as to numbers and spirituality. They raised \$25 for the Publishing House, and a goodly sum toward the new parsonage and class rooms, which were completed recently. Our congregation is growing; last Sunday night the church was well filled. One prayed through at the morning service, and six precious souls knelt at the altar in the evening. One man, a backslider, got up from the altar and confessed he had talked about and ridiculed the Nazarenes; that he was sorry for it, and wanted our forgiveness. We forgave him, and the Lord spoke peace to his soul. On Wednesday night at the prayer meeting two more sought and found. Our District Superintendent was with us two nights last week. His messages were inspiring and helpful, and our souls were blessed as he preached. With my heart filled with divine love, my face heavenward, backed by a band of praying people, and God over all, I am expecting the year 1915 to be the best I have ever spent in His service.—HOWARD W. WELSH, *Pastor*.

ELLINGTON, MO.

Since taking the pastorate of the Ellington charge God has been blessing. We took this work somewhat reluctantly, at our last Assembly, held in October, at Malden, Mo., but can now see the hand of the Lord approving the call and honoring His Word. Eighteen souls have definitely been saved, several backsliders reclaimed and then sanctified, in our Wednesday night prayermeetings and cottage prayermeetings, since we took the work. Three were sanctified and one saved Sunday night amid the shouts of joy and praises. Rev. J. E. Linza and wife begin a meeting with us Friday night, January 22d, which will be a continuation of the revival already begun. Those who know this battleground can best appreciate what it means to have victory here. We covet your prayers.—FRED GEITZ, JR., *Pastor*.

TEXARKANA, TEXAS

We found here a few of the Lord's pure, true, and anointed ones determined to go through with Jesus. Have been here two Sundays, and in the face of very unfavorable weather interest is good, crowds large, members encouraged, pastor delighted, attention fine. God is blessing, the Holy Ghost is working, and the devil is howling. We are looking for victory ahead. All preachers passing through Texarkana, the great gate-city of the South, are cordially invited to visit us. Take the Rose Hill car at State and Broad streets and get off at Seventh and Brown streets, and walk one-half block north to the parsonage.—W. B. PINSON, 710 Brown Street, *Texarkana, Texas*.

MALDEN, MO.

The revival which began with this church on Christmas day closed Monday, January 18th. The Lord graciously blessed and rewarded us with more than seventy-five souls, in either conversion or sanctification, and twenty-one additions to the church. Brother and Sister Linza, assisted by Brother Cox, had charge of the services. Great conviction was on the people, but as is always the cases some rejected the light. A young people's society was organized Sunday afternoon, with about twenty members. Brother and Sister Linza are now in Charleston, assisting Brother Hibner in a meeting. They go from there to Ellington for a revival with Brother Geitz.—MRS. ERNA PATTERSON, *Church Secretary*.

MANCHESTER, N. H.

Praise God for victory. The church is marching on with a conqueror's tread; souls are getting through to God. Friday night, January 15th, was one of surprises. One sister got up and said the Lord wanted her to give \$50 on the mortgage, and the fire broke out; one after another gave, until \$180 was raised. We need \$500 more, and then the church will be free from debt. We are looking forward to a great time with our preachers and deaconesses, February 22d-23d; also the anniversary of our church, which is four years old. Let all the Nazarenes pray, and many come. We begin our revival meetings February 24th, with Rev. L. N. Fogg and Rev. I. N. Hanson. We are all preparing for a real victory. God is blessing our pastors, E. M. Jodrey and C. S. Knight, in pushing the work in every way. Pastors and people are united, and everything is bright for a revival.—EMILY HAY, *Deaconess*.

BEVERLY, MASS.

The new year finds us busy fighting sin and wrong. A revival spirit is upon us. A blessed unifying of the forces and a unanimous cry for salvation to visit us, is already resulting in salvation. Our meetings are fine, and people are finding it out. Last evening we had a truly won-

derful meeting—a platform meeting. A holy mother told how God had led her and enabled her to rear a large family and bring them all to Christ. A sanctified builder told his experience, emphasizing the second blessing. A godly young man told of his salvation from all sin. A consecrated molder told of a varied career in the devil's service, and of God's dealing with him. Then a sister, saved from Romanism, told her story. The last was wonderful. Miracles still happen! Not a person but who was deeply moved in this meeting. The congregation was large. Three sought and claimed heart purity. Two girls claimed reclamation. The kindness of the people to their pastor was shown by generous Christmas gifts and a purse of money. Then again, last Wednesday evening more than fifty wended their way to the parsonage, and gave us a surprise party. Among the people were Brother and Sister Archibold, of Salem. They left the table loaded with groceries and clothing of every description for our two precious babies. Our lives have fallen in pleasant places.—C. J. WASHBURN, *Pastor*.

LINCOLN PLACE, PA.

We just closed a meeting with our church at this place. The work here had been infested with the "tongues" plague, and the waters were bitter; but He helped us to throw salt, like the old prophet Elisha in 1 Kings 1:22. The waters sweetened up somewhat, and a godly number drank until satisfaction in their hearts, after getting up from the altar, was manifested by the shine on their faces, and the ringing testimonies. We baptized a number and took a nice class into the church. One man who was converted in the meeting and desired to come into the church, could not because of his lodge; but, under the leadership of the pastor, L. W. Miller, who is one of God's open-hearted stalwarts, we believe the man will get sanctified and come in yet. To this end the church is praying, as they need this man's help. We got a number of subscriptions for the HERALD of HOLINESS. We commence at Terrace, Pa., January 20th. All indications point toward victory, and we are moving up "by little and little."—WILL H. AND LILLIE B. NERRY, *Wilmore, Ky.*

LEHIGHTON, PA.

WESLEYAN PENTECOSTAL CHURCH OF THE NAZARENE

Since our last report Leighton has been blessed with a great union evangelistic campaign. During the six weeks of tabernacle services, conducted by Evangelist Robert E. Johnson and his party, there were about 1,150 decisions for Christ. All classes of society were represented by those who declared that they would accept Christ as their Savior. Among these was a man who had the reputation of drinking a quart and a pint of whisky, and of smoking 150 cigarettes a day. His life now seems perfectly transformed. Much good work was done in the cottage prayermeetings. Two saloons lost their license; there is a general stir throughout our town and vicinity; church attendance has increased very much. The preachers are very eager and decidedly successful in their efforts to increase their membership these days. But in the midst of all this mixture of real and apparent cause of rejoicing, the truly spiritual feel quite sad and heavily burdened for the hundreds, who, while they may be turned from darkness to light, know nothing experimentally about the new birth, or about 2 Cor. 5:17. There never was a time when it was more clear to us, that Leighton needs a holiness church. A revival is now in progress in our church. Miss Clara Boyd, from Philadelphia, Pa., is preaching the old gospel out of the old Book, with telling effect on saints and sinners. The people are coming in to hear the messages, and some are walking in the light. Yesterday the tide of salvation ran very high. The Sunday school session was turned into a revival service, with the result that about twenty-eight Sunday school scholars came to the altar as seekers for pardon. Last evening, after hearing a stirring sermon on, "How shall we escape if we neglect so great salvation?" four souls presented themselves at the altar, two for pardon and two for purity. All professed to find what they were seeking. One of the number was a Catholic. Her joy seemed to know no bounds. A man who in his efforts to run away from God, traveled throughout the United States and had not attended a church service for eight years, was strangely led to come to the church, and fell at the altar crying mightily to God. The Lord saved him. He looked himself all over, as much as to say, "What has happened to me?" He said, "Everything is become new." Our expectation is from the Lord, and our sufficiency is in Him. We are singing "Victory Ahead." —PASTOR.

ARKANSAS HOLINESS COLLEGE

These are great times with us. Truly, God is putting His approval on Arkansas Holiness College. We have just closed our mid-winter meeting, which was the greatest meeting of my life. One hundred or more prayed through. Almost every student in the school is saved, and most all are sanctified. This meeting will never be forgotten. Folks confessed out, straightened up, and I believe they will go through. At times the power of the Holy Ghost would come on the people until the service would run for hours. Some would be praying through, and some shouting the victory. Such waves of glory as swept down on us! It was indescribable. While the preaching has stopped, the meeting goes on. One was sanctified Monday. Two more prayed through in the chapel service Tuesday morning. Rev. F. N. Deboard led the singing, and Miss Grace Williams presided at the piano, with Professor Robinson and Professor Simpson with their cornets, and a great choir to sing. We had a fine band of workers, filled with the Holy Ghost. President Hawkins stood by us, and pushed the battle with the other teachers. Any one wanting to come to a school where God is honored, might come to Arkansas Holiness College.

A. F. DANIEL, *Pastor*.

SYLVIA, KAS.

Please announce that our girl evangelists, Misses Essie Osborne and Mae Salee, will be here to begin revival services with Pleasant Hill church, on the 24th inst. They are coming from Ponca City, Okla., where they had a gracious revival. We covet the prayers of the HERALD of HOLINESS family in behalf of success here. God has wonderfully blessed in salvation already accomplished here. Forty-three have been saved and twenty-four sanctified, and still the good work goes on. Our Sunday afternoon prayermeetings are owned of God.—W. U. FUGATE, *Pastor*.

LAWRENCE, KAS.

Our special meeting, under the direction of Evangelist J. G. Bignall, closed Sunday night, January 17th, with great victory. About twenty-three souls knelt at the altar. The keynote of this meeting seemed to be "settling things for eternity." Some seemed to get settled in this meeting who never had before. Brother Bignall was at his best, and preached the Word with power under the anointing of the Spirit. Among the people who were dug out was a fine, young, holiness preacher and his wife. They had moved here and settled down to work, and quit preaching, and found that their salvation had lost out. They were reclaimed and sanctified, and joined the church. God used them in singing during the meeting. There were confessions and restorations, and two men threw away their tobacco. On the last Sunday of the meeting I received five into the church, among whom was

the evangelist and his wife, from the Free Methodist Church; Rev. John Carrier, from the Christian Union Church, and his wife, from the Church of God. Thank God! for a church where people from all churches can feel at home, who love God and holiness. I go Wednesday, January 10th, to Topeka, to assist Brother Ballinger in a meeting. —IRA STEVENS.

MCLOUD, OKLA.

We have just closed a little meeting of ten days with my church at Davenport, in which three were saved and three sanctified. The church was encouraged. We have secured the town hall, free of rent, having worshiped three years in the Methodist Episcopal Church, South. We organized a Nazarene Sunday school, using our own literature. We are going to put forth a great effort to build a church this year. Yesterday was a great day with us. Three noble saints cast their lot with us at the morning service, which makes fifteen since the Assembly. At night there were two at the altar seeking holiness. One prayed through. The glory is on.—L. A. BOLERJACK, *Pastor*.

GREELEY, COLO.

On account of the resignation of Rev. L. E. Burger, the First Pentecostal Church of the Nazarene, of Greeley, Colo., will be without a pastor after May 1, 1915. No minister who is not clear on the question of holiness, and who does not have the cause of missions at heart, and preach it, need apply.

The following resolutions were passed by the church:

Resolved, That it is with a feeling of deep regret that the Nazarene church, of Greeley, Colo., is called upon to part with its beloved pastor, Rev. Lewis E. Burger, after seven years of faithful service, whereby he has filled a pastorate longer than any other minister in the Pentecostal-Nazarene Church, with the exception of Doctor Breeze and Doctor Riggs.

Resolved, That in the faithful performance of his duties as pastor, Brother Burger has "proved himself a workman that needeth not to be ashamed, rightly dividing the word of truth." Under his ministry the church has steadily increased in membership, in spirituality and efficiency, and broadened and deepened in divine things. He has made it a live church, one that, according to membership, gives more for the cause of missions than any other Nazarene church.

Resolved, That Brother Burger is not an ordinary man. Strong in faith, untiring in his efforts to do good, he stands high in the estimation of the ministers and business men of our city, winning and holding the confidence of all. He is a teacher as well as a preacher, imparting knowledge. He is definite and clear on holiness. No sermon is dry, but full of pure gospel teaching and inspiration. On the line of missions he has not an equal in general knowledge and needs of the foreign field.

Resolved, That Brother Burger is capable of filling one of the best pulpits in the Nazarene Church. Because of the pure, blameless life he has led in our midst; because of his marked ability as minister and pastor; because of his untiring zeal for the cause of missions and his clear-cut stand on the question of holiness, we heartily recommend our brother.

Resolved, That our earnest prayers for his future success, and for God's blessing upon himself and family, will follow him wherever he may go.

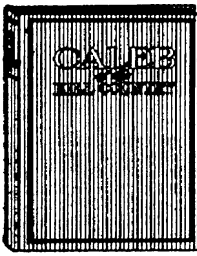
EVA KING, *Pres. Board Stewards*.
LAVERNA G. BRACEWELL, *Sec.*
WILL WICKSTON, *S. S. Supt.*

EAST SAN DIEGO, CAL.

Dist. Supt. W. C. Wilson came to us last Sunday morning, and, after preaching a splendid sermon, organized the East San Diego Pentecostal Church of the Nazarene. It is a very healthy baby of ten members, all pure-gold, tried in the fire. They have called me as pastor, and we are here ready for the fight. Brother E. F. Sherman, of Los Angeles, came down and attended the organization, as his interest in this child is keen.—M. B. HAZELTINE, *Pastor*.

FRANCIS, OKLA.

Conviction is on, and folks are praying through. This is the third week since we came to Francis. I came to stay. We have organized a Sunday school and have sixty scholars. We expect to organize a church soon. God has given us the hearts of the people, and our needs have been bountifully supplied. Almost the entire town responded in a "pounding" for the preacher. We expect to go through with victory on our banner.—S. C. FRITCHETT.



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BURNS, ORE.

Burns is located seventy miles from the railroad, in the great Harney valley, 4,100 feet above sea-level, and is a nice little town of 1,000 inhabitants. There are only three churches in town: the Presbyterian, Baptist, and Nazarene. The latter is less than a year old, yet it has the largest membership, and is better attended than the other two. It has had a marvelous career, and the blessing of God is upon it. It has a Church Board consisting of doctors, merchants, and farmers. They have two physicians, a dentist, two merchants, a real estate man, a laundryman, and a host of most excellent people. They are blessed with as fine talent in music as large cities. They also have some good talent in the ministry. The church is located on Main Street, right in the heart of the town, which is to their advantage in getting a crowd. It was in this church that we have just closed a good meeting. A number were saved and sanctified, and seventeen added to our church. There were some marvelous cases of salvation. One school teacher walked through the deep snow twenty-one miles to get sanctified. He certainly got it, and returned to his work a flame of fire. A husband, wife, and two daughters were blessedly saved, then sanctified, and their home was changed from sin to paradise. The husband had smoked tobacco for thirty-five years. Last summer he smoked \$52 worth of cigars in eighty days, while in harvest. He also kept from one to five gallons of whisky in his room for years; and yet, in one moment, God delivered him from the whole affair. He got under such deep conviction that he had his wife stop washing, and the whole family drove into town, 4½ miles, through the snow, to get us to pray for him. They all got through in a few minutes after arriving. Doctor Standard and I went to the residence to help them? They are Nazarenes now. Another man and his wife got through good, and they came in with us too. Another man came in from his homestead, miles up in the hills, and he got a good case of salvation. He and his wife returned to their home happy in Jesus. It was indeed a good meeting. I found the tracks of Lewis and Matthews, J. B. Creighton, Hays, and others who have wrought a good work in Burns. Sister Lewis had been their pastor, but her time was up during the meeting. She is a good Christian lady and is highly esteemed in Burns, and God has blessed her labors; but she goes to other fields, where she will take up work for the Master. My stay was with Doctor Standard and his family. They are fine saints of God; they can pray a soul through or give him medicine for his sick body, or, if he need an operation for any disease, they are surgeons and can do the work. Burns has a fine people. I shall always be glad to return to them. I met Rev. Harry Hays, District Superintendent, on my way from Burns. He is greatly encouraged in his work.—J. B. McBRIDE, Pasadena, Cal.

LINCOLN PLACE, PA.

We are glad to report that God has visited Lincoln Place, which is one of our appointments, with a revival of salvation. Lincoln Place is about 2½ miles from Terrace, Pa. We have a fine church building free of debt, and a few loyal members. The work here has been down for some years. The modern "tongues" movement played havoc in our church six or eight years ago, but some of the saints held steady, and God has brought things to pass that have almost startled the community. Rev. Will H. and Lillie B. Nerry, formerly of our Warren, Pa., Nazarene church, now evangelists, of Wilmore, Ky., were with us for two weeks. God honored their ministry, and many found pardon or parity. We had two all-day meetings which were owned and blessed of God. The last Sabbath was a great day; thirteen who were converted in the meeting were received into the church. People who have lived in the town for years say that it was the greatest meeting they ever saw. The church was nearly filled every night. This alone was wonderful for the Lincoln Place church. Brother and Sister Nerry make a good team; Sister Nerry as song leader and soloist. Folks sing when she leads. Brother Nerry preaches the truth of God in such a way that it grips the heart of the hearers, and leads men and women to Christ. They begin a meeting at our Terrace church, January 20th. If any of our churches on the Pittsburgh District, or any other district, needs a revival that will save and bless the people, and add good members to their church, we recommend Rev. Will H. and Lillie B. Nerry, of Wilmore, Ky.—L. W. MILLER.

WHITTIER, CAL.

Sunday, January 17th, was a day of special privilege. We had with us Doctor Breesee, who preached three matchless sermons. In the morning he brought the message that God had an ap-

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pointment with the mourner in Zion; lifted him from the ash heap, poured on him the oil of joy, dressed him in the garment of praise, and got him planted as a tree of righteousness—and here the message was lost in hilarious outbursts of praise and holy exultation. Some shouted, others ran around the church, and some waved their hands and handkerchiefs. In the afternoon another goodly company gathered for the second feast. Taking up the temptation of Jesus, he showed how the devil makes his main attack upon holiness. If he can break us down here, he has destroyed our hope, and shattered the only foundation upon which we can build for eternity. We experienced another downpour of glory. At the night service his text was 2 Peter 3:14, "Seeing that ye look for such things," etc. He showed how the holy child of God is looking forward to the fulfilment of all the good promises of God, with the same degree of certainty with which we look for the day to follow the night. It was a great day; one that some will never forget. We have been having some special uplifts from God in our services. On Sunday morning our pastor, Rev. Howard Eckel, preaches especially for the edification of the saints, and the messages are real soul food, and are owned of God. The Thursday night prayer-meetings are feasts of fat things. We have a fine band of sanctified young people, who hold an interesting meeting from six to seven o'clock Sunday evening. Our Sunday school, under the leadership of W. W. Stover, is growing in numbers and interest. Souls have found pardon and purity at the altar; fourteen have united with the church, and we are going on. We have Brother Weigle engaged for a meeting in the early spring, and we expect a great time of salvation and victory.—Mrs. W. W. STOVER, Reporter.

DAVENPORT, OKLA.

For the past two years we have been using the Methodist Episcopal church, South, and attending

that Sunday school, but now we are located in the Woodmen hall, where we first started. We have re-organized our Sunday school; had twenty last Sunday, and have started in to do something definite for God and His kingdom. This year we mean to let the enemy know there is one little band, at least, in this town that stands for true holiness. We have just closed ten nights' services with our pastor, Rev. L. A. Bolerjack, which the Lord honored and gave some souls, saved and sanctified. Besides this, our church has been strengthened, and we are encouraged to push on. We are glad to be the people under such a pastor as Brother Bolerjack. He has lost none of his Pentecostal fire, but has grown in grace since we used to hear him preach as an evangelist. In this place, where unbelief, socialism, and infidelity have almost one-half the town, we are not expecting to take it by storm, but little by little we mean to possess every inch of the ground we gain. We are small in numbers, for God has had to sift us out until He could get us to where He could smile upon us. Our purpose is to establish holiness in Davenport, and we are asking God to add to our number. We are praying, planning, and believing for a church building by next fall.—Mrs. LENA ADAMS.

THAXTON, MISS.

Since taking the pastorate here in November, we have made some decided progress. We began the new year with shouts of victory. Last Sunday, the 17th, was a good day. The preached Word blessed hearts in the morning service, and that night in the cottage prayer-meeting one precious woman got through to victory. We have two cottage prayer-meetings running weekly. God is hearing and answering the cry of His children. Let us pray more one for another, do our best to manifest the Spirit of Christ in our lives, and win more souls to Jesus this year than we did the last.—H. H. HOOKER AND WIFE, Pastors.

BROOKLYN, N. Y.

The Home Campmeeting, which was held by the Utica Avenue Church, December 31st to January 10th, was a precious season to many souls. Rev. Aaron Hartt, our pastor at North Scituate, R. I., was present all through the campaign, and rendered excellent service in both preaching and song. Rev. William Grum, Methodist Episcopal pastor, Camden, N. J., was the special speaker at the all-day meeting on January 1st. His singing, assisted by his mother, was a delightful feature of the day. The preaching also of Revs. Elsner, Rowe, Fletcher, and Christianson, our local brethren, known for many years as the "Pentecostal Praising Band," was able and unctuous, and was made a blessing to many. Brother Hartt remained over Sunday, January 17th, and did some heaven-anointed preaching. The people greatly enjoyed his ministry among them. He preached grander than when we heard him fifteen years ago. God is certainly with him graciously, and "his bow is abiding in strength." This man of God is no common prophet. Many years ago he became the apostle of holiness to the province of New Brunswick, Can., the place of his nativity. The Reformed Baptist denomination, the holiness people of Canada, later arose out of the result of his apostolic labors. For years he led the singing at the great National Association campmeetings, under Inskip, McDonald, and others. He is still singing with wonderful charm and sweetness, though seventy-four years have turned his raven locks to snow. Two years ago he was wonderfully healed of heart difficulty, and it looks now as if he would preach the gospel for years to come. "Mother" Hartt is one of the sweetest saints in America, and is still shouting her way to the golden city. It was one of the brightest spots in our Christian pilgrimage to have them in our home for three blessed weeks.—D. RAND PIERCE, *Pastor*.

POMONA, CAL.

Tuesday, January 19th, was a great day in the history of Pomona church. It was the dedication of our new parsonage. Doctor Bresee was in charge, assisted by Dist. Supt. W. C. Wilson and pastors W. C. Griffin, of Ontario; O. F. Goettel, of Upland; Fred Smith, of Cucamonga, and F. S. Converse, of Venice, and that "poor man's friend," Rev. Edward F. Sherman, of Los Angeles, who gave the first \$500 to purchase the property, without which we could not have owned it. A large and enthusiastic crowd was present, and it was one of the very best services I ever attended. We purchased cheaply the old Baptist parsonage, and have made it over at an expense of nearly \$800 for the improvements. This gives us a modern, nine-room house, all freshly painted and papered, with bath, lavatories, etc., hot and cold water, electric lights and gas. We have added a beautiful cobble-stone porch, with cement floor, and screened porch behind. We probably have the best parsonage on the coast. Our little church is standing by us nobly, and pushing on for greater things. The meetings run at high tide and God is giving us souls. Holiness is the only thing that will win in these strenuous times.—J. D. SCOTT, *Pastor*.

LOS ANGELES, CAL.
MEXICAN CHURCH

God is blessing and giving real victory in Los Angeles, and in our work round about. Two young men knelt at our altar Sunday evening and received pardon. Our congregations are growing, and we are being encouraged in many ways. The manifest presence of God was in the service in our Pasadena mission, Sabbath afternoon. Men and women wept and praised the Lord as His Spirit fell upon them. Our cottage prayermeetings are resulting in great good. Brother Valdivia and his family have come to us from the Baptists, and are taking on Nazarene ways. He sought and obtained the blessing of holiness two years ago in our campmeeting at Pasadena. We believe they will be valuable helpers. Pray for our Mexican work everywhere. Only he who has the vision can stand against so many discouraging features of our Mexican work, which seems to be harder than any other foreign work. Yet not for this reason are we to be less faithful, for it is He that gives the increase, and bears the responsibility when we meet ours.—Mrs. M. McREYNOLDS.

BATH, MAINE

During the illness of our precious pastor, Rev. J. W. Gillies, who is still laid by, our little church has been holding extra meetings for three weeks, with Mrs. M. E. Spottwood and son Stephen, of South Freeport, in charge. They came over to spend one Lord's day with us, but found so good an interest manifested that they felt impelled to stay. Conviction seemed to deepen from night to night, and about a score of young people sought

the Lord for pardon or purity. Brother Stephen is but seventeen years of age, and was home from the Reading, Pa., theological school, for his Christmas vacation. He did good work among us, and showed marked ability and consecration, giving evidence that a bright future is before him. We were glad of the help of these good friends at this time. We began a meeting last night with Sister Martha E. Curry as our evangelist, and are expecting to continue through the 31st. We look for great victory.—LOIS J. PALMER, *Clerk*.

PONCA CITY, OKLA.

The great revival meeting in our church has just closed. The four evangelist girls, Miss Essie Osborne, Miss Lula Dilbeck, and the two Sallee sisters, did excellent work. Any church wanting a revival will make no mistake in calling them. They are strong in the pulpit, great in song, and also great in personal work. They will reach the people. Sixty-five souls found God, either in pardon or purity, and there were twenty-six additions to the church. The spiritual tide is running high. Victory is perched on our banners, and we are going on.—J. I. HILL, *Pastor*.

CHARLESTON, MO.

We have had the pleasure of laboring here the past few days with Rev. L. Hibner, of Dexter, Mo. We never yoked up with a more faithful, devoted Christian. He knows how to pray, preach, and

JESUS OF NAZARETH

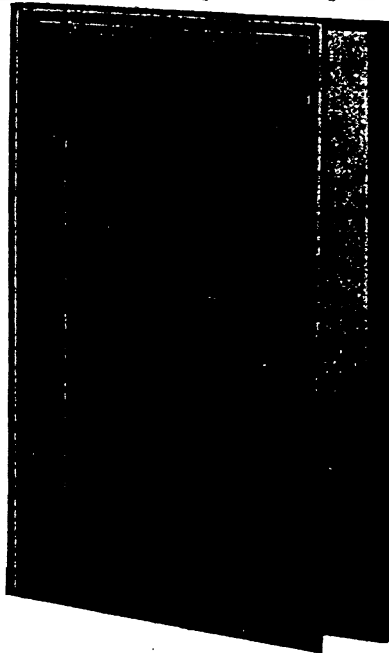
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about the victory. Brother Hibner had been here for four weeks before we came, and God had been blessing in the salvation of souls. The meeting was in the court house. Had plenty of opposition, but God honored and blessed the truth. The people there are calling for a Nazarene church as a result of the meeting.—J. E. AND DESSIE LINZA.

FROM EVANGELIST ESSIE OSBORNE

The climax was reached in our Ponca City meeting Sunday night, and the results were gratifying. Out of the sixty-five professions of faith, twenty-six were added to the church. The Lord is blessing this sacrificing people. Since Rev. J. I. Hill began his pastorate here, the church membership has doubled, now reaching 120. The church building has the largest seating capacity in town, is clear of debt, and the church stands for all that holiness implies. The Sunday school is second largest in attendance in the city. The young people's society is also one of its drawing features. The church is encouraged over the victory won, and we feel like greater things are ahead for these precious blood-washed saints. We never had a better time in all our evangelistic work than here. Miss Verdie Sallee and Miss Lula Dilbeck go to Edmond, Okla., and Miss Mae and I go to Sylvia, Kas.

NORTH ATTLEBORO, MASS.

On Wednesday, January 20th, we held an all-day meeting with Rev. F. W. Domina, of New Bedford, Mass., as the preacher. Brother Domina was a former pastor, and the members and friends of the church were glad to welcome him again. We were also favored in having with us another former pastor, Rev. George E. Noble, who has very recently taken unto himself a wife. Brother Noble, who is a member of our church, and his bride, spent their honeymoon in this vicinity, and improved the opportunity of attending the all-day meeting. We congratulate him on his wise choice. God bless Brother and Sister Noble! Brother Domina preached under the anointing of the Holy Ghost. The congregations were the largest yet, and several new faces were seen. The afternoon service closed with conviction on the people, and a blessed prayer service around the altar, at which the saints were blessed and burdened for lost souls. At the evening service, after a glorious sermon, Brother Domina gave the invitation, and seekers knelt at the altar and professed to get either reclaimed or sanctified. God's Spirit moved on the entire congregation, and some were under deep conviction who didn't yield. We are praying for and expecting a great breaking up time. This is only a beginning of that which is to come. God is surely working in our midst. We are working at our job, with the help of God, and as a church are coming up a little by little.—L. D. KEELER, *Pastor*.

CLINTONDALE, N. Y.

The Lord is blessing. Had a stirring cottage meeting last night. Several raised their hands for prayers, and one young lady asked forgiveness of the Lord. God is leading, and we are following.—EDWARD G. WILLIAMS, *Pastor*.

COMANCHE, OKLA.

We are still in business here for our King. Several have been saved and sanctified at our church near here during the last few weeks. There are seekers at nearly every service.—E. A. CORPLAND.

SEADRIFT, TEXAS

Brother and Sister Tetrick are still in the great revival at this place. It has been running thirty-four days, and good crowds are coming. There are six or seven getting saved or sanctified nearly every night.—J. T. PATTERSON.

SHERMAN, TEXAS

We are glad to report victory here. God is leading on; all departments of the work are making progress. Our Sunday school and young people's work is something unusual for a new church. The preaching services are well attended—Sunday morning services number about 150. Salvation work continues. Received a class of eight into the church Sunday, making seventeen since the Assembly. We are fasting and praying to keep in line with the Holy Ghost. For the fifth Sunday rally, January 31st, the following workers have been engaged: Rev. A. G. Jeffries, Peniel; Rev. J. T. Upchurch, Arlington; Rev. E. G. Roberts and wife, Pilot Point; Rev. J. B. Chapman, Peniel; Professor Sanford, District Sunday School Superintendent, Peniel; and Rev. Frank Daniels, Dallas. There will be others added to this list. Remember the date and be present, beginning Wednesday before the fifth Sunday. Free entertainment will be arranged for visitors. Mission hall west side of square.—B. F. PRITCHETT.

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

KANSAS CITY, MO.

First Church, Kansas City, is steadily swinging out into the deep. Souls are constantly being awakened as to their condition, and, coming to the altar and meeting conditions, are getting genuine experiences. God is indeed blessing us. Some choice souls are being added to the church almost every Lord's day. Rev. Bud Robinson, of Pasadena, Cal., will be with us in a series of revival services, starting Wednesday, the 27th inst. Help us to pray for a great harvest of souls.—REPORTER.

SEATTLE, WASH.

Since coming to the pastorate of the First Church here recently, we have seen the church taking on new life and have realized the blessing of God upon us. Both congregations and interest are on the increase. We are expecting God to give us one of our best churches in this the greatest city of the Northwest. There is no reason why it can not be so, and it must be so. Pray for us here. My address here is 3527 Woodlawn, Ave.—J. F. HARVEY.

MAPLEWOOD, MO.

From time to time we have read with eagerness the reports from the various churches over the District, telling of the rapid strides some of them are making in the Christian warfare, and while we were reading all this, and rejoicing over their victories, it occurred to us that our brothers and sisters would like to hear from us once in a while. The spiritual condition of the church is much better than ever before. I believe that we have the right man as pastor, for he knows how to keep a grip on God that moves the throne and gets the glory down. He has a wife by his side with a faith that holds on, and says the "impossible" must be done, and stays at her post until the fire falls. Instead of the new wearing off the new pastor, it seems to shine out more and more. The revival fires are burning, old things are fast fading away. The saints are taking new courage, moving out of "Grumbling Alley" into "Hallelujah Street." We are going to have something new on the fifth Sunday. Our new District Superintendent will be with us on that day.—RUTH HOPKINS, Reporter.

SUPERINTENDENTS' DIRECTORY

General Superintendents

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

District Superintendents

- ARKANSAS
B. H. HAYNIE...3208 West 11th St., Little Rock, Ark.
OkalonaJanuary 29
WombleJanuary 31

- ALBERTA (CAN.) MISSION
W. B. TAIT.....Box 994 Red Deer, Alta., Can.

- ALABAMA
C. H. LANCASTER.....Cullman, Ala., R. F. D. No. 5
National BridgeJanuary 28
Haleyville, Ala.January 29
Florence, Ala.January 30-31

- CHICAGO CENTRAL
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- COLORADO
L. E. BURGER.....Greeley, Colo.

- DALLAS
P. L. PIERCE.....Femal, Texas

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

- HAMLIN
J. C. HENSON.....Roscoe, Texas
HamlinJanuary 27-31

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

- IOWA
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- KANSAS
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- MICHIGAN
A. H. KAUFFMAN.....Grand Rapids, Mich.

OLINDA, CAL.

We are in the midst of our revival at Olinda. Evangelist Harry J. Elliott, of Portland, Ore., is assisting his brother, our pastor, Rev. James Elliott. The attendance is fine, and the people are giving splendid attention to the preaching of the Word. Brother Elliott does not shun to declare the whole gospel, and carnality is being stirred, which is an encouraging sign. Some have prayed through already, and found victory either at home or in the service, and many hands have gone up for prayers. In the Thursday night meeting the fire from heaven fell on us, and the saints got blessed in the good, old-fashioned way. Some laughed and

- MISSISSIPPI
I. D. FAEMER.....Houston, Miss.
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N. H. WASHBURN.....Beverly, Mass.
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- NEW YORK
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- EASTERN OKLAHOMA
L. F. CASSLER.....Shawnee, Okla.
- WESTERN OKLAHOMA
S. H. OWENS.....Ryan, Okla.
Knowles, Okla.Jan. 8-24
- PITTSBURGH
N. B. HERRELL.....Olivet, Ill.
Bentonville, OhioJan. 24-Feb. 14
- SAN ANTONIO
Wm. E. FISHER.....San Antonio, Texas
1811 North Flores Street
San Antonio, Texas (preacher's meeting).....Jan. 28-31
Bloomington (Saturday and Sunday).....Feb. 6-7
Bayside (Monday and Tuesday).....Feb. 8-10
Sensdrift (Friday and Sunday).....Feb. 12-14
Yankum (Tuesday and Wednesday).....Feb. 16-17
Thompsonville (Thursday and Friday).....Feb. 18-20
Red Rock (Saturday and Sunday).....Feb. 20-21
Lytton Springs (Tuesday and Wednesday) Feb. 23-24
Credmore (Thursday and Friday).....Feb. 25-26
- SAN FRANCISCO
H. H. MILLER.....Berkeley, Cal.
2328 McKinley Ave.
- SOUTHERN CALIFORNIA
W. C. WILSON.....Rt. 1, Box 235A, Pasadena, Cal.
- SOUTHEASTERN
W. R. HANSON.....Glennville, Ga.
- TENNESSEE
J. A. CHENAULT.....Murfreesboro, Tenn.
BlakevilleJanuary 28
Mt. MermonJanuary 29
ShelbyvilleJanuary 30-31
CowanFebruary 6
MonteagleFebruary 6-7
- WASHINGTON - PHILADELPHIA
J. T. MAYBURY.....1917 Allegheny Ave., Philadelphia
- WISCONSIN
F. J. THOMAS.....1540 Thurston Ave., Racine, Wis.

shouted, while others wept. We are praying for a real break from the skies, and expect to see the answer to our prayers. Amen! The Sunday afternoon meetings at Placencia are growing both in attendance and interest. Brother Harry Elliott has been doing the preaching there, and much good seed is being sown for God and holiness in this new field. Last Sunday the hall was filled, and the seating capacity had to be enlarged. A crowd of the saints went over from Olinda in an auto-truck and other machines, and helped push the battle and shout the victory. Thank God for the true and tried ones in Olinda! The church is marching on, and we are expecting great things from our God.—MARGIE COOPER, Reporter.



Scripture Post Cards

We have eight varieties of Scripture Postcards, beautifully printed in colors. These cards are the product of our own press, and are superior to many of the imported cards.

The Set of Eight for
10 cents
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PUBLISHING HOUSE of the
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KANSAS CITY, MISSOURI
2109 TROOST AVENUE

2,500 New Subscribers to the Herald of Holiness

WITH the issue of April 7th the HERALD OF HOLINESS will complete its third year. It seems to the publishers that the church could very profitably celebrate the event by uniting in a general campaign to secure new subscribers enough so that the subscription list might keep pace with the growth of the church. *To do this will require twenty-five hundred new subscribers.*

No doubt you are astonished to learn this. It is a painful, but to us not a surprising fact. It is a condition which is perfectly logical. During the early history of our church paper, a goodly number of our pastors and a few of our evangelists really worked at the job of circulating the paper. It seems that when they thought it was well started a large portion of them relaxed their efforts and immediately the effect was apparent on the subscription list. We get many letters from ministers and laymen (and not a few from those outside our church) telling us how they appreciate the paper and what a wonderful paper it is. Of course, we are pleased with such letters, but if we can not have both kinds we would much rather receive letters saying, "*Find enclosed a list of — new subscribers. I mean to continue the work until every member of my church is a regular reader of the HERALD OF HOLINESS.*"

If every superintendent, pastor, deaconess and Sun-

day school superintendent in the church would join in the movement and make it a business to see that every member has the paper, the task could readily be accomplished and we would receive the 2,500 new subscribers by April 1st. Will we do it?

**Superintendents, Pastors, Deaconesses,
and Sunday School
Superintendents,**

the answer is for you. There is no argument necessary to show that we ought to do it, or that it can be done. No special effort ought to be needed to enlist every one in the work. It is your duty to God, your obligation to the church, and you owe it to those over whom the Holy Ghost has made you overseer to care for their spiritual interests.

You can accomplish more by putting the church paper into their homes than by any other one act of pastoral attention you can give them.

Patient, persistent effort will win. It would require a large amount of time and effort to make fifty-two pastoral calls on every family every year. How good it is that you can have such a successful and genial assistant pastor as

the HERALD OF HOLINESS to visit the people every week. Every hour spent in securing subscribers to the paper will return a hundred-fold. Every church member can find profitable employment at this work.

A constant reader of the church paper---

- Will be a better Christian.
- Will be a better advocate of holiness.
- Will be a greater help to his pastor.
- Will be a more liberal giver.
- Will be a better Sunday school teacher.
- Will be a better soul winner.
- Will be more interested in missions.
- Will be more interested in holiness schools.
- Will be more of a blessing to his neighbor.
- Will be more useful to Christianity in general.
- Will be a better citizen.

---than he can possibly
be without it

Onward! Christian Soldiers

What should be done, can be done

Let us do it

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Kansas City, Mo.