


# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

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## Noble Deeds

 EAVEN is not reached  
by a single bound:  
We build the ladder by which  
we rise  
From the lowly earth to the  
vaulted skies,  
And we mount to its summit  
round by round.  
I count this thing to be grand-  
ly true,  
That a noble deed is a step to-  
ward God.  
Lifting the soul from the com-  
mon sod  
To a purer air and a broader  
view.

J. G. Holland.

# EDITORIAL

**T**HERE are no surprises with God. His foreknowledge is a mysterious but a wonderful fact. It was the original purpose of God before the foundation of the earth, in the dateless past, when by His divine foreknowledge He saw adown the ages the direful exigencies of human nature, that man should be raised from his fall and have restored to him the lost image of Himself in which he was originally created. It was God's primal thought for man in this foreseen calamity to restore through Christ the lost traces of the beauty of holiness to revive and rebestow upon man's wasted and wandering affections a heart with feeling and filled with love, and to reopen the lost communication between the soul and its infinite Source.

It is just this thought which the apostle Peter declared in that marvelous passage, "Elect according to the foreknowledge of God the Father, through *sanctification of the Spirit*, unto obedience and sprinkling of the blood of Jesus Christ." Thus it was "according to the foreknowledge of God," prearranged and preordained, that "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" should be met fully that dire emergency in which fallen man would need not only relief from guilt but cleansing of the sinful nature. It is thus that personal purity as well as personal pardon, and consequent outward rectitude of life, were the preordained legacy and privilege of man through the "sprinkling of the blood of Jesus Christ." Oh, glorious truth! Oh, legacy of illimitable wealth! How thou didst repose in the infinite bosom of boundless love from the vast eternities! How the loving Father thus prearranged to recreate man in the image of holiness from which he fell by his dismal lapse!

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There can be no intelligent understanding of the earlier dispensations from creation down if this primal, original purpose of God be ignored in our study. The stupendous scheme for this marvelous recovery of man was too subtle, too deep, too divine to be readily grasped by the capacities of a fallen race. It took four thousand years of gradual, progressive unfolding of the divine plan before mankind could be trained up to the point of readiness to receive a Redeemer, or to apprehend a Redeemer even partially, who should found a kingdom not on force but on grace—a kingdom within the human heart, consisting, not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost—a kingdom whose radical principle should be perfect love which casteth out fear.

The whole Levitical code was designed exclusively to teach the fact and the need of human purification and to outline a sacrificial system to educate the dull eye of the Jew up to the apprehension of this sublime idea. It was this thought, too, which ran through their endless ceremonial ablutions, their endless sprinklings, and uses of holy places and garments and vessels. It was this thought which gave rise to the emphasis given to victims "without spot or blemish" for sacrifice. The priesthood, the high priestly garments, the endless rites and ceremonies attending the whole Jewish rubric all tended thus to gradually open and impress and finally imbed in the human mind God's ancient and persistently pursued purpose to open "a fountain to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Upon this sublime fact the apostle bases his mighty argument, "for if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God *purge your conscience from dead works to serve the living God.*"

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All those marvelous, sensible manifestations of the divine presence such as the burning bush, the pillar of cloud by day and the pillar of fire by night, the tabernacle and temple lights and the cloven tongues of fire on the day of Pentecost, and numerous other similar manifestations can only be understood as confirmatory illustrations or kindergarten or primary lessons illustrative of this ancient and original purpose of God to radicate His religion deep down in the human heart as a profound, conscious spirituality controlling the nature, the activities, the character, the life of human beings.

There are brilliant passages of Scripture which beam with sacred ineffable significance when viewed by the light of this truth but

which have been misunderstood and debased most miserably by ignoring this sublime truth which is the key to their interpretation.

For instance, take 2 Thess. 2:13, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to *salvation through sanctification of the Spirit and belief of the truth.*" How pitiful and narrow and absurd is the interpretation of this passage to mean God's arbitrary choice of persons to heaven. What a woeful missing of the mark. It is God's blessed choice of men to the state of full salvation through a definite, stated process which is "sanctification of the Spirit and belief of the truth." How luminous and cheering becomes the passage thus properly understood. How honoring to God and how infinitely encouraging to man is this true exegesis of this great classic text.

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The same may be said of another classic passage, Eph. 1:3-4, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be *holy and without blame* before him in *love.*" Here again is a divine choice, or foreordination, or a predestination of individuals not to an endless destiny in the eternal future, but to a distinct, definite, personal character or inward state which is that of *personal holiness* and consequent lives of blamelessness in love. It was to this exalted state of inward holiness and blamelessness of loving lives that we were chosen in Christ before the foundation of the world. Thank God for such predestination. What a rich legacy for wrecked, fallen humanity. What glory it reflects on the majestic name of our God and His Christ. Let us praise Him for ever and for ever for this marvelous purpose, conceived in the dateless past before the creation or fall of man and pursued ceaselessly from man's fall adown the weary centuries of four thousand years until He could open and disclose His plan and found His gospel and sound out the glad news of complete salvation from the guilt and also from the inbeing of sin.

## Entirely Characteristic

**I**N that convention in Madison Square Garden last summer one Mr. O'Connell, who parades the high-sounding title of "Cardinal," indulged in quite a harangue about "liberty," bewailing the alleged curtailment of the "liberty" of Romanists, in not putting more of these archtraitors in our cabinets and courts, and in not throttling free press and free speech by denying the mails to papers which exposed Romish and Jesuitical villainy. Hear his subtle wail:

If because a citizen is a Catholic a thousand plausible pretexts are set out to discard him and discredit him in your cabinets and your courts, you are not keeping your contract; this is not liberty. If you stand by inactive while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurrilously maligned and openly villified, then you are not keeping your contract—that is not liberty.

Pray how can a paper vilify villains? How can native and sworn tyrants have their liberties abridged by declining to allow them to usurp and swallow and disgrace every office—municipal, judicial, and of every kind—on which they are bent and oath bound?

How can such a herd with such a history of ravenous and beastly destruction of liberty by torture and death rant about liberty? What right have Romanists, or Presbyterians, or Methodists to office in our country? Patriots alone have claim to office, but traitors never. Romanists, by their very profession, their sworn allegiance to a foreign power, and by their diabolical record of treason and blood, are essentially unpatriotic—*traitors*, only traitors, and that continually.

Despite this disqualification and the greedy cry from the voracious and insatiable maw which O'Connell represents, Americans have been stupid enough to allow these traitors to swipe by the wholesale our offices.

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The Chief Justice of the Supreme Court of the United States, Edward D. White, is a Roman Catholic. Joseph McKenna, a Roman

Catholic, is an Associate Justice of the Supreme Court of the United States. John J. Fitzgerald, a Roman Catholic, is chairman of the powerful committee on appropriations of the House of Representatives. John Burk, a Roman Catholic, is treasurer of the United States. Ransdell, Ashurst, and O'Gorman, Roman Catholics, are United States senators from Louisiana, Arizona, and New York. The Governor of Illinois is a Roman Catholic. The mayors of New York and Boston are Roman Catholics, and the direct trend of the government in both cities is toward veritable anarchy. The revenue collector of the port of entry, New York, is a Roman Catholic.

Under the present administration, every ambassador to foreign countries, with the exception of England, is a Roman Catholic. A Roman Catholic by the name of Cornelius Ford is the public printer in Washington, having control of all government printing, and controlling also the government payroll in the printing department, amounting to millions of dollars annually.

A Roman Catholic, Joseph E. Ralph, is director of the bureau of printing and engraving. Two-thirds of the department chiefs are Roman Catholics. Practically all of the important federal positions of the large cities, like Boston, Brooklyn, New York, Chicago, St. Louis, and San Francisco, are filled with Roman Catholics.

The private secretary of the President of the United States is a Roman Catholic, and, though working in an under-hand way, wields more influence in the affairs of the nation than the President himself. A Roman Catholic managed the national campaign that elected Wilson. Over 70 per cent. of the appointments of President Wilson are Roman Catholic. Ten states now have Roman Catholic administrations. Thirty-one states now have Roman Catholic Democratic committees. Twenty-one states have Roman Catholic Republican committees.

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Twenty thousand public schools have one-half Roman Catholic teachers. Six hundred public schools now use Roman Catholic readers and teach from them the Roman Catholic religion. New York City, Chicago, Baltimore, Philadelphia, Buffalo, Toledo, Cleveland, and St. Louis now employ over 75 per cent. Roman Catholic teachers in their public schools.

In all the cities and towns of the United States, of 10,000 or more inhabitants, an average of over 88 per cent. of the men on the police force are Roman Catholics. Roman Catholics are in the majority in the city councils of 15,000 towns and cities in the United States.

Ravenous Romanists like O'Connell, reading such a record as this, can yet have the colossal effrontery to get off such a libelous and well known falsehood as the passage we quoted above from his speech in New York.

O'Connell's effusion was a Jesuitical attempt to deceive and prejudice and create favorable sentiment by a caustical jugglery with words and facts of which he was perfectly aware. The farce, therefore, was deliberate, intentional, characteristic, dastardly.

## Servants to the Wicked

STRANGE servitude in which the victims of the rum traffic consent to be held through the domination of a depraved appetite.

One result of their personal debauchment by the use of intoxicants is the reduction of their productive power, gradually, until a point is reached where they are nonproductive altogether, and the impoverishment of their families ensues. To this sad item of cost we are to add the loss of manhood, the sacrifice of self-respect, as well as respectability and the inebriate's life of degradation and his final doom of eternal banishment from God in the world to come.

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The above is a fearful catalog when thought out or observed in its details in the lives of multitudes of drunkards. There are numerous other collateral evils attendant upon the foregoing points which we pause not to enumerate but which will come trooping to the mind of the thoughtful reader. We turn our thought for a moment to a by-product of this disgraceful weakness of rum's victims. They make themselves servants to one of the most wicked classes of people that curse our body politic. We refer to saloonists, rum sellers, and brewery lords. These classes of gentry fatten and grow rich on the depravity and weakness of the miserable victims of their nefarious traffic. Like the vultures which feed and fatten on the carrion along the roadside and in the broad fields these liquor dealers

prey upon and gorge their purses on the debauchment and corruption and shameless weaknesses of the pitiless victims of their traffic.

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An illustration of the coarse insolence and low level of sentiment and the apotheosis of mere money by these coarse and brutal brewery lords and their social set is the case of a recent marriage of the daughter of one of these foreign millionaire brewers at St. Louis. She wore a wedding gown that cost \$3,700, and her brewer father gave her a \$75,000 home as a wedding gift and "best society's" wedding gifts amounted to \$150,000.

We commend these figures to the customers of Mr. Busch who made this prodigal extravagance possible by surrendering their self-control and manhood and impoverishing their families to the point of want and suffering. How can a beer-guzzling father look into the face of a wife who bends over the washtub or at his children as they go thinly clad and poorly fed from day to day and feel any more the spirit of a man than a dog in his kennel or the unnatural sow that devours her own pigs in the barnyard.

But what shall we say of American manhood, so-called, which by ballots, will tolerate an infamous traffic which in the very act of degrading and debauching and damning our citizenship to the level of the beasts that perish, exalts another class to the grade of millionaires who flaunt their ill gotten gains in coarseness, vulgarity, and prodigal extravagance. Only one class of our citizenship are meaner and lower than these pampered and favored brewery lords, and that class is composed of the voters in and out of our churches who make such a class possible in this twentieth century.

## Known By Its Fruits

GOD has given us in His precious Word the rule by which we may test ourselves and others and by which others may test us. as to our possessing the priceless heritage of perfect love. It can not be too insistently pressed that it is not enough to profess holiness. Unless the fruits of holiness are manifest our profession will mean nothing. The Book reminds us that men do not "gather grapes of thorns, or figs of thistles." The simple reason of this is that bushes and briars were never ordained to produce such fruit.

The sanctified possess the Holy Spirit as their abiding guest and wherever or in whomsoever the Holy Ghost abides He produces fruits which evidence His presence as well as His power and His nature. The heart and the life under His indwelling rulership and marvelous productive power become a veritable garden of beauty and glory and the luscious golden graces spread out before the world.

All this precious fruitage is granted. None is indigenous to the human heart. They are all exotics. There is not a natural product in the entire garden. He tears up the roots of sin, digs out the noxious weeds and briars from the mind and heart and grafts on our natural affections and susceptibilities the buds of grace and beauty and holiness which are made to blossom and fruit by the genial and germinating power of the Holy Spirit within.

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In the construction of a Christian character God does not destroy our mental constitution. Our intellectual structure remains and our primitive moral susceptibilities continue with us. Our conscious affections and will continue operative. The prostitution of these to evil ends or their control by carnality is broken by the downfall of the carnal king who hitherto has ruled as with a rod of iron in this realm which belongs to God. With the slaying of this usurper these great susceptibilities of our nature, our whole mental constitution, our conscious affections and will, pass under the dominion and are henceforward subsidized and utilized for divine and holy purposes. Hence, from this wonderful soil spring forth the glorious fruits and graces of the Spirit enumerated above.

It is the height of folly and an offense to the intelligence even of sinners for us to claim the gift of perfect love, the indwelling of the Holy Spirit, unless there is seen in our character and life the fruit which inevitably and invariably accompany and issue from the presence and the power of that Spirit.

This must be the test which we apply to ourselves. This, we must remember, is the test by which we are measured by the thinking world around us. We must not stultify ourselves by the use of any test inferior to this. We must not offend the intelligence of the world nor contradict the Word of God by desiring or accepting any less a test than that laid down in the Word of God. "By their fruits ye shall know them."

**Double Minded.**

Singleness of mind—that is, singleness of purpose, singleness of affection—is essential to not only complete manhood, but to success in any line of endeavor. Men of divided interest, of unfixed purpose, of wandering affection, find their end in the human scrapheap of failure. No less is this true in matters spiritual than in those of earthly affairs. That the church has not long ago consummated its final victory over the world, the flesh, and the Devil is because while its mind has been partly heavenward in its aspirations and desires, it has kept the world and the flesh in its interest, and, consequently, the Devil in its affairs. The reasonable demand of God our Father is that we love Him with all our heart, and this state of healthy, normal, spiritual life He provides for in the fiery baptism with the Holy Ghost, which destroys the carnal mind and leaves man free to perfect love and service.

**Be Not Deceived.**

When, in the garden, man received the statement of Satan, "Ye shall be as gods," he entered upon a life of most gigantic self-deception possible to a created being. Man, whose very life is the breath of God in His nostrils, whose very ability of activity or volition is a gift from God, has set himself up not only to question, but to defy his Creator, and to place his own will upon the throne of being. What a stupendous deception! what a depth of folly! With crippled intellect and wrecked spiritual perception, the race has come to the conclusion that it may enter into sin without reckoning with God. "We are gods," the actions of sinning men proclaim, "who shall question us?" But alas, for poor, deceived mankind sowing to the flesh! The unchangeable law of God, declares that "whatsoever a man soweth, that shall he also reap." Sin blinds; sin benumbs; sin corrupts; sin brings death.

**The Root Matter of Christianity.**

The religion of Jesus Christ has indeed its ethical aspect; men will be kinder, more law-abiding; communities will lend themselves more easily to enlightenment; industrial and social conditions will yield to justice and brotherliness in its presence. But the root of Christianity has to do with the sin in individuals—it is *salvation from sin* that Jesus brought to this world lost, and suffering, and out of joint. The settlement of the sin question solves all other questions. This great fact, this panacea for all the ills of humanity, is what our Lord has called us out to proclaim. Men seek amelioration from conditions of evil through many devices, but the only cure for the individual or for society is the blood cure—the blood of Calvary. The *Central Christian Advocate* says:

Christianity is more than social service. It is forgiveness of sins. It is the bestowment of a new heart, a new chance, a new, radiant life. Whereas we were dead in trespasses and in sins we are made alive in Christ to a long daily life which is new, whole, triumphant, beautiful within and strong without.

Christ comes to take away first of all our own load, that we may then be able to bear the loads of others. Christ removes our sorrows that we may have that whereby we may be able to comfort those who are filled with sorrow. Yea, sinner, Christ comes to you today, this very day, to give you a new heart. What do you wish so much? Does some darling sin seem more enticing than Jesus? That sin is a siren sinner, who, while she enchants weaves around your soul the meshes of death eternal. Today, sinner, hearken to the appeal of Christ. He comes to save. He can save. He can save today. Come; ask; believe; and you shall go to your bed this night a new man in Christ Jesus.

**A Life Job.**

Two things occur to the man who receives the Holy Ghost: He is given eternal youth—and a life job. Other men may wear out or rust out and be laid upon the shelf; not so the man with the Holy Ghost. Not only is he on the path that grows brighter and brighter unto the perfect day, but his power for service shall never be cut off this side the pearly gates—and not then we trow. How can the mere matter of years dam up "rivers of living water" which is the promise to flow in blessing with the Holy Ghost? No! As the tenement begins to fall away, the Spirit will the more easily break through, and shine out to glorify and gladden all the region round about. Rev. Joseph Smith says:

One filled with the Holy Ghost never comes to the place where he feels he has nothing to live for. Though ambitions may have failed or been realized; though children may have all grown or gone; though riches may have surfeited or have taken wings and flown away; though hearing may have dulled, eyesight dimmed, pleasures vanished, or health failed; and though friends have grown few or enemies many and he is like a stranger in his own land and home—yet still he says: "For me to live is Christ." His horizon has widened and he has seen earth and heaven, time and eternity, humanity and deity, duty and destiny, privilege and possibility, from God's viewpoint. As related to all these his life has grown larger rather than lesser.

Moreover, his inward man is renewed day by day, so that his functions of spiritual life are energized and he not only sees much to live for, but he is still enabled to live for much. Even when his life has become almost altogether the life of whispered prayer.

**A Fearful Arraignment.**

Perhaps the most scathing arraignment by Jesus of the Jewish leaders of His day, was that they would neither themselves enter into the kingdom of truth, nor allow others to enter. It is a serious thing for one to go wrong; but to prevent others who would do right and know the fulness of salvation—how horrible! That was the position of the Jewish leaders; that is the position of the leaders of the most of the nominal Christian churches of today. Jesus was compelled to break away, and to have His followers to break away from the rulers of the Jews in order that Christianity might be established. So today in following Jesus those who find themselves in the distinctively holiness churches, have broken away from the modern, ecclesiastical leaders, that real Christianity might be preserved. The *Pentecostal Herald* lays the charge at the feet of the leaders of Methodism:

We lay at the doors of our leaders, who have led us away from the great fundamental doctrines of Methodism, which made us originally, and for almost a hundred years, such a powerful spiritual force, the damage the Church has suffered in the loss of her great university, and the infinitely greater damage in the spiritual depression, the cooling of the spirit of an enthusiastic evangelism, and the floods of unbelief and worldliness pouring in upon us. In the final day of judgment, when all men must render their accounts to God, we had almost as soon be that unfortunate wretch who sold his Master for thirty pieces of silver, as to be those leaders in Methodism who have battered away the great doctrine and experience of entire sanctification for a mess of higher criticism pottage.

**Workers With God.**

One of the most wonderful things about the Christian life is the fact that God has called us to be workers with Him. He not only will equip us for that service, but will Himself make the opportunity for service. How quick we should be in response as He speaks to us. Indeed we must be, if we are to continue in the fellowship of His Spirit as it goes forth to rescue a lost world. That call will sometimes come at what to us may seem a most inopportune time—but He who

knows the end from the beginning, and understands all circumstances, chooses the time. To hesitate is to lose opportunity, and fall out of step with the Holy Ghost. If when He speaks, we excuse ourselves because of timidity or because we think some other could better do the service, we dishonor God who chose us, and called us, and who will give the courage and power for perfect service, as we move forward to obey. An exchange gives the following from Bishop Fowler:

It was the late Bishop Charles H. Fowler who uttered these words: "Opportunity is power. What we ought to do we can do. When God opens a door before a people that is His command to them to enter, and His promise to back them to the extent of His resources. . . . Whenever a people sees God's beckoning hand and hears His call, and is obedient to the heavenly vision, then they rise to higher levels, take up heavier burdens, achieve greater results, and reap wider harvests for God. But whenever through fear or selfishness or diversion they hesitate and doubt, then they see some braver people step to the front and take the place they might have had."

**The Personal Part of Salvation.**

Jesus Christ came as the Savior of a lost race, but it is only as one becomes conscious that *he* is the one to be saved, is it possible to become a partaker of the atonement. He is the Lamb of God that taketh away the sin of the world, but until I can say "The blood of Jesus Christ, God's Son cleanseth me from all sin," my heart is as yet unrid of its pollution. The knowledge of Jesus Christ and His salvation is the most intensely personal affair possible. Griffith Thomas says of this sense of personal, individual relationship:

"My God." Only a believer can say this. Any one can say "God," or "a god," or "the God," but only a true believer can use that appropriating pronoun and say, "Thou art mine." "My God" means a Savior accepted and possessed. "My God" means perfect peace amidst all anxieties. "My God" means the secret of personal purity and power. "My God" is the guarantee of light and joy even amidst darkness and trial. "My God" means infinite wisdom for all perplexities and emergencies. "My God" means perfect satisfaction as we rejoice day by day in "Christ the hope of glory," and thus we go on step by step, until at length "we shall see him as he is," and say, "This God is my God for ever and ever."

**Living in the Present.**

One of the biggest words in the vocabulary of redemption is "Now." Procrastination, the putting off acceptance of Christ to some future, easier time has robbed thousands of eternal life. *Now* is the day of salvation. The same thing is true as to heart cleansing in sanctification. Every true believer longs for such a state of grace, but it can only be received when we will say: "the blood of Jesus Christ, his Son cleanseth [present tense—now] us from all sin." We may put past sins and mistakes under the blood and leave them there. We may fear no failures for the future, but live in the blessed, victorious *now*. An exchange calls the past and the future, "twin snares of the Devil":

There are two snares—twin snares—that Satan uses with deadly effect against many who after having claimed Christ as their victory have fallen into discouragement and sin. One snare is the past. Turn utterly away from it, for if you are now surrendered to God, your surrender must include the past with all its puzzling questions. Do not argue with Satan about how you came to fall into sin, nor permit him to draw you into an analysis and discussion of your feelings and motives. Claim Christ as your victory now. Rest in His sufficiency now.

The other of these twin snares is the future. Yield it up utterly to God with all its fears; turn away from the question of permanence; and remember that Christ's victory is available only moment by moment. Let us not look for what we call our "joy and power" to be permanent; Christ is permanent, and with Him God freely gives us all things. He is faithful now, and that is enough.

# The National Mission: The Mecca of Methodism

Rev. George Sharpe

THE Episcopal church, through its primate and bishops, has called the nation to a "repentance and hope" revival. The clergy had no option in this revival. They were in a measure commanded. Their bishops had to be obeyed. So throughout England there has been, more or less, a religious commotion. Even within nonconformist circles there has been an attempt to help stir the national conscience in these days of deep and nation-wide distress. From the standpoint from which holiness people judge spiritual efforts and work we can not report any advance toward God worthy the name, either within the church or outside of it. It is quite true that the bishops and their satellites have spoken to great crowds in the open air. The trend of many of their *extempore* efforts was along the line that while we have to deplore our national sins, and too great a tendency, as a people, away from the church, with an ever increasing momentum to ease, luxury, and pleasure, yet as a nation we are as good as others. This kind of repentance is farcical.

In the conduct of a revival many of the clergy were entire novices. The people who were attracted inside of the churches by the open air demonstrations of the surpliced clergy and choirs, carrying crosses and banners, were often as not treated to the usual liturgical exercises for that day. In such places there were no red-hot sermons on sin, repentance, faith, and salvation. On leaving the church they were given a handshake, with a request for their names and addresses, and if it so happened that they attended any other place of worship they were reminded that such places could never take the place of the church. Such was the poor hope (the church) given to an anxious people.

We do not believe that the revival has been considered a failure by those concerned. In very beautiful but indefinite language the successes of the movement have been detailed: "The services of the bishops were honored with large congregations. The clergy as never before entered unitedly into their work. All the churches had their doors opened at one time in a national effort. The people were influenced by both the atmosphere of the services and the stress of the times. Prayer was offered unceasingly, and the present need of our nation has broken down social barriers of long standing." These sentences convey the extent of the successes on different dioceses of this "engineered" revival. We have not seen or heard of any pentecostal awakening. The cry, "Sirs, what must we do to be saved?" has yet to come. The tears of real repentance have yet to flow. The hope of real salvation for the nation has yet to dawn. No wonder a few are crying, "How long, O Lord, how long?"

A visit to London by a believer in the blessing of entire sanctification means a visit to the house and chapel of John Wesley. With Brother Hinton, pastor of our church at Grays, we had that privilege a few weeks ago. We passed by the gayeties and scenes of worldliness and sin to look upon the things that John Wesley looked upon, and to see the things that he handled when engaged in his blessed ministry of full salvation. The caretaker of Wesley House was our guide. We took him to be a retired minister, for he was graced with the ministerial air. Three rooms engaged our attention, the study, bedroom, and prayer room. In the study were the Wesleyan antiques. Chairs upon which he sat; the book case he owned containing literature that he wrote, read, and handled; in a case in the middle of the floor were mementoes, copies of letters he had written, a quill pen, the last he used before passing over into the glory land; on the mantel an old-fashioned candlestick. In another case was a teapot, very large. The reason for

its protection in the glass case is, the lid is gone, said to have been stolen by a visitor. In a corner of the room stands the tombstone of Susannah Wesley. It is weather-worn, and while the original is being preserved a duplicate now stands over her grave.

There is little in the bedroom beyond two tables, upon one of them is a book for visitors to sign, also articles which they can purchase, upon the other table rests a small escritoire that contained the necessary articles used by Wesley for his correspondence and literary work when on his travels. There is also a book case here. The room is much smaller than the study. It was in this room that he passed through the heavenly portal after uttering softly the word "farewell." The smallest room of the three was the prayer room. Standing there, we turned back to the days of this great saint and preacher with the burdens of a new work—the needs of it, the dangers surround-

still in use, was lowered a number of feet. We were shown memorial pillars, memorial tablets, memorial busts, and memorial windows until our hearts ached because we realized that a great change had come over this Wesleyan center of evangelism. Now the congregations are small except during the traveling season, when many Methodists from other lands worship there. In his day great crowds came to hear the Word of the Lord, out of which came groanings, and prayers, and salvation, and pentecostal outpourings. What a difference! The place is now the sepulcher of memories connected with things, times, and persons. Ere leaving the building we entered the pulpit and audibly uttered the words, "Praise the Lord for full salvation." "Ah!" said the caretaker, "he preached that." We came down the pulpit steps saying in our heart, "Why should not every pulpit in Methodism resound with the gospel of full salvation?"

At the back of the chapel is a small cemetery. In it were buried the mortal bodies of John Wesley, Adam Clark, Richard Watson, and Jabaz Bunting. These all rest from their labors, and their works do follow them. Today Methodism is rich in historical legacies, has a colossal membership all over the world, and has a unique place in church life and work; but no one wears the mantle of John Wesley.

GLASGOW, SCOTLAND.

## Salvation

E. G. Marvin

ACCORDING to John 3: 16 and the rest of the Bible, what God is most interested in; what Jesus died for; what the Holy Ghost is in the world for; and what humanity needs, is *salvation*. Keeping bright within our hearts every evidence of a present and perfect personal experience, we must be everlastingly praying or preaching or practicing for souls. To save is our calling, profession, and science. We are obligated to be all things to all men that by all means we might save some. *Now is the accepted time, now is the day of salvation*. Like every man suggests a policy to an insurance agent, every being we meet suggests a soul saved or unsaved, immortal and eternity-bound. The Pharisees may criticize us if we follow Jesus or Paul in this work, and we may have to get the soul quickly and safely landed to keep them from cutting the line or disturbing the waters. The monk who is saved from the world and from common sense may misconstrue our purpose. Ecclesiastics may sometimes try to hedge us. The Devil and hell will do all they can to switch or ditch or hold us up as we run our train on the double track main line of full salvation. He will diplomatically endeavor to divide our ranks and make us like the old-time fire companies who stopped to fight one another on the way to a fire. We must not be divided, but with a hearty shout of encouragement to every salvation movement under the sun we will help one another to fight wild fire and hell fire with holy fire, and all together with one grand drive endeavor to get the Devil on the run. In the words of the new British premier, "We haven't time to answer our enemies, but must give all our thought and time to winning the war."

As there are many different classes and types of men, so there are many methods of getting them into the way of salvation. A salvationist ought to be able to reach a hundred different individuals by as many means. Some workers have only one way, and they use it everywhere, and, instead of saving all sorts of souls, they help one type only. Let us awake, and carefully and prayerfully note why certain methods of certain movements appeal to certain minds,

## When I Behold Thy Wondrous Works

fern M. Hunt

*O Lord, how great are Thy works! and Thy thoughts are very deep (Ps. 92:5).*

When I behold Thy wondrous works—

The stillness of the solemn night,

When golden stars gleam silently,

And silver moon with softened light

Upon the world smiles quietly:

I feel Thy presence, and I learn

The silent majesty of God!

When I behold Thy wondrous works—

The secrets of the ocean deep,

The vastness of the sky so broad:

And gaze upon the mountains steep

O'er which no human foot has trod:

Oh then I cry, "Thy thoughts, how deep

How infinite the mind of God!"

When I behold Thy wondrous works—

The mystery of the dawning light,

The beauty of the budding flower;

And gaze upon the sunset bright

Whose golden splendor gilds the towers:

I learn Thy purity and feel

The beauty of Thy character.

When I behold Thy wondrous works—

The mountain stream whose torrents

mad

Pour down the rocks in angry show'r;

And when the sky in storm clouds clad

Thunders its ire with awful pow'r,

I pray for sinners as I feel

How terrible the wrath of God!

ing it, the opposition to it—and realized how mightily this leader of the greatest movement within the church of Christ needed to know the will of God, and to be sustained by the grace that God giveth. We felt our heart moved. We at the same time felt inspired more than ever with the thought that "prayer changes things," and somehow felt constrained to say to the guide, "that prayer was the great need of Methodism today, and that we were afraid that the preachers did not give themselves to prayer as John Wesley did." The guide did not deny the assertion. Would God that the mantle of John Wesley rested on another within Methodism; then might it with clarion tones in preaching, and triumphant notes in singing bring to fruition the ministry of John Wesley.

The City Road chapel, the chapel where he preached, was next entered. The caretaker was a friend of Brother Hinton's. He has cared for the place for many years, and has seen many changes in his time. Of the building itself we learned that the inside was entirely renovated about the year 1891. The outside remains the same as originally built, save that the roof was raised about four feet. Inside the galleries were altered, onyx pillars support them, the gifts of the different branches of Methodism outside Britain. The pews are oak, and John Wesley's pulpit, which is

and use every method that any or all denominations use that succeed in salvation. If we believe that our boat is the only one that is landing souls on the heavenly shore we are very much mistaken, and we may spend more time with our bait and our machinery for saving our kind than is wise, and thus lose a lot of souls.

More than anything else every church and every minister needs to see souls saved. Every time a soul gets salvation every nearby soul-winner gets a priceless blessing. Skeptics are confounded and convinced when they see salvation. Fanatics are saved when they see salvation, and fanatical movements are eclipsed by us when we have salvation. Recently a lady from a certain movement attended the meeting of the writer, and as four persons came, all broken up, weeping and crying for pardon and purity, she said, "We don't see it like that in our meetings." For some time we have been holding cottage meetings in a neighboring place where a number have been helped, and in our absence a company of fanatics came and confused some. One brother saw the error in this way: He said, "When you came down to hold meetings the first thing you asked about was my soul. *These folks didn't seem to be interested in my soul or anything else except their movement.*" Our business is salvation. Anything else in the name of Christianity is fanaticism. When we only preach church or sect and merely organize those that already profess to be saved and sanctified, and cause them to go on holding meetings for the conservation of a few saints who are not a success in the work of salvation, we are fanatical or backslider or both. With this in mind we must not be too quick to judge those who do not see fit to thus exclude themselves from the work of salvation God has given them.

When the salvation stream is flowing, church divisions, fusses, scandals, surmisings, and schisms are swept away, swamped, or smothered. Salvation answers every problem of form or finance, order, or organization. Then we have something to organize, as well as oil to run the machinery. Anything else is merely a schism. Beware! *Salvation is our duty. We must and can have salvation!*

The outside world wants to know what we are doing along this line. Sister denominations judge us by the salvation we are having. No evangelical movement on earth, collectively or individually, will criticize us if we have consistent success here. Such salvation results as we ought to have will silence all opposition of the sincere, saved, and sane. In the meantime, let what criticism we may have put us on our metal and on our faces before the Lord, and let our cry to heaven and our slogan to earth be *salvation!*

Salvation is a common word with us, and we may say it with no deeper feeling or thought than the length of the word or the sound of our voice, or we may share the burden and vision of the Lord when He said, "It is finished," or of Isaiah, when he said, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, *mighty to save.*" While sitting talking to an elderly brother (a man who has attended church and class meetings for years) I asked, "What is salvation?" He says, "I don't know as I know. Some one asked our minister the other day, and he didn't seem to know." I replied as follows: "Yonder is a man in the water almost drowned. You rescue him from the water, and then you roll and pound him to get the water out of him, set him on his feet, and start him going—that is salvation."

"Yes," he replied, "I used to belong to the life savers, and I have seen that often."

"Well," I continued, "look at David. He cried unto the Lord and the Lord heard him, and took him up out of the horrible pit, up out of the mire clay and set him on the strong rock by His side. That's the first blessing. That got David out of the mire and the clay.

Then David prayed the Lord to purge him with hyssop and he should be clean; to wash him that he might be whiter than snow. When the Lord did that, that was the other part of salvation, and he was fully saved, his ways established, and with a new song in his mouth even praises unto his God he was started on the heavenly highway. That's salvation." When God says salvation He means all that the word means—salvation from all sin.

Salvation makes a salvationist who, like any other true "ist," makes everything speak of what he most is. From New Years to Christmas every holiday or celebration bespeaks salvation, while every task of daily toil says, "Glory to God for salvation!" Some who train with the crowd will shout when you touch their hobby, but not when you preach salvation. They are not salvationists. Some of the adherents will say, "This is a holiday, I'm not going to church today." They are not salvationists. A salvationist is one who has the spirit of the Savior—has it twenty-four hours in the day, and three hundred and sixty-five days in the year—awake or asleep—at home or abroad—he is a salvationist. He will harp on it, for he can't help it. He will shine be-

cause the light is in him. He will burn because he has life fire. He will go because he is wound up, and is a chronic, second-natured, habitual salvationist. Salvation of souls often becomes a passion, so that it is necessary to be held in to keep from killing oneself in the work. All worldly wealth and vain ambition go in this intoxication. Paul was this sort. So was Wesley, Knox, Fox, Luther, Madam Guyon, Mother Booth of the Salvation Army, and scores of others. Any movement that ever succeeded in reviving the earth was a movement of this sort of salvationists. The more members a Christian movement (so-called) has who are not with all the heart, soul, mind, and strength salvationists, the less it moves on God's line and with His approval.

Finally, brethren, listen! *The challenge is thrown to us from every side from hell to heaven, including both, in these words: "How many souls are you getting saved?"* We must take it up, not because we have a personal position to defend, for God may not care much for our personal position, but He does care for our personal obligation and responsibility, and our personal obligation and responsibility is salvation.

## The Secret of Being Kept

Paul J. Goodwin

THE secret of being kept by blessed power divine is to keep ourselves in the love of God. There are always two sides to the question of salvation. Man must do his part in order that God may do His part. We must keep ourselves where God can keep us, and that is in His love.

Suppose you are out in mid-ocean on some great liner, and a terrific storm arises and the billows dash over the ship. The passengers are frightened, but the captain reassures them that the old ship has weathered a hundred such gales and never foundered. And so all is safe. But how should one conduct himself? Should he walk the gale-swept deck unconcerned? Should he poise himself carelessly near the rail and gaze down into the foaming billows? Such action would be foolhardy. No matter how safe the ship may be, you must take care how you conduct yourself on it, or you may be thrown into the sea and be lost.

So on the great ark of salvation we are safe. She has ridden the storms of centuries, and is plowing her way through to the eternal haven. But we must take care how we conduct ourselves. We must keep ourselves in order that we may be kept.

There is an unfortunate error abroad these days that God will keep a man while that man does as he pleases. But it is sadly untrue; the Bible teaches otherwise. If we want our minds to be peaceful we must keep them steady on Him. If we want our words right we must keep them right (Prov. 4: 23). If we make an effort to keep ourselves in His love He will keep us by His grace.

What may we do to keep ourselves in the love of God? How can we keep our lives filled with the sunlight of God's love and our hearts permeated with this holy atmosphere?

1. By opening our hearts and then keeping them open to the sunlight of love.

You might go into some beautiful city with its broad highways immaculately clean, with its beautiful shade trees, with the scent of flowers in the air; the cool, sweet zephyrs are wafted in from the ocean; sweetness and cleanliness and beauty are everywhere, but yet you might go into the sick room where some dread disease lurks, you may pull the shades and close windows and doors, shutting out the fresh, life-giving air; you may stop up every crack, and in the midst of that beautiful city where disease is almost unknown you may contract a fatal illness which will bear you down to the grave.

So it is that in a Christian community, with the light of the gospel everywhere, and the

woolings of the precious Holy Ghost, sinners may so shut out the light and shut themselves in with the dread disease called sin that they will be overcome and die. In the revival meeting when the power of the Holy Spirit is present and conviction loads the atmosphere, sinners may so retire into the secret chambers of their own hearts, draw the shades, and close the windows and doors until the gospel light is completely shut out and sin darkens their lives, blights their hopes, and at last drags them down to death and hell!

But, thank God, if you will unstop every crevice and throw wide open the doors and windows, the light of God's love will burst in, scatter the shadows, fill every nook and corner with its glorious presence, while the clean, fresh zephyrs from the heavenly shores will fill your soul, and you will be filled, possessed, overpowered by the mighty love of God. As we get into the love of God by opening our hearts and letting Him in, so may we keep in the love of God by just keeping every window of our soul open, wide open, for ever.

2. We may keep ourselves in the love of God by thinking and meditating upon Him, by communing with Him in holy prayer and devotion.

It might be stated here that there are two senses in which we keep in the love of God. First, that we keep in the divine *approbation*, which is the love God has for all His obedient children; second, that we keep in a state of *adoration*, which is the love for God that every obedient child of God has for their heavenly Father.

Now we awaken and maintain love for our friends in this world by thinking about them and communing with them in social intercourse. So if we want to keep in an attitude of love toward Jesus we must think about Him, meditate upon His goodness, and His love in giving His own life blood that we might live: then we will find a greater love each day springing up in our souls. We will be enraptured in silent adoration of the Lord Jesus.

By prayer in the Holy Ghost a heavenly communication may be established (for prayer is communication with God) and thus may you commune with Him, heart to heart, while He whispers His secrets and you confide in Him until you are bound up in deep, mutual, tender, holy love.

3. We may keep ourselves in the love of God by avoiding whatever displeases Him.

How careful we are to avoid doing those things which displease our earthly friends and loved ones. How exceedingly careful is that

lover to avoid displeasing the object of his affection if he would keep himself in favor. So is the soul, filled with the love of God, careful to avoid the smallest, most insignificant thing that might grieve their Lord. And this is the attitude every child of God must sustain if he would keep in the divine love and favor.

We must avoid all amusements and worldly pleasures which would displease Him. How often the question is asked, "Is it wrong to go to the theater?" But the question the true disciple asks is, "Would it be pleasing to Jesus, or would it grieve Him?" If it would grieve Him then I shall avoid it, for I want to keep in His love and where His smile can be upon my life.

Again, we must avoid all love of self. With what stern displeasure did Jesus condemn the self-love of the Pharisee while He sought the whole love and undivided devotion of His disciples. They must cease all self-love and love of their own ways in order that they might follow Him. Today if we would keep in His pleasure we must avoid all inordinate love of self, and direct our love all toward Him.

Above everything must we avoid all sin. Sin has caused God all the trouble He has ever had in this moral universe. Think of the awful consequences of sin and what it has cost heaven! God hates sin with a perfect hatred and while He loves the believer He hates the sin in his heart and so has made a provision to rid His children of that thing which is so displeasing to Him. When a true Christian sees the sin in his heart, and God's gracious provision to get it out, he will seek for that cleansing with all his heart, or else forfeit his place in the love of God. First John 3: 3 reads, "Every man that hath this hope in him purifies himself even as he [Christ] is pure." We must avoid all committed sin and if unsanctified, seek cleansing from all inbred sin if we are to keep in God's love.

4. We may keep ourselves in the love of God by doing all those things which are pleasing to Him.

As the servant sits at the feet of his prince, watching every motion of his master's face, and is quick to run at his master's pleasure, so should we sit at the feet of Prince Jesus, study His will, seek His pleasure, and keep on very tiptoe to run, or speak, or work for Him. And with David we should cry, "We seek to do thy will, O God."

One thing which pleases Jesus is the spreading of His gospel. Every church or individual which becomes enthused with the missionary propaganda, will have the smile of heaven on them: every church or individual which keeps that missionary fire aglow will keep the smile of God on them!

Another thing which pleases God is fighting for the cause of right. If that fight be against human slavery, or the liquor traffic, or the traffic in girls, God is always pleased with the one who dares to fight for the right.

As the soldier fighting for his country in the trench by natural law comes to love his nation more intensely, so as we fight for Jesus our love grows for Him. If we leave our arm chairs, and the rear lines, shoulder our guns, and hurry out on the front to bleed and die for our Jesus, we will love Him with a love our hearts have never known before.

But the thing that pleases God the most is for us to love one another, love our friends, love our enemies.

The best way to keep in the love of God is to love God's children. When you go into that home and try to win the friendship of that father or mother for the sake of the gospel, how careful we always are to defer to those curly-headed children. They may have ever so many defects and unadmirable features, but if we are wise we give them special attention, we do not ignore them, but we try to see the good points, then we win the father's heart by being kind and loving to his children.

When we get into the family of God the best way to keep in His love and favor is to treat each one of His children with love and kindness. Not ignore them and cease fellowship

with them because there is some little difference, or they are not so educated, or cultured or advanced as they might be in the life of holiness. No, we will not do that, but we will be kind and tender, and try to see the good points and treat them with true Christian charity, remembering the words of Jesus, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me."

## With Us, But Not of Us

Charles A. Gibson, Evangelist

IN writing this article I wish to call attention to a great wrong that is going on in our own connection as a church, namely that of circulating, by our own preachers and workers, papers and periodicals that tend to kill people to our movement before they have really been born to it, that is, before they are able to see what we are and what we have.

To illustrate: The writer was in a certain place not long ago where a Nazarene pastor was working hard to build up the work, and have a revival. This pastor called one of our commissioned evangelists for a meeting. The evangelist came, and was treated well by the pastor and the people, and was paid well for

his services, though it meant sacrifice on the part of the pastor as well as the people. While in the meeting, and when the tide had come up until seekers were praying through at the altar and as new-born babes needed strength and encouragement as to the best possible material for spiritual development, the evangelist, though a Nazarene, and called by a Nazarene pastor, came before the audience and advised these new converts to subscribe for a certain well known paper, advertising it as the "best paper printed," leaving his own church paper, the HERALD of HOLINESS, in the background. The terrible result is that his converts, many of whom subscribed for the paper, are reading articles today against the great Nazarene movement, and that shows us up on a plane with other organizations that have failed in many places. The minds of these new converts are poisoned against us before they have learned what we are. This wrong is committed against the church which the evangelist has vowed to nourish and protect.

## The Church Bell's Story

Willard N. Dodge

I am ill today and shut away  
From God's beautiful house of prayer;  
But the church bell's toll brings joy to my soul,  
For the saints are gathering there.

And I seem to feel the glad appeal  
Of the songs they there will sing;  
And my heart is stirred by the fancied word  
That to me the church bells ring.

They seem to say, "To them that pray  
We are thinking still of thee";  
And the church bell's peal makes my spirit feel  
The prayers they are praying for me.

As the pastor stands with Book in hand  
With a message of God and glory,  
May the Spirit divine, to this heart of mine,  
Waft it on in the church bell's story.  
Malden, Mass.

his services, though it meant sacrifice on the part of the pastor as well as the people. While in the meeting, and when the tide had come up until seekers were praying through at the altar and as new-born babes needed strength and encouragement as to the best possible material for spiritual development, the evangelist, though a Nazarene, and called by a Nazarene pastor, came before the audience and advised these new converts to subscribe for a certain well known paper, advertising it as the "best paper printed," leaving his own church paper, the HERALD of HOLINESS, in the background. The terrible result is that his converts, many of whom subscribed for the paper, are reading articles today against the great Nazarene movement, and that shows us up on a plane with other organizations that have failed in many places. The minds of these new converts are poisoned against us before they have learned what we are. This wrong is committed against the church which the evangelist has vowed to nourish and protect.

These new converts being deprived of the privilege of the great HERALD of HOLINESS and reading in the other paper in most every issue something that throws slurs at the Nazarene church, are naturally made to believe that we are the evil thing we are represented to be. What we object to here is not so much the publishing of such statements by papers that are antagonistic to us, but to evangelists commissioned and sent out by the Nazarene church aiding in their circulation. We contend that this is to commit a crime against our organization.

The writer had handed to him not long ago, a paper that was subscribed to by one of the converts, which has every statement regarding the organization of a new church in town

marked. This convert, with others from the same meeting, is not now concerned about conserving the work of holiness in this section. But how can it be expected, when the evangelist representing our work advertises the work of others as better than ours, and when asked, advises that it is better to stay with some spiritually dead organization, and support a lodge-ridden, holiness fighting pastor than to unite with a clean body of full salvation folks and push holiness in these lands?

In this same connection, people who were loyal sacrificers for the cause, and who were conservors of holiness, were, because of their confidence in the evangelist, persuaded to subscribe for these publications—in which article after article, made up of part truth and part error, were welded upon their minds until their fervor was gone, and they are now indifferent to the cause.

Brethren, let's wake up, and if papers of this class will insist on attacking our work from time to time, we at least should not take a part in using the club intended to kill, or at least hinder, the work of the church of our choice. No better way to help, than for all to lay aside others, and push the HERALD of HOLINESS.

## Holiness Schools for the Grades

E. H. Kunkel

Train up a child in the way he should go, and when he is old, he will not depart from it (Prov. 22: 6).

THESE words are not to be understood in an absolute sense, as if no child that had been trained up in the way wherein he should go, had ever departed from it. Good men have not always good understanding, and without this, it is hardly to be expected that they will know how to train up their children. Besides, those who are, in other respects, good men, have too much easiness of temper, and will go no farther in restraining their children than did Eli, who said gently, "Nay, my sons, the report I hear of you is not good." This, however, is not "bringing up the child in the way he should go," but is letting them grow up, and evidently the parents will suffer in time for negligence, as was the case with Eli.

But it must be acknowledged that some have been trained with all possible care and diligence, and yet before they were old they did depart from it. This has brought sadness and sorrow to many godly homes and hearts, and some of our best people who are spending their lives for God are clubbed continually by evangelists, and pastors, because they can not see this text fulfilled in their home. But if we would be thoughtful as well as prayerful, we would have to admit that the fault is not always in the home (while such is the case too often), but often from a source that very little is spoken of, and especially from our pulpits. Take, for instance, the child who has been brought up at the family altar, and taught at mother's knee, and put him in our public schools of today. In the first month of the first term he is in school you will notice a departing, and a spirit in that child that is heart breaking to the parents. The child's head is filled with things entirely contrary to the teaching of the parents, who are doing their best to bring it up in the way it should go. Does it stop there? No. Even dancing is taught in the milder forms which lead to the baser every time. That puts us up against a proposition that is hard to solve. If we teach the child that all these things that are taught in school and that are contrary to the teaching of the home, are wrong, we cripple the influence of the teacher and hinder the child's education. Yet if our children are not taught against them, the methods and conditions in our schools will soon undo everything the parents have done to bring the child up right. John Wesley said, "We are educating our children in the public schools for the Devil." For those that educate us should imitate our guardian angels, suggest nothing to our minds but what is wise and holy; help

us to discover every false judgment of our minds, and subdue every wrong passion in our hearts. And it is as reasonable to expect and require all this benefit from a Christian education as to require that physic should strengthen all that is right in our nature, and remove all our diseases."

But some say, "there is no use talking about an evil that has no remedy. We would all like to give our children a Christian education, but we are never able to send our children to holiness schools." This is a fact under present conditions, but conditions can be changed, and the evil remedied, if we Nazarenes have the real thing in us. It will mean sacrifice and consecration, but this is what the nuns in the Catholic church are doing to educate the Catholic boys and girls in the Catholic faith, and the results are marvelous. For every evil "God has provided a way of escape," but the trouble in this matter is we are not looking for the escape until we are knocked down, run over, and some awful things happen.

I believe as soon as we get to agitating church schools that every Nazarene church will plan to teach their own children in their own church. And if they have no church building some home will be opened and our young men and women that are teaching in public schools will feel as definite a call from God to teach our Nazarene boys and girls, as others receive to go to the foreign field, and others to preach the gospel.

This can be done at a very small expense, but will require tact, a oneness of purpose and will, and a determination that knows no defeat.

Are the souls of our children worth while? and are we willing to come before God in the judgment day, with these facts staring us in the face, and hear Him say, "Inasmuch as ye have not done it unto the least of these, ye have not done it unto me"? Therefore "to him that knoweth to do good, and doeth it not to him it is sin." If we would win our young people for God, we must keep them under holy influence and control.

## What Do Ye More Than Others? R. L. Hollenback

**T**HERE are two things clearly indicated by our topic: (1), that Christians do something; and (2), that they excel and do more than others.

That one's salvation can not always be measured by the amount of work he does, we allow; for often folks are driven by carnal bondage and morbid conscience, to do more than their strength will permit. One thus in bondage feels he is grieving God unless he is constantly on the jump. His only rest of spirit is taken when the physical energy is completely exhausted. He thinks he is impelled by a passion for souls; when in reality he is driven by a morbid conscience. Instead of service being a "labor of love," it becomes a galling "yoke of bondage." The writer can not help pitying souls who are in this state. For many months I labored under a similar yoke, honestly thinking this to be the highest type of love-service to God. But thanks be to God, that He has "broken the inbred tyrant's yoke, and cast away his chains." He enables me to rest from carnal anxiety and corroding care.

But this does not mean that God's people do not work. They work more abundantly, perhaps—impelled not by bondage but by love. It is by our works that the unsaved are persuaded. They do not see our hearts, but they judge our hearts by our lives. Some would have us believe, as an evangelist in our home town once said, that "salvation is not something we get, it is what we do." To this we reply emphatically, "Not so!" Salvation is definitely received; not as a reward for works, but by faith in God. But all who know the Lord manifest Him in their outward lives and works. Yea, and in many things.

They excel. For our text says, "What do ye more than others?" And it is in this excelling that the saints of God are distinguished from

the world. They excel in love. It requires no grace or effort to love those who love us. The world does that. It requires no grace to impute God's mercy on those who always cast flowers in our pathway. Even sinners wish them well which bestow favors upon them. But the line of distinction is drawn by the fact that God's children not only love those who love them; but they love their enemies; pray for those who spitefully use them; and bless those who curse them. This requires the grace of God. If we pray only for the success of those who are working to our advantage, do we excel? If we bless only those who bless us, what thank have we? for those who are not working to our interest as for those who are?

The law of perfect love as we find it in connection with our text is: love for enmity; good for hatred; blessing for cursing; prayer for persecutions. It is, indeed, rendering to "no man evil for evil," but overcoming "evil with good." "What do ye more than others?"

## New Year Resolutions

Earle F. Wilde

**N**OT many days ago January 1st rolled around, and most men and women everywhere were preparing New Year resolutions. The sinner resolved that he would quit habits, practices, etc.; others that they would cease doing so-and-so, and be more active along certain lines.

Not long ago one of our brethren told us his motto for the new year was, "Looking unto Jesus." The thought impressed itself upon our mind and heart so we were constrained to do likewise.

This year we have a new one for ourself, and will send it on, that it may prove a blessing to some one else. The text is found in the third chapter of Philippians and thirteenth and fourteenth verses: "Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus."

I have divided the text up into three sections, thus making my resolution threefold, very much Pauline, and indeed scriptural:

Forgetting—Blessings, trials, failures, mistakes, sorrows, successes, hard places, easy places.

Reaching—Out for God, out for lost souls, out for divine guidance, out for divine wisdom, out for more divine love and compassion, out to be more like Jesus at any cost, out for greater things for God and His kingdom.

Pressing—The battle for souls, toward heaven, "Toward the mark," for the prize of the high calling of God in Christ Jesus."

## Dorcas Societies

Mrs. E. J. Herrell

**I**T was seven years ago, in 1909, that God began to lay this work on my heart. Many months had come and gone since the crash in husband's health came, and sorrow's dense cloud had settled down upon us. Our little home, which had been such a pleasure, was sold, and the means had been spent in a vain search for that blessing next in worth to salvation—health.

We had settled for the winter in a little log cabin in the beautiful Capitan mountains of New Mexico. Nearby was a little white schoolhouse under the towering pines. Here I was teaching school, and among my pupils were several orphan children. One of them I found to be the son of a friend of bygone days. I became interested in him for his sainted mother's sake, and in them all for Jesus' sake.

Mr. Harrell and I had a few years prior to this taken an orphan child from a charitable institution to raise and educate as we thought. Through the awful loneliness and yearning as revealed itself in Lucille's life the Spirit sounded the depths of my soul in behalf of

those deprived of home ties. So amid the furnace of affliction, reverses, and disappointments in my own family, God spoke to me definitely of the needs of others.

Together, my pupils, their mothers, and I arranged a box to send to Pilot Point Orphans' home. We met and sewed; and it happened most every garment made was a child's winter petticoat.

In reply to the box sent, the matron wrote us it was a direct answer to prayer as she said, "We were praying for petticoats last washday, most all the children's undershirts being threadbare."

This was our first Dorcas box. In January, 1913, we organized the first Dorcas society at the Nazarene parsonage, Ballinger, Texas. Sister Wells, who was hostess to the recent San Antonio District Assembly, was elected first president.

Soon after organizing there, the Lord sent me to Pilot Point with some orphan children to be placed in the orphanage. Remaining here for a time, I told the burden of my heart to Brother and Sister Roberts, superintendents of the homes. They felt it was in answer to prayer, and would meet long felt need along home mission lines. We got our tracts and distributed them among our people who were interested.

Brother Fisher, District Superintendent of the San Antonio District, and Sister Fisher, president of our District missionary board, gave their word of indorsement to the tract; the San Antonio District Assembly of 1915 officially voting to organize a Dorcas society at every church on the District. This has practically been done, and numbers on the other Districts.

God is marvelously blessing the work in ministering to the outcast, poor, and needy. Our Manual provides, page 45, that in "each local church there shall be one or more missionary societies organized under direction of the pastor, whose duty it shall be by all means to awaken and sustain interest in and support of the sacred cause of missions, both home and foreign."

We were glad to note in the last issue of *The Other Sheep* a committee had been appointed by our missionary board to formulate plans whereby foreign missionary societies might be organized in all our churches.

Would it not be good also to have a Dorcas society in each local church to help foster the spirit of home missions?

## The Story of a Hymn

"Years ago a ship was burned near the English channel. Among the passengers were a father, mother, and their little child a daughter, not many months old. When the discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and this family was separated. The father was rescued and taken to Liverpool; but the mother and babe were carried overboard by the crowd and unnoticed by them that were doing all in their power to save the sufferers still on the ship. They drifted out of the channel with the tide, the mother clinging to a fragment of the wreck with her little one clasped to her breast. Late in the afternoon of that day a vessel bound from Newport, Wales, to America, was moving slowly along her course. There was only a slight breeze and the captain was impatiently walking the deck when his attention was called to an object, some distance off, which looked like a person in the water. The officers and crew watched it for a time, and as no vessel was near from which any one could have fallen overboard, they thought it impossible that it could be a human being. The captain sent a boat, which was watched with deepest interest from the ship. As the boat approached the object floating, suddenly the sound of a gentle voice was heard, so softly, and the sailors listened to the words of the first verse: 'Jesus, lover of my soul.' Soon the rescued mother and child were safe on the ship, and ultimately reached America." The father joined them four months afterward.—Duffield.

# WORLD-WIDE HALLELUJAH MARCH Sunday, APRIL 1st

## WHAT TO DO AND HOW TO DO IT!

You want to join the World-Wide Hallelujah March Sunday, April 1. The amount asked for is an amount from every congregation equal to \$1.50 per member. If any are too poor to pay that amount, others who are able are to pay according to their ability.

The all-important thing now is for you to get intensely interested in the plan and to make a determination to do your part. If you do not see the way, ask God to help you. Remember, "He makes a way where there is no way." With mind and heart set on the accomplishment of a purpose which is so in line with God's plans for us as a Church we believe that everyone of us can, with the help of the Lord, bring to His altar the amount asked for. Those who can do more should gladly make a thank offering to God of as much more than the \$1.50 as He will enable them to bring. There is not the slightest danger of bringing in more than can be used. This great institution has opening before it opportunities for world-wide usefulness so far reaching as to almost stagger one with their magnitude. If in the providence of God the offering from the Hallelujah March is sufficient to fully equip our publishing house for all the opportunities that are now open to it there will immediately begin to flow an increased stream of holy influence that shall be like the "River the streams whereof shall make glad the city of God."

If any individuals or families seem to be without an income from any source which looks promising enough, let them seek for a plan to make preparations for the Hallelujah March. Use your wits and endeavor to add to your resources. The Lord will help you if you are willing to exert yourself or to make a little sacrifice. Perhaps the proceeds from the sale of a pig or the milk from a cow or the eggs from one or more hens can be devoted to this holy cause. Possibly some little bit of extra work may be undertaken to earn this money. As an incentive to your desire and purpose we publish herewith an account of how some people who were without funds received the means to equip and run a Sunday School.

### How a Sunday School was Financed With Eggs

By S. O. BARNES.

During the summer of 1895 Jacob F. Barnes, an enthusiastic and tireless Sunday school worker, called the people of his neighborhood together to organize a Sunday school. This meeting was held in Wynn's meeting house, a very old Baptist church located in Hanover county, Virginia, about six miles from Ashland, or the "Slashes," the birthplace of Henry Clay, and sixteen miles from Richmond, located in a dense body of woods, the nearest house being more than a mile distant.

There was no Sunday school within a radius of eight miles, and the need of a school was sadly felt.

The first meeting was anything but encouraging, not on account of interest or numbers, for there were a good many present. But the money to finance the school was a serious question, because the people had been so impoverished by the war, as this was in the fighting zone. However, these godly and determined people were not easily daunted, and were determined to make the effort, trusting the Lord to show them the way. Mr. Jacob Barnes was elected superintendent, and his faith, coupled with genius and grit, made the school a success.

Several meetings had been held, the services conducted by the superintendent, who alone possessed a small Bible, one that could be car-

ried to meeting, and a song book. The lessons were studied by repeating the texts after the leader, who commented, and asked questions; the songs were sung by "lining."

All felt that books were an absolute necessity. But thus far no money was in sight. After continued prayer the solution was made clear to our superintendent.

At the next meeting, following an exceedingly spiritual service, the superintendent said:

"The Lord has shown me the way; I want each family to consecrate a hen to the school, and give the eggs that she will lay, to be sold to purchase supplies for the school. I will take them to Richmond, sell them, and purchase what we need. Now, next Sunday bring the eggs from your Sunday school hen."

There was not a family without chickens, and not one that did not respond heartily to this arrangement. The clouds showed their "silver lining" and all went home happy and confident of success, feeling sure that the hens would perform their part.

The next Sunday, a beautiful and cloudless day in June, there was an attendance of fifty-five scholars and teachers; the superintendent showed his faith by bringing baskets. The school was opened as usual, but a period for collection was put in the order of exercises which heretofore was not needed, and several of the larger scholars were appointed as collectors.

The first collection amounted to ten dozen. These were taken to Richmond and sold for \$4, or 40 cents a dozen, and the supplies for the school purchased. These were Bibles, blue-back spellers, readers, class books, etc. It might seem strange now to speak of such books as the readers and spellers for a Sunday

school, but as there were no day schools, nor had been for several years in that locality, on account of the war, this school had to serve a two-fold purpose; many of the pupils could not read and some did not even know their letters.

The collections increased. One Sunday the collectors brought to the baskets twenty-five dozen, and eggs were still high and in demand.

The books cost about \$8 and this was soon paid, a nice circulating library was added which cost \$15. All these were paid for, and still the treasury fund was increasing, and the hens busy.

As the surplus was greater than necessary, it was suggested that each pupil bring only one egg each Sunday. This proved sufficient to not only keep the school in funds, but to buy a new stove for the church, so that winter services could be held, a large Bible for the pulpit, and hymn books.

The wonderful result of this consecrated work was far-reaching. Within two years four Sunday schools were organized and two churches built in that locality. The church at Glen Allen, four miles from Wynn's, was a great success from the beginning, and soon became self-supporting, and had a resident pastor, and is now a large church.

The entire community was changed, and quite a village built at Glen Allen, where there are located several large printing establishments and paper-box works.

So it is seen that this school, "financed with eggs," or, rather, by the hens, changed this entire section, not only in a moral sense but also in a business way as well, and shows that where there is a will the Lord will provide the means.

## Report of Committee on Publishing Interest

### Georgia District Assembly

We, your committee on publishing interest, submit the following report: Our own publishing house located at Kansas City, Mo., is an institution that is of vital importance and should have the full co-operation of every Nazarene. Without the great publications that she is now producing our beloved Church could not exist. THE HERALD of HOLINESS is a powerful medium of communication between the people that compose the Pentecostal Church of the Nazarene. It is a strong arm for the pastor. It is a church builder. There are other Holiness publications in the country that are good, but they can not do the work that our Church demands.

This is an age in which people are reading. And to read is to know. If our people do not read and know, they will take the spiritual rot and die out. When the Savior was on the earth and met Satan in decisive conflict, he won the victory not with "Some one said thus and so," but "It is written." The written word, the printed page, are most necessary adjuncts to the word of God preached with the Holy Ghost sent down from heaven in God's scheme for the redemption of a lost world. The time has passed, if indeed it ever was, that the people of God could dwell in ignorance. We must know something. Our people must not be in darkness or ignorance as to what the great Pentecostal Church of the Nazarene is doing over the world. God brought us into existence for a purpose, and that purpose is to evangelize the world with Holiness unto the Lord. And God has helped us to establish a well equipped publishing house of our own, which publishes no other literature except what is in harmony with Bible Holiness. Therefore, every Nazarene preacher in our connection should be an agent to secure subscriptions for the HERALD of

HOLINESS, the OTHER SHEEP, and circulate our own publications. We consider the HERALD of HOLINESS equal to any paper in the field of Holiness journalism, and the man who is in the Pentecostal Church of the Nazarene and leaves his own church paper to rot-hog-or-die and supports some other paper because he can get a liberal commission is not worthy of recognition in our Church—he is not loyal.

When we are received into the Nazarene Church we promise to support the Church with its institutions, and the man who will not has proved traitor. We are in a perilous age of the Holiness movement and the responsibilities are great; therefore we must be sure to scatter sound literature. The country is sown down with Touguism, No-hellism, Fanaticism, and the demand is now for clean, clear cut, definite, uncompromising, second blessing literature, giving the world light upon the great and important question of how to be cured of the sin disease. Therefore we recommend that our people sell our books, tracts and other religious publications.

We further recommend that all churches in the Georgia District join in that great World-Wide Hallelujah March on the first Sunday in April, 1917, and help to lay down that \$50,000 to wipe out the debt against our publishing house. We believe that it can be done—we believe that it will be done. Now all who believe that it can and will be done, and that you are going to mind God and do your part to help lift this debt, say Amen!

Respectfully submitted,

C. H. LANCASTER, Chairman.  
W. R. HANSON.  
C. W. GRICE

On Sunday, April 1, 1917, the fifth anniversary of the Pentecostal Nazarene Publishing House, the church proposes to lay on God's altar \$50,000, to be permanently invested in publishing to the world the glorious gospel of full salvation.

**GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!**

# THE WORK AND THE WORKERS

## EXPRESSING OUR THANKS

The men are now installing our new heating plant in the Publishing House, and we are all rejoicing in the anticipation of the comfort which will be had from the same during the remaining months of the winter.

The heating plant will be a great asset to the Publishing House, as well as bring physical comfort to every one employed here. We thank God for it, and, also wish to express our appreciation and thanks to the kind friends who have made it possible by their donations and offerings. May God bless you all.

We have received, altogether, \$808 in cash and pledges, and the total cost of the plant, and installation of same is \$1,085. We lack \$177 of the amount necessary to pay the entire bill. If any one desires to help, by making an offering, it will be thankfully received.

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Ave.,  
Kansas City, Mo.

## CHICAGO CENTRAL DISTRICT

We closed our meeting with the church at Maples Mills, December 22d. We had a good meeting, and came away feeling our efforts were not in vain in the Lord. Thirty-six people knelt at the altar as definite seekers, and the church ought to get eight or ten new members. The small mortgage on the parsonage of about eight hundred dollars was attacked, and over six hundred dollars provided for. Have no doubt it will all be met by the end of the Assembly year. Rev. Haldor Lillenas, of Auburn, Ill., was the song leader and soloist. He can sure sing. Rev. E. R. Berry is the pastor. The church at Maples Mills has many very excellent people. The pastor is a very amiable man. Pastor and people used us well, and paid us well for our labors there. We believe we made some more friends not only for ourselves but for Olivet University and the Publishing House at Kansas City. We secured five subscribers for the HERALD OF HOLINESS.

W. G. SCHURMAN.

## DALLAS DISTRICT

Pastor Akin reports that Copeville and Ash Grove are both making progress. The church work is systematically organized, and the saints encouraged.

Dallas First church is enjoying continued prosperity with Brother Haynie as pastor. He reports salvation work and new accessions to the church almost every week.

Johnson's chapel is suffering for lack of a house in which to worship, but this new class is full of faith, and good works. They have a plot of ground paid for, and will build a church soon.

Pastor Lee reports good interest at Grand Saline. Congregations are large, and the saints are encouraged. They plan to build a new church this year.

The church at Pineland has recently organized a Sunday school, and a missionary society, and salvation work goes on in their services. Kirbyville church is also increasing in interest, and members. Miss Jessie Albritton is the much loved pastor of these two churches.

Cedar Hill church has just completed a nice parsonage, a five-room bungalow and they have it paid for. Also a new coat of paint has been put on the church. Pastor Daniels reports their congregations good, and services rich in grace.

Brother Guthrie is finding that the quarterly communion services are a means of grace and blessing to his churches. He reports fine interest at Bosham and Milton.

Our recent visit to the Lufkin church was one of encouragement. Brother and Sister Atteberry are getting a grip on the situation there, and prospects are good for a successful year.

From Lufkin we went to Batson and found the church suffering for lack of pastoral oversight, but we hope to have things going there soon, with a good pastor to care for them.

Our next stop was at Port Arthur, where we found Evangelist W. E. Bennet in a great meeting. He was assisted by Sister Curr and the local workers. We were there but one night, and it was cold, wet, and stormy, but the tent was more than half filled, and the interest deep. There was a fine altar service, with a number of professions.

We next came to Lissie to assist Brother Woodson in the beginning of the holiday revival at that place. The meeting started off well, and we are expecting good results before the close.

We are now at Lolita to begin a revival meeting to go on indefinitely, and may develop another

new church. Evangelist W. M. Nelson will be here this week to take charge, and carry the meeting on while we go to other parts of the work.

Evangelist Thredgill is in a good meeting at Gause, with Pastor Macdgin.

Rev. W. M. Burgess is in a fine meeting at Bridgeport. He has a good band of workers, and is ready to put in his time pushing the organized work and opening up new fields. If you need a live preacher in your community, write him at Tyler, Texas.

Sister Dixon recently conducted a meeting at

## TWO MORE CHURCHES DEDICATED IN INDIANA

We recently closed a five weeks' campaign at Bluffton, Ind., in which more than a hundred souls sought the Lord. Mrs. Harding and Miss Eunice Oakes assisted us in the meeting. Brother Bud Robinson came to us for the last week of the meeting. This campaign resulted in the organization of a class of forty-two charter members. We purchased a church building and parsonage for two thousand dollars, and on the last Sunday we raised \$1,800 of this amount amid tears of rejoicing and shouts of victory. It was one of the biggest days



we have ever experienced. Rev. Clyde E. Greene, of Indianapolis, Ind., has taken the pastorate of this church.

We opened a six days' convention in our church at New Castle, the picture of which is shown above. The cold blizzard was against us, and the crowd was small during the week nights. Brother Bud delivered some most excellent messages. On Sunday, December 17th, which was set for dedication, the weather cleared up, and the house was full. About \$1,400 was raised in cash and subscriptions on the church. Rev. T. H. Agnew, financial agent of Olivet University, was present and assisted in the service.

The property is a good brick structure located within one block of the public square of this city of about 1,500 population. The property cost us four thousand dollars. We were told by a banker that he would give us \$3,600 for the lot on which the church stands. We have only twenty-three members at this place. They are loyal and self-sacrificing. They have a note of \$1,200 to meet by January 15, 1917. With the number of churches built, purchased, and organized we have never appealed to the people for assistance, neither are we going to do so now, but if any one feels that the Lord would have them assist these people in meeting this first note it would be greatly appreciated. The same can be sent to J. W. Blansett, 229 East Vine street, New Castle, Indiana.

The church has secured for pastor Rev. Harry J. Elliott, of Portland, Ore. We all feel he is the right man for the place.

Yours, believing for great things for the new year,

U. E. HARDING, Dist. Supt.

## TELEGRAM

Hutchinson, Kan.

Herald of Holiness:

Our revival campaign closed in a flood-tide of salvation under the leadership of the Holy Ghost and Evangelist Curtis the winter term of the College opens January 2 with prospects for the best enrollment we have had. Rev. W. C. Stone has been re-elected president.

H. N. Hass, Pastor

## TELEGRAM

Hamlin, Texas.

Herald of Holiness:

We had a good opening of the winter term of the Central Nazarene University. There were a number of new students enrolled. In the services Sunday great messages were brought by the pastor, Rev. J. E. Garr, and souls were blessed.

J. E. L. Moore, Pres.

Alba which brought some good results. She is now in a meeting near Wills Point.

Remember that Rev. C. E. Woodson is our District evangelist. Write him about meetings for your church or community. His wife works with him.

We are in need of one or two experienced pastors, who have the fire and energy for new field work, and who can live on moderate salary. Fine opportunity for the right man. If interested, write me at Peniel, Texas, giving references.

P. L. PIERCE, Dist. Supt.

## PILOT POINT REST COTTAGE

How refreshing to the Christian heart were the scenes attending the Christmas festivities as our eyes beheld them at the happy orphanage and Rest Cottage conducted by Brother J. P. Roberts and wife. The genuine Christmas spirit, that same, sweet, self-sacrifice that is nearest akin to the spirit that brought our Savior from heaven to earth, was assuredly manifested here in Pilot Point. To us there is a vast difference between the method of the world's swapping gifts and entering into the real spirit of the Christ-child, that of giving self for a sin-sick, suffering humanity. The contrast was beautifully brought before our mind's eye as our eyes feasted on the little wondering, gaping group about the Christmas tree which was fairly groaning under its generous weight of fruits and sweetmeats, toys, and clothing. Joy and gratitude would fill the hardest heart to see these little ones bereft of home and mother finding peace, joy, plenty, and real Christmas cheer. And not only at the orphanage, but at Rest Cottage, where the long-neglected and much-maligned prodigal girl with her innocent and world-despised babe are finding refuge under God-appointed leaders and consecrated workers. These, too, had a Christmas tree. Thank God there is One who loves and pities the Magdalenes, and there are a choice few who bring with them their prayers and their means for Christmas cheer. — MISS B. SEMIER.

## ALBERTA DISTRICT

The revival at Killam, Alta., was nothing short of a miracle. It has been ten years since this town was started, and there has not been a revival held in it or a soul saved, so far as we can learn, in that time. When I arrived here four weeks ago I was a stranger to every one in the town. Brother Arthur Anderson of the Nazarene University, Pasadena, Cal., arrived four days later. He is a trained song leader and soloist, and is on fire for God. We all enjoyed his work very much. It speaks well for our holiness schools. Brother Anderson and I had never met until he stepped off the train at the depot. The people thought we had worked together for a long time. We had to rent a hall, which cost us four dollars a day, and had to be our own janitor, and also pay board and room. So our current expenses were about six dollars a day to begin with. We got it down to four dollars a day before we closed up. We had less than five dollars on us to finance this meeting, and no one responsible for a dollar but ourselves. The prejudice was so strong at the start that very few attended the meetings. But we were sure the Lord of battles had sent us, so we kept our eyes off of circumstances and bedded, and the congregations increased. The last Sunday we had possibly the largest congregation of any service on the District since the annual lieved God for a revival. The prejudice gradually

Assembly and camp last July. The beginning of the third week things broke loose, and from that time to the close seekers were getting through to God every day. One night the altar was full and every one prayed through. One man who thought he had been a Christian for years got under conviction while milking a cow, prayed through, and got saved before he got out of the stable. All the finances we needed came easy. We organized a class of eighteen persons, with more to follow. This promises to be the best point in all the new work we have opened up on the Alberta District.

THOMAS BELL, Dist. Evangelist.

#### SOUTHERN CALIFORNIA DISTRICT

Good revivals are being reported from every charge on the District, and accessions to the membership. God is blessing in temporal things as well. While our work, primarily, is to get souls converted and sanctified, we must needs look after the temporalities also. We need church buildings in which to worship, and parsonages in which to live. We must pay our debts, and support our pastors and missionaries. The raising of all this necessary money devolves largely upon the District Superintendent. We plan for a few days' meeting, preach full salvation, get the fire down, and then take an offering. This is a real means of grace, and a great blessing to souls who have the blessing of holiness. God has greatly blessed us in seeing souls pray through to victory at the altar, and to see the saints pour out their money to meet the various obligations as they fall due. The year thus far has been phenomenal along these lines. Hundreds have been converted or sanctified, and thousands of dollars have been given to clear off old debts, erect new buildings, and for other needs. In the last four or five months more than ten thousand dollars have been raised for debts and new buildings alone. This means that in the future the energy and money that have been expended in caring for these old debts, paying interest and rent, will be turned into missionary and other channels, thus precipitating greater revivals and give greater expansion to the work. Debts are one of the most distressing things we have to struggle with. They not only dishearten the church, and divide our energies, but dampen the fires and clog the wheels of progress. I am glad we are getting rid of so much of it in southern California. The work everywhere is in excellent shape. Our pastors and people are unitedly pushing on and seeing much golden grain garnered.

On Thursday we were at the Mexican mission, and enjoyed hearing their recitations, singing, and instrumental music. On Sunday we formally dedicated the beautiful hall to God for the spread of holiness among the Spanish-speaking people. All of our foreign home work is in much better condition than it has been for a long time.

We are happy to report that Sister Staples, who recently passed through a very serious operation, has so far recovered as to be taken to the home of her daughter in Upland. God has most marvelously helped our sister in this trying hour.

HOWARD ECKEL, Dist. Supt.

#### LITTLE ROCK DISTRICT

I am just home from Little Rock, where our efficient pastor, Rev. G. H. Waddle, is on the job and busy. His wife has recently undergone a very serious operation, but is improving. Even though surrounded by a multiplicity of obstacles, our brother has pushed ahead. The new building is being completed and rented comfortably, and is a credit to any congregation.

Favorable reports from Waldron and Parks have been received.

I have visited Pastor Gilbert at Mansfield. I think this work will be heard from later.

Rev. Mr. Sherril writes from Hartford that the church has been blessed much of late, and is optimistic for the future.

Rev. J. W. Chism writes from Danville, Ark., that he will be on the District this year in evangelistic work. Any church in need of an evangelist will do well to write him.

### The Show

By T. E. VERNER.

This is a sixteen-page tract and one that especially every Pentecostal Nazarene pastor should at once order a supply for general distribution. It is a conversation between a godly mother and a daughter, who is desirous of attending the show. She did not go, but her lady friend did, later ran away with a "cute" little fellow to New York. Mother of the friend later died of a broken heart and the awful end of the girl that caught the "cute" little fellow you will read in the tract.

12 for 25c or \$1.50 per 100

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Ave.,  
Kansas City, Mo.

Evangelist Wilburn Middleton, of Mema, writes that he intends to take the special course for preachers at the Arkansas Holiness College in January. After that he and Rev. Mr. McEnderen will be in evangelistic work with their big tent. This brother also incloses five dollars to apply on his apportionment for the District Superintendent. A good precedent for a young preacher.

Brother Felts, pastor at Wickes, writes that he expects to attend the Arkansas Holiness College special course. It is encouraging to see that our boys are trying to equip themselves for efficient service.

I am in receipt of encouraging letters from Pastors Van Arsdale and Whitten. Pastor Clemens writes from Warren some encouraging things about the work, and also states that he will give up the pastorate for a while on account of ill health. Pray for this brother.

We are planning some improvements at Delight church, which we hope to have in the near future. I leave the 27th for a meeting with Pastor Whitten at Bethel church. After that I intend to make a tour of the District. Will every pastor see that your apportionments are forthcoming, and all departments kept up?

T. W. SHARP, Dist. Supt.

#### MISSISSIPPI DISTRICT

Since my last report it has been my privilege to attend the Alabama District Assembly, where God was honored and His work carried on in the beauty of holiness. It was my good fortune to be with Rev. I. B. Cornelison, of Millport, Ala., in a few days' meeting at Sipsey. God gave us some fine seekers and finders there, and we left Brother Cornelison in an old-time holiness meeting.

From Sipsey I went to Dora, where I preached at the Nazarene church, met many of my friends, and the pastor, Brother Kimbrel, who is a fine man and doing the work in the spirit of the Lord.

I also visited the friends in Townley, and found the folks in good shape. There are some live Nazarenes in Townley. We go there for a meeting in May, 1917. On reaching home I found a business meeting announced for me at the home church. Every member of the board was ready to do business, so we moved on. A live missionary society is doing good work at Houston. We urge our people to their best for missions.

I was with the pastor at Eucaba chapel church December 15-17. We had a business meeting on Friday night, and several good services followed. The church is heavily loaded, but not one word of complaint was heard. God is blessing, and great prospects are ahead.

I have had reports from several of our preachers, and they are doing good work. Rev. I. D. Farmer and L. C. Sanders held a revival at Big Creek, and organized a Nazarene church. The work in general is moving on, and we are expecting a great increase.

S. E. GALLOWAY, Dist. Supt.

#### COLORADO DISTRICT

Since our last report we have seen continued victories under the leadership of the Holy Ghost. Several points were visited in the fore part of this month. Conditions are gratifying. On Sunday, December 3d, the writer preached in the new holiness mission, lately opened in Longmont by Brother and Sister Brandon, of Texas. This work is promising for the salvation of many souls in that busy farming center. We then visited Greeley, Boulder, and Denver, at which places we had gracious meetings. At all places the saints were found heroically holding on and pressing the battle.

Rev. E. Orville Walden, our pastor at La Junta, is in special meeting with his church. Rev. D. I. Vanderpool is engaging the Enemy at a union church, six miles south of Yuma, assisted by Rev. C. J. Howard, pastor of our Bethel church, in the same locality.

The Colorado Springs church is pulling up with shouts of victory. Seekers are coming through in the old-fashioned way, and new members are joining our ranks. The cold weather is retarding the building, but we are holding steady.

There is to be a convention of all the ministers of the District and as many laymen as possible, to be held in our Denver church, corner Kalamath and West Tenth avenue, January 3d.

I wish it known that my address has been changed to 411 East Del Norte street, Colorado Springs, Colo.

R. J. PLUMB, Dist. Supt.

#### A SUNDAY AT PENIEL UNIVERSITY

The Sunday school met at 9:30 a. m. There were nearly two hundred and fifty in attendance. At 10:45 o'clock preaching service began. Rev. B. F. Pritchett, District Superintendent of the Louisiana District, brought the message. His subject was "Soul winning." The Lord blessed him and the congregation. It was a quiet and yet very stimulating service.

The afternoon was full of work and interest. From two to three o'clock was quiet hour on the campus and in the community. Just before this began some of the young men went down on the Sabine river, not far away, and reached heaven through earnest intercession. A little later the jail and street services were held in Greenville. The power of God was upon these meetings. One

hard heart in the jail was broken in pieces. While these services were going on in Greenville the older folks were pulling the fire down in the college auditorium, and Brother Welch, one of our student preachers, was bringing a message to the boys in the junior department of the Sunday school. His efforts resulted in the salvation of ten of these boys.

At 6 p. m. the holiness leagues met. I was present at the Young Men's League. It was one of the best that I have ever attended. After a free and inspiring song and prayer service, the leader, Brother Bishop, took charge. He read a few verses and commented some. Then the meeting was opened for testimony. Shouts and praises intermingled until the time of closing arrived. Three young men stood for prayer, came forward, and were prayed through before all retired to the auditorium for the preaching of the evening. Truly the best of the wine was saved for the last. A great tidal wave of glory swept over the large audience that filled the auditorium. After this, the preacher, Brother Pritchett, brought the message on "Moses' choice." About a dozen responded to the altar call, and the majority of them got what they sought.

The school closes for the Christmas vacation next Friday, December 22d, and opens Tuesday, January 2d. Several of our young men will be engaged in revival meetings during the holidays.

The second semester begins the first of February. It is expected to open with an enrollment of two hundred. The school was never on a firmer basis than it is now or had a more promising outlook. Come and be with us if you desire a first class education under the very best of influences.

Reporter.

#### FROM EVANGELIST J. B. McBRIDE

I have returned from the summer and fall campaign. We were gone seven months to a day.

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PHINEAS F. BRESSEE  
A Prince in Israel

The above is the title of the life-story of our great leader, Rev. P. F. Bresee, D.D., written by Rev. E. A. Girvin. While it is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years; and as his life was so inseparably woven into the life of our church, the life-story virtually embraces the history of the movement which we now know as the Pentecostal Church of the Nazarene.

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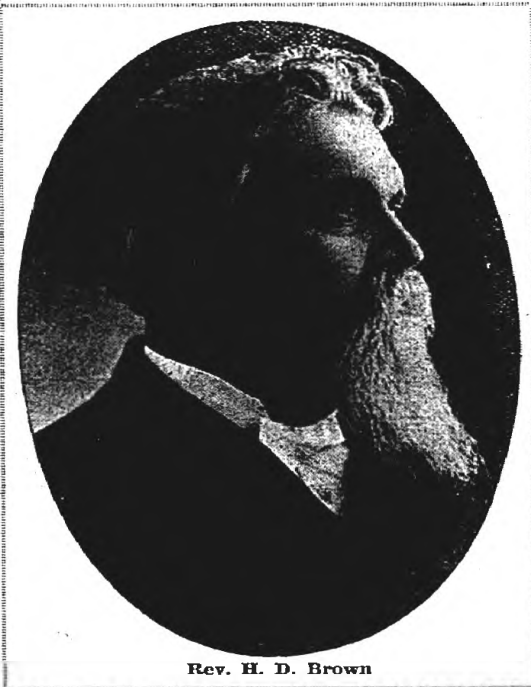
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Kansas City, Mo.

## Seventieth Anniversary

Rev. H. D. Brown, of Seattle, Washington, recently reached the seventieth mile stone in his journey of life, and the event was duly celebrated in a very fitting and fine manner. It was expected that the event would be written up for the Herald of Holiness, but it has failed to appear. A large number of people join in a request for it, hence its appearance at this late date.

On November 1st, this man of God was seventy years of age. None could believe it possible, because of his unusual strength and vigor, and all united in



Rev. H. D. Brown

speaking of his being "seventy years young." A large number of his old preacher friends, their wives, and other friends, gathered at his home to celebrate this occasion. The guests were from the Nazarene, Methodist, and Free Methodist churches. No more gracious hostess can be found than Sister Brown, and she presided over this birthday dinner with unusual tact and dignity. The dinner was unsurpassed. The dining room was a bower of beauty. This had been decorated by the girls of the Lebanon home, over which Brother and Sister Brown have charge. Just before the after-dinner speeches, the girls placed on his head a golden crown, inscribed with the following: "A hoary head is a crown of glory, when found in the way of righteousness." This was a surprise, but Brother Brown wore it gracefully. The after-dinner speeches were of a high order, coming from his brethren in the ministry of different churches. Two ladies spoke also, Mrs. Dr. R. C. Glass, and Mrs. J. W. Spangler. These good women were widows of ministers, who were special friends of Brother Brown, in the early years of his remarkable ministerial career. They had known him forty-two years. Brother Brown began as a

Methodist Episcopal preacher when but a young man of twenty, and had, therefore, rounded out fifty years as a minister of the gospel. One minister remarked, "and that, too, with never a stain on his character or work." By reason of his (unusual) strength, we expect to see him preach the gospel yet many years. Unusual, kind, and complimentary things were said of Brother Brown in these after-dinner speeches. All remarked that he had always been so perfectly orthodox in his preaching, and a fearless, strong preacher of the doctrine of holiness, not only in these latter years, but dating back to more than thirty years ago. The people of western Washington have great cause for gratitude to Brother Brown, for, aside from a small band of Free Methodists, he did the first holiness preaching in this city, and held the first great distinctively holiness meetings here. The first holiness association for western Washington was organized in his Methodist parsonage home, and for years he was the president of that work. He was the first to call to hold meetings here such national workers for holiness as Father Haney, Amanda Smith, Joseph Smith, Dr. Carradine, C. W. Ruth, and others. He was the first, brave, fearless one to step out into the Nazarene work in this western Washington; and the first church organized this side the mountains, was this Seattle church, which was organized in his own home. He helped to pave the way that others have walked in. When he first stepped out, he met with criticism and opposition toward our Nazarene movement, but he went faithfully and bravely forward, giving of his time and money to establish the work, when there was no salary for a livelihood in it. He organized our Nazarene work in the states of Washington, Oregon, Montana, Idaho, and Dakota. He was a pioneer Methodist pastor and presiding elder in this country, and later pioneered as pastor and District Superintendent of the Nazarene church. Truly he shall have many stars in his crown. At this birthday dinner, he received from those who could not be present, over one hundred telegrams, letters, and cards. They came from the Atlantic to the Pacific, and from Canada, almost to the Gulf of Mexico. Many were very fine indeed. Several beautiful birthday poems were received, among which, was one from his life-long friend in the ministry, Rev. J. P. Coleman, of Pasadena, Cal., and a friend of later years, Rev. E. A. Glavin, of Los Angeles, Cal. These two were of special merit, and we wish they might have been printed. This man, with such a great body, has a truly great soul, and a kindly and noble heart. We could but agree with Dr. Walker in his letter, when he said, "that Brother Brown's presence was always an inspiration to him." At this birthday occasion, there were numerous gifts, some very fine indeed; and money was also sent to him. For the dinner, he had presented to him, by loving friends, three most elegant birthday cakes. They were, indeed things of beauty. One had on it seventy tiny candles. Another had written, "To Rev. H. D. Brown, seventy years young." This latter was twenty-four inches square, beautifully decorated with pink rose buds, and green leaves. It was sent by a prominent grocery firm.

Dr. Bresee and Brother Brown were special friends, being young men together in the ministry of the Methodist Episcopal church. Dr. Bresee being some older than Brother Brown, gave him his first license to preach; then, thirty-eight years later, took him into the Pentecostal Church of the Nazarene. In his last sickness, Dr. Bresee had his good wife write especial letters to Brother Brown.

Brother Brown bids fair to live yet many years, and with his vigor, they may be years of service for his Master.

I joyfully bring this little notice of a beautiful occasion, which his many friends are looking for.

Mrs. E. S. Colborn.

Our trip took us through nineteen states, covering more than ten thousand miles. We saw several hundred seekers kneel at the altar of prayer, and a large number of them were saved, reclaimed, and sanctified wholly, for which we give God the glory. We witnessed many scenes of divine manifestations and marvelous demonstrations of God's power. Our association with the preachers and workers in the different meetings, and camps, has been pleasant. The campmeeting committees all treated us nicely. We saw some very remarkable cases of divine healing in our meetings. We held meetings and camps in the following places: Ryan, Okla.; Independence, and Bethany, Okla.; Claymour, Ky.; Ramsey, Ind.; Peniel, and Marshall, Texas; Argenta, Ark.; East Palestine, Ohio; Grand Rapids, Mich.; Surrey, N. D., and a four days' convention at Newberg, Ore. As we remember the many good saints at all these places, we are reminded that God's people are the cream of the earth, and we rejoice that we are a member of such a great family. We are at home now, enjoying a two weeks' rest, and the association of my wife and daughter. We begin our campaign for 1917 at Sawyer, N. D., January 8th. We will be in North Dakota until the last of February, unless there should be a change that we are not looking for. I have not enjoyed the work better in the fifteen years I have been in the evangelistic field than now. As we enter the field for another year, our faith was never stronger, our hopes never brighter, my soul never hotter, and my health never quite so good, and by the grace of God we expect to wage a relentless war against the Enemy of souls.

### FROM EVANGELIST HOWARD W. SWEETEN

We have closed a successful meeting with the pastor of the Southern Methodist church at Denison, Ill. From the first God put His seal upon the work, and before the meeting closed nearly the entire church got into the experience of entire sanctification. A number were reclaimed, and some converted. This had been a hard field on account of considerable "no hell" preaching. The indifference of the people was about the greatest we have ever seen anywhere. But God proceeded to convict men, and there was scarcely a barren service during the entire meeting. The pastor, Rev. Earl Phillips, is a young man in his second or third year of ministry, but is a firm believer of the doctrine of entire sanctification. The meeting closed a few days before we had planned, the writer returning home on account of illness. Our next meeting begins at Collingswood, N. J., December 31st.

### FROM EVANGELISTS HOWARD and MARTIN

We will begin a meeting in the Nazarene mission, Lincoln, Neb., on December 31st, with a watch night meeting. We are going in for a siege meeting, and expect God will do that which men can not do. We are going to lay ourselves out as never before in this meeting.

### FROM EVANGELIST FRANK B. SMITH

We closed a twelve months' tour of Calaveras county, holding meetings in all the largest towns in the county. We saw a great number of seekers after God, and organized two churches, with another to follow soon.

We left Calaveras county in September. Our first meeting in the valley being at Stockton, with Brother Grose. They were closing an eight weeks' campaign, giving us the last two. Brother Grose has matters well in hand, and is moving things and getting a grip on the hearts of the people.

We went next to Lindsay, where Brother Lineweaver had planned a ten days' home camp. Attendance throughout was excellent, and a goodly number prayed through. Brother Lineweaver is forging ahead and demanding respect of the people by his zeal.

After resting one week we opened a three weeks' meeting at Bakersfield with Brother Fred Smith. They had everything in moving order, having held special prayer meetings for weeks preparatory to this campaign. Above forty seekers prayed through at our altar. Brother Smith has the love and esteem of all his people, and late reports show the fire is still burning and seekers finding God.

We went to Fresno next, where the church was without a pastor, and found a band of people determined to hold on to God and see a real holiness work established. We had a three weeks' meeting, saw a spirit of unity prevailing, notwithstanding some notorious misunderstandings. Brother Reed, our District Superintendent, was present at the last Sunday of the meeting, called for money to meet the needs, and succeeded in raising a total of one thousand dollars, with a little help from the outside.

We are now engaged in a battle at Santa Rosa with Brother and Sister Lamar. They are loyal, sacrificing Nazarenes, and God is rewarding them for their faithfulness. The attendance is good, and souls are seeking the Lord. People are talking around saying that Santa Rosa needs a church building, and I am beginning to believe they will soon have a permanent work here.

We are next called to Eureka, a new field. With my little boy of seven years as bass drummer, eldest daughter of eleven years snare drummer, second daughter of ten years with tambourine, my

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wife with guitar and violin, eukuleles, etc., and all to sing, we are prepared to go anywhere the Lord leads. God bless the HERALD family.

### BROTHER NORBERRY'S NOTES

District Superintendent N. H. Washburn spent a Sabbath at the Pentecostal church at Bristol, R. I. The following day he made a pleasant call at Providence. The writer and Brother Washburn enjoyed the visit, and closed with a season of prayer.

The church at North Attleboro, Mass., gave Pastor Keeler a good warm farewell reception, and bid him Godspeed as he takes up the pastorate to the Pentecostal church at Keene, N. H.

Pastor Norcross, of Malden, is now settled down to his work. He and his church are nicely working together for the salvation of the people of that city.

A good company of preachers were at the reception of Pastor Norcross of the Malden, Mass., church. On account of being in extra services, the writer had to telegraph his regrets at not being able to accept their cordial invitation to be present.

Evangelists Sisters Horton and Cunningham, who have been on the Pacific coast for about five years, have returned again to New England. They may remain in the East for the winter months. Any preacher desiring their services can address them in care of the Pentecostal Collegiate Institute, North Scituate, R. I.

A blessed Sabbath day was enjoyed yesterday at the Wesleyan Pentecostal Church of the Nazarene, Providence, R. I. Sister Lura Horton preached at the night service. Sisters Cunningham and King sang solos.

The New Jersey holiness movement has lost a good preacher and a great defender of the faith that was once delivered to the saints in the recent death of Rev. George W. Powell of Maurice-town, N. J. The writer was the last holiness evangelist employed by Brother Powell in the Methodist Episcopal church of that place. As we parted at the Brooklyn, N. Y., convention he said he expected to meet me at the Cedarville, N. J., convention. Little did he and I know that he was soon to go to glory. Brother Powell, I will meet you in that great meeting yet.

Captain A. L. Murray, one of God's servants of New Bedford, Mass., writes us that God is blessing his work there in the salvation of souls. He desires us to come over there and help him in a special series of meetings. If the way opens in the near future we hope to help him.

Evangelist Sister Bessie Larkin is now in her second week's series of meetings in Port Elizabeth.

N. J., and God is blessing her messages in the salvation of precious souls.

Brother and Sister H. C. Snyder of Pitman, N. J., have stood nobly by the cause of holiness in and about New Jersey for some years. They are to spend the winter months down in the warm climate, Miami, Fla.

Pastor Norberry and his wife are grateful to their old friends of many years' standing, Rev. J. N. Short and his wife, for their Christmas greetings and best wishes for a "Happy New Year," together with their pictures. The pictures of Brother Short and his wife look well as they are advancing in life. May they like St. Paul ever "walk by the same rule and mind the same things."

"Keep on believing."

### PREACHERS' MEETING

Denver, Colo., Jan. 3-7, 1917.

#### Wednesday

7:30 p. m. Devotional service—Rev. S. R. Heath

8:00 p. m. Preaching.

#### Thursday

9:00 a. m. Devotional.

9:30 a. m. Paper, "Prevailing prayer"

10:00 a. m. Paper, "The dignity of the Ministry"—Rev. T. A. Mercer

10:30 a. m. Prayer service—Rev. S. R. Heath

11:00 a. m. Preaching.

2:00 p. m. Devotional.

2:30 p. m. Paper, "What it means to be a Nazarene"—Mrs. Irene Whisson

3:00 p. m. Drill in the Manual—Dist. Supt.

3:30 p. m. Preaching.

7:30 p. m. Devotional.

8:00 p. m. Preaching.

#### Friday

9:00 a. m. Devotional.

9:30 a. m. Paper, "Home missions"—Rev. C. J. Howard

10:00 a. m. Paper, "The Altar"—C. S. Williams

10:30 a. m. Prayer service.

11:00 a. m. Preaching.

2:00 p. m. Devotional.

2:30 p. m. Paper, "What is a successful Nazarene revival"—Rev. Anna Williams

3:00 p. m. Paper, "The relation of the Pastor to the evangelist and vice versa"—Rev. C. O. Bancroft

3:30 p. m. Preaching.

7:30 p. m. Devotional.

8:00 p. m. Preaching.

#### Saturday

9:00 a. m. Devotional.

9:30 a. m. Paper, "Foreign missions"—Rev. A. B. Sanner

10:00 a. m. Paper, "Our publishing house"—Rev. D. I. Vanderpool

10:30 a. m. Prayer service.

11:00 a. m. Preaching.

2:00 p. m. Devotional.

2:30 p. m. Paper, "Pastoral visitation"—Rev. E. Orville Walden

3:00 p. m. Paper, "The song and praise service"—Rev. Roy Whisson

3:30 p. m. Preaching.

7:30 p. m. Devotional.

8:00 p. m. Preaching.

#### Sunday

Beginning early, there is to be a great time of spiritual blessing continuing throughout the day, with sacrament of the Lord's Supper in the morning service.

Let much prayer be offered for this convention.

R. J. Plumb, Dist. Supt.

### SHINGLER HOLINESS COLLEGE

The Shingler Holiness College, of Donaldsonville, La., opens again after our present holiday vacation, on Tuesday, January 2, 1917. Therefore we desire to interest you in coming to us at that time.

Our faculty will do their best to help you in every way, and we believe that you will be greatly profited by enrolling as a student here, for the remainder of the year.

Not only will the class work be a pleasure and help to you, but the social life of the school will be spiritual and uplifting. You will find our prices the lowest possible. They are rock bottom prices. Write us at once what course or studies you wish to take.

At this time we are making a special offer to all prospective students. Beginning Tuesday, January 2, 1917, we offer twenty-one weeks' tuition and board for the small sum of sixty dollars.

Or, beginning Tuesday, January 23, 1917, we offer eighteen weeks' tuition and board for only fifty dollars. Each student taking advantage of these special rates will be required to work one hour each day, and a half day on each Monday. Write us today.

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### LOUISIANA DISTRICT

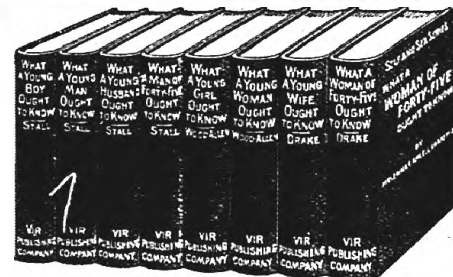
The meeting in Shreveport was owned and blessed of God. Many were awakened and brought into a better life. The workers have held some very profitable services at the railroad shops among the men. Many of the men were seeking God during the meeting. We hope to return again in April with a tent for a long siege. At the close of the meeting we ran up home to Peniel and spent Sabbath with them, and by request of the president, Brother Chapman, brought the message morning and evening. Several came forward for prayer Sunday evening, and five or six were blessed. Peniel has some very fine people, who are loyal to God and the cause.

I am now moved and located at Homer, and pushing the battle here. Rev. E. B. Galloway, of Peniel, Texas, has joined the work in my band on this District. Brother Galloway is a power in prayer. I would be glad to hear from any and all the pastors regarding the work of the church. I will give my full time to the work of the District.

B. F. PRITCHETT, Dist. Supt.

### FROM EVANGELIST M. L. BALTEZORE

We celebrated Christmas in the old-fashioned way here in the Nazarene church. We made our Christmas exercises a special effort to reach the children. The pastor went out and got a load of evergreens to decorate the church, and on Friday evening some of the men with the pastor beautifully decorated the room. The blackboard had a large star drawn on it pointing to the Babe in the manger. On Sunday morning the children came to Sunday school, and after Sunday school hour they all gathered in the front seats, each class together with their teacher, and our Sunday school superintendent told the beautiful story of the Bible. Afterward Sister Ebbert brought a short message from the parable of the ten virgins, and several children knelt at the altar. After this the pastor made a strong appeal to every unsaved boy or girl, man or woman to come and seek Jesus, and twenty-three came, and what a scene followed! Children got up from the altar weeping, and went to their parents to ask forgiveness. Victory came down upon us.



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## CHURCH NEWS

### Franklin, Ohio

We closed our meeting at Oneida, Kas., the first of December. God was with us and gave us some seekers, even though the battle was a hard fought one. We were there three weeks. The people from the Woodlawn (Kas.) church, where we had such a glorious revival, were a great blessing to the Oneida meeting, coming over in auto and truck loads to help in song and prayer. December 6th we opened at the holiness mission in Gosport, Ind., closing there December 20th. It is a newly opened mission, and the few faithful ones are having quite a struggle to get it on its feet, but God is helping them, and we hope in the near future it will be a strong, soul-saving station. God gave us some souls here, too, and others were under conviction that we hope will soon take the narrow way. I came here yesterday, and will be in a meeting with Brother Wireman, pastor, until the 27th, then on to Corinth, Ky. Brother Wireman has a live, new church at Franklin, which bids fair to take its place among the best on the District. Any one wishing to reach us relative to meetings may address us at Stockton, Ill. — REV. and MRS. JULIUS MILLER.

### Mansfield, Mass.

After spending over four years on the Southern California District, Sister Cunningham and myself left Los Angeles, August 28th. We held a two weeks' tent meeting in Goss, Mo., in some respects a great meeting, and we praise God for ever letting us labor with these Missouri saints. It was also our privilege to visit three of our District Assemblies, in which we were greatly helped. After spending three months on the way, we are now back on the New England District, where first we began our ministry. Last Sunday it was our privilege to supply for our North Scituate church. It was especially a blessing to my soul to preach to these dear ones. I was a charter member of this church, and for ten years held my membership there. The Lord gave us a good day. We expect to remain on the District for a while any way, and we are open for calls as the Lord may lead. I would like, especially, supply work. Mail sent to 278 North Main street, Mansfield, Mass., will always reach us. — REV. LURA A. HORTON.

### Condon, Ore.

Nearly two years ago I asked for the prayers of the saints for my husband that he might be saved, and promised to write of the answer to prayer. I thank the Lord that my husband was truly saved and sanctified this fall. Our home is now a Christian one. — MRS. M. E. FENTON.

### Enterprise, Ore.

We have had a victorious meeting here with Brother and Sister Tullis. Satan seemed to do his best to defeat the meeting from the first, but God gave the victory. In the beginning of the meeting Sister Tullis preached with the anointing of the Holy Ghost, and conviction settled on the people. The next day she was taken very ill, but

in answer to prayer God healed her. With Brother Tullis the battle was kept in array. Seekers came to the altar for pardon and purity. Brother Tullis called for a day of fasting and prayer. Most of the members of the church laid their work on the shelf for the day. One very interesting feature of the meeting was the dedication of the church. Every dollar of indebtedness against our church was paid, and the day we dedicated we burned the mortgage and note. We are a little handful of men and women who work for wages, and we haven't a rich member in the church, but we have a fine little church, all finished and furnished and paid for. We pay our pastor fifty dollars a month, and expect from now on to give him seventy-five dollars. We have organized a woman's foreign missionary society since the revival, with Sister Ebert, president; Sister Baltezare, vice-president; and Sister Knapp, secretary and treasurer. Our missionary offering has averaged five dollars a month so far, but we hope now to double the amount. We have also organized an evangelistic committee to push the work near home. Our pastor is chairman. Brother Tullis, our District Superintendent, is a powerful preacher and a man of prayer. This is the only holiness church in this valley, and we expect to move on and be a real missionary church for God and holiness. — *Church Reporter*.

Our District Superintendent and his wife came over and engaged in a battle against Satan. We need more preachers with power like Brother Tullis. Brother Tullis is now in Idaho. Last Sunday morning and evening the anointing was on the people and preachers, and there was a real heart searching. One woman in the congregation sprang to her feet, and asked the saints to pray for her. She had been contemplating suicide. One old man requested prayer, and two seekers were at the altar for the anointing of the Holy Ghost. We expect to start on an evangelistic tour of this country in January, 1917. I expect to have four or five meetings running at once if I can get the preachers. One of our women members will step out in the front of the battle. I feel that the Lord is going to make a powerful preacher of her. If any fire-baptized preachers want a place where they can try their grit and faith and patience, write me at once at Enterprise, Ore. — REV. M. L. BALTEZORE, *Evangelist*.

### First Church, Los Angeles

Sunday, December 10th, Brother Cornell exchanged pulpits with Brother Henricks, of Pasadena. Brother Henricks preached a most gracious sermon, and though not strong physically, the power of God was upon him. Brother Cornell is nothing if not practical, and the plain truths uttered, especially at the evening services, will leave every soul who hears him without an excuse in the day of judgment. His sermon on the three "I am's" was especially forceful, and full of the Spirit. He is preparing to give a series of talks at the Wednesday evening prayermeeting, on the subject of "Impressions." Also a series of Sunday morning sermons on the first epistle of John. We

expect to feast at a well filled table if these special sermons will equal those he gave on "Heaven." The Sunday school is preparing a good program for the Christmas service to be held Christmas evening. Sunday, February 4th, we will begin a revival with Rev. C. M. Dunaway, of De Funiak Springs, Fla., one of the evangelists. — *Reporter*.

### Lubbock, Texas

Upon arriving at Lubbock, on the 25th of October we found the church in a run down condition, not having had a pastor during the last Assembly year. However, we found a few members who were willing to do their best to rebuild the church spiritually. We have a good church building. December 1st we started a revival meeting under the leadership of Rev. and Mrs. H. C. Cagle. The pull was hard for the first ten days. The last week there were seven professions. The meeting closed Monday night with a good spirit, and ten new members were taken into the church. The prospects are bright for a great work here. We are looking to God for a great year, and He will not disappoint us if we obey. — FRANK E. WIESE, *Pastor*.

### Pomona, Cal.

We arrived in Pomona to take up the pastorate with the church here on December 14th. We had an encouraging congregation at both Sunday services. On Monday night the church gave us a pounding. Brought many good things to eat, and kind words of welcome. We are getting acquainted with the members and friends of the church. We are to have a church meeting tonight to arrange plans for the future. We will begin our revival immediately after Christmas. We are delighted with our good people and feel in the will of God. — C. E. ROBERTS and WIFE.

### Meridian, Cal.

I am now in the midst of my second meeting in California, being held at Meridian for the pastor of the Methodist church, Rev. H. E. McWilliams, who was once a student at Peniel. My first meeting was also in the Methodist church at Live Oak, Cal. Rev. R. H. Bates, my brother, the pastor. He, too, was formerly in Peniel, and was afterward an evangelist. The conditions under which one labors in California are quite different from those in the middle west. One rarely ever "captures" the town, especially all the "leading lawyers." Neither will he be badly crowded, for I have found that the great mass of people on this coast want every other thing but salvation. God has been with us, and upward of thirty seekers have found Him. I am altogether in the evangelistic field now, after two very pleasant years spent as pastor of Peniel University church. I will be on the coast until February. — J. E. BATES.

### Santa Barbara, Cal.

This is a strong Catholic center, but God has seen fit to raise up a church and mission here. This place is 110 miles from Los Angeles, with a population of about eighteen thousand. Our Nazarene people tried to plant a work here twice before, but did not succeed, but last July Brothers C. W. Raymond, G. Greer, and Misses Bond and Johnson, singers, and the writer pitched a tent in a central location, and God gave us an old-fashioned time, during which forty to fifty seekers came to the altar. One sister came through with a shout. This was something new in Santa Barbara, and at the close of the meeting the people desired a work. We organized temporarily, and it fell upon the writer to stay and shepherd the flock. Since that time we have had a good meeting with Brother and Sister Brewer, then with Brother Eckel, District Superintendent, who perfected the organization. It was our privilege to have Brother I. G. Martin and Rev. Seth C. Rees with us in a five days' meeting. This helped to smother some of the formal ideas of the people. Seekers prayed through on the old-fashioned line, and came through with a shout of victory, which caused the saints to sing, shout, and dance in the Lord. God has seen fit to give us a hall on State street, the main street of the city, in a very good location, and after a good deal of hard work and repairs and the financial help of Brother E. T. Sherman and others, we have a beautiful hall run as a church and mission, where people can come and get saved and sanctified. — W. A. SCHEIDEMAN, *Pastor*.

### Brea, Cal.

The church had been waiting for Rev. E. F. Wilde and workers to appear and let loose an old-time revival. The date set was December 1st, and rain began to descend, but did not prevent our having a fair congregation the first service. Evangelist Wilde did not spare himself in preaching the Word. God's truth was handled carefully and without gloves. Results followed, sinners were converted, believers sanctified, and backsliders reclaimed. For a time some obstruction seemed to impede progress, but ere long was discovered and removed. December 8th was given to an all-day meeting. Early in the morning saints began to arrive; Rev. Carl Dautel, superintendent of Nazarene mission, Los Angeles, and several of his workers, among them Rev. Weaver Hess, of Grand Avenue Nazarene church, and many others from Olinda, Placentia, and Orange. The former and his workers sang, "I'm hiding in the blood," which lifted the saints into the heavenlies, after which

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We request prayer for the speedy recovery of Mrs. B. F. Haynes, the wife of our editor, who was to go to the operating table, in Nashville, Tenn., Wednesday, January 3d. Drop a card to Dr. Haynes at 1617 Seventeenth Ave., South, Nashville, Tenn.

Brother Dauei preached on the "Widow's pot of oil." Rev. Mr. Hess gave the message after dinner on "Proper belief and diligent seeking." The saints were blessed and edified under his able ministry. The evangelist gave the message in the evening on "Our Lord's return to earth again." It was clear, earnest, unctuous, and scriptural. Thus the day closed with a blaze of victory. We were greatly surprised one night when about forty of the Olinda people came marching in singing a song of victory. They are a people who know how to do things under the able ministry of their pastor, Rev. James Elliott. The last day, December 17th, I believe was the best. Two sought the Lord in the morning, one to be pardoned and the other to be sanctified. Victory was given. The afternoon service was unique, when about two or three hundred people gathered beside a lake to behold the baptism of sixteen converts who had found the Lord during the Olinda, Placencia, and Brea revivals or some time preceding. Rev. F. E. Hill, pastor of Placencia church, and the writer administered the same. Again in the evening at the church we beheld a beautiful sight, after rapturous songs of praise, when ten presented themselves before the chancel rail to be loyal to God and the Pentecostal Church of the Nazarene, after which Rev. Earle Wilde gave a short message. Thus this particular revival closed with sweet harmony and love prevailing. — J. E. KIEMEL, Pastor.

#### Phoenix, Ariz.

After many breakdowns of our Ford cars in the deserts, we reached Phoenix. We find a few Nazarenes in every community without a church or a shepherd, and I am looking them up and planning a campaign for God and the Nazarene church in Arizona. We find it a difficult field, as the great stretches of deserts lie between towns, and the cost of living is so high here, and railroad fare is four cents a mile. We begin a campaign in Phoenix, December 23d, for the Christmas holidays, and we are looking for great things. We need some home mission money to push the campaign vigorously here. If you have friends in this country, write them about us, and our efforts to plant full salvation in Arizona, and let us get in touch with them. If you come through Phoenix, hunt us up. Our present address will be 27 East VanBuren street, Phoenix, Ariz. — C. B. JERNIGAN.

#### Brandon, Vt.

The work of God here in the Leicester church was given new impetus in the special meetings held in October and November last, when Sister Meda C. Smith was our evangelist. And this work continues. In our last Tuesday and Thursday night cottage prayermeetings four or five have declared their purpose to seek the Lord while He may be found, and several have already found Him. — M. F. FRENCH, Pastor.

#### Keene, N. H.

On Sunday, December 3d, we resigned our pastorate in North Attleboro, Mass., and accepted a call from our church in Keene, N. H. We preached our farewell sermon on Sunday evening, December 10th, to a large congregation. At the close of the service, the church and Sunday school presented wife and me with three beautiful pieces of silver. We had learned to love this people. The battle had been hard, and the victories few, but there were some faithful ones in the church. We began our labors as pastor of the church here on Sunday, December 17th. Rev. N. H. Washburn, our District Superintendent, was with us, and was a blessing to both the church and pastor. We brought the message in the morning, and Brother Washburn preached a strong sermon at night, which brought conviction and a gracious altar service. We find the church in good condition as a result of faithful labors by Rev. H. Rees Jones, the former pastor, and we expect to push the battle and move ahead this year. — L. D. KEELER, Pastor.

#### Coleman, Texas

Yesterday was a good day with us here. One young woman was brightly converted in the morning service. We have recently purchased us a nice church building, 34 x 60 feet, together with fixtures, which are in good condition. We are going to move the building on to our own lot, which is located in a very desirable part of town. At Cleveland and Trickham, our other appointments, God is blessing, and the outlook is encouraging. We are expecting things out of the ordinary from God this year. — L. LEE GAINES.

#### Jester, Okla.

We can not afford to be without our splendid church paper. I thank God for such a clean paper. It is better than ever. Our association of deaconesses was organized at Bethany, Okla., September 13, 1915, as the Western Oklahoma District Deaconess Association, with Mrs. N. B. Welch as

District deaconess, Miss Susie Pigg, secretary. The association reported splendid work for the year, and are recognized as a body by the Assembly. The same officers are re-elected for this year. The financial report for 1915 was splendid, with cash to missionaries thirty dollars. Since the Assembly at Altus, Okla., we have received and accepted for six dollars. Spiritual work is greater, and God is blessing the deaconess work. — SUSIE PIGG EAGAN, Secretary of Assn.

#### Indianapolis, Ind.

I just returned home from Patton, Ill., where we had a great time. We were in a United Brethren church, and more than forty prayed through to victory. We had the best of order, a great crowd of young people attending, and the best of attention was given. We furnished our own song books, and not one was torn or marked. We found a dead church, but thanks to Jesus, we left a church alive and on fire for God, with an invitation to come back again. We go to Summerside, Ind., Saturday, December 30th, for a meeting in the Nazarene church. — F. A. CALLAHAN.

#### Seymour, Ind.

Since taking the work here God has been greatly blessing our labors. Often there is such manifestation of God's power that the shouts of victory ring out in the old-time way. Our revival that began in November, conducted by the pastor and other local help, ran one month. During this time much good was accomplished. God helped us to preach with no uncertain sound. Sin was uncovered, carnality located, and deep conviction was on the people. We had scores go down and pray through as in the days of old. Our work is moving up on all lines, congregations increasing, Sabbath school taking on new life, and the church is catching the missionary zeal. Some have united with the church, and others are looking our way. We are expecting great things in this church yet. The HERALD of HOLINESS is getting better, and we are determined that every Nazarene home shall have the paper. — C. PRESTON ROBERTS.

#### Hull, Ill.

Sunday, December 17th, marked the close of a most gracious revival at Hull, Ill. A revival in the real sense of the word and in charge of Rev. M. E. and Mrs. Lida Brandyberry, our District evangelists. From the very start there was every indication of a real outpouring. Wonderful liberty and unction in preaching and singing was manifest. The Brandyberrys are great leaders and powerful revivalists. They are clear, tactful, forceful, and fearless in declaring the truth. The Devil was on hand for a stiff fight. We had secured the lower floor of the town hall, and after starting learned that the upper floor of the hall had been rented out to a medicine show, and that they would be there for a week. We had started on Friday night, and on the following Sunday the medicine show moved into the rooms. On Monday they advertised, and made a big bluff. Just imagine how it looked. It seemed to us that it was a real challenge from hell, and the Lord's people

felt it, and some of them had prayed through on the question before it came to this point. We had a nice crowd of seventy-five or one hundred at church that Monday night, and had a time, too. Brother Brandyberry exhorted and called the people around the altar for prayer. The folks prayed, and the next day the medicine show packed their medicine and took a train out of town. They were heard to say, "We'll leave it to them," and we are told that only fifteen attended the medicine show that Monday night. The meeting swept on, and the battle raged with certain victory pending. The preaching was such as to lay a deep and lasting foundation from the start. There was an increase in crowds — fire is sure to attract people. There were times when the hall was filled to overflowing, and some were turned away. Confessions were made, and sixty-seven prayed through at the altar. About twenty of this number claimed heart purity. One splendid indication in this meeting was the reaching of a substantial class of young people. Quite a number from the high school were converted and sanctified, and two young men received definite calls to preach. One of these will be sent to Olivet at the beginning of the next semester. A great number testified to having been helped and blessed in the meeting besides those who prayed through. A Young People's Society was organized. Also arrangements were made for a campmeeting to be held at Hull next summer with our District Superintendent, Brother Schuran, and Brother and Sister Brandyberry, who have beheld the miracles of the last five weeks. We are hoping within the next few months that we may be able to build a much needed church building. H. B. GARVIN, Reporter.

#### Harzen, Ohio

We have been battling for God at this place the last three weeks. The meeting was held in a large hall, and in good weather it was filled; on Sundays we could not seat all that attended. Conviction was deep, and all that came to the altar got through good. We were invited to address the grades and high school, and accepted the invitation. At the close of the first week wife was called home on account of the death of a relative. The people desired her return, and she was with us the last week. This was a meeting where every one enjoyed the singing and took part. Brothers Weaver and Gardner, two good men full of faith and the Holy Ghost, were always ready to shout the battle on. On the closing Monday night we organized a church of fourteen good members. It was hoped that District Superintendent Short could be present on this occasion, but owing to other pressing engagements it was impossible. Brother Roy Weaver, who has been working hard to make things go here, was called as supply pastor. We spent three days with the Goulds, at Columbus, and preached twice. They are great workers, and things are moving. The spirit upon the church proves their labors to be of high order. A better family would be hard to find. We also enjoyed several hours in the home of Brother and Sister Stalker. We begin a four

## PASTORS

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weeks' meeting at Hornick, Iowa, January 17th.  
—C. H. STRONG.

### Kansas City First Church

God is moving upon us in a mighty way preparatory to the revival campaign to be led by Rev. Seth Rees, beginning January 7. Hearts are being searched, confessions made, new experiences obtained, and we are waiting and expecting the coming of the Holy Ghost in Pentecostal power. Two all-night prayermeetings have been held, and at the watch night service Sunday night the altar was filled with weeping seekers for the fullness of the Holy Ghost. We are desirous as never before of the prayers of God's people. We must have the poured out flood of the Holy Spirit upon us. Pray for us, people—our need is tremendous. Your prayers took us into our church, your prayers have helped to win us every victory, will you not now pray mightily for God to come at this time and reveal Himself in supernatural, sin-killing, sanctifying, Holy Ghost power and glory? Pray, pray mightily. —C. A. McConnell.

Every character has an inward spring; let Christ be that spring. —Henry Drummond.

## PERSONALS

Mr. P. E. Shepard, of Chicago, spent Christmas in the city with his mother, and as he is a member of the Board of Publication, was welcomed at the Publishing House.

Evangelist August Nilson, who has been holding meetings in Kansas recently, was in the city for several days this week. We were delighted with his presence and fellowship.

Rev. W. W. Hanks, former superintendent of the Kentucky District, enroute to a meeting at Kismet, Kas., greeted Publishing House folks this week. Brother Hanks has recently been appointed Superintendent of the Washington-Philadelphia District, and will assume his duties the first of the year. For the present he will continue to reside at Ashland, Ky.

The following from out of the city were in attendance upon the Rescue Board at headquarters this week: District Superintendent W. E. Fisher, San Antonio, Texas; Rev. J. T. Upchurch, Arlington, Texas; Rev. and Mrs. J. P. Roberts, Pilot Point, Texas; Rev. Allice Irick, Pilot Point, Texas. The brethren expressed their deep interest in and loyalty to the Publishing House.

Rev. J. G. Demore, our pastor at Topeka, Kas., accompanied by the Misses Myrtle Maze, Lulu Williams, Ruth Humbert, Irene Bunte, members of his church, were in the city to attend the group meeting Friday last. The Publishing House acknowledges a pleasant call.

## ANNOUNCEMENTS

**Pastor Wanted**—For the coast country of south Texas. A single man, or man with small family, who can live on moderate salary. Must have the experience of holiness, and fire and energy for new field work. A splendid opportunity for the right man. If interested, write me at once, giving references. —P. L. Pierce, Supt. Dallas Dist., Peniel, Texas.

**Notice to the New York District**—Our annual District Assembly will be held in Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., April 23-29, 1917. Rev. John W. Goodwin, General Superintendent, will preside. The examining board will meet all desiring to be examined on Tuesday, April 24. —Paul Hill, Dist. Supt.

**Joint Ministerial Association**—There will be a joint ministerial association of the Eastern and Western Oklahoma Districts, at Bethany, Okla., January 23, 24, 25, 26, 1917. The association will be under the direction of the two District Superintendents, and a large attendance is expected. It will be held during the last week of the special Bible course that is to be conducted by our General Superintendent, Rev. R. T. Williams, so this will be an opportunity to hear this great man preach, and to attend the association, too. So let us urge on all who possibly can to attend, and help to make the greatest Ministerial Association ever held in Oklahoma. —S. H. Owens, Chairman of the Association.

**Organ for Sale**—Write to Rev. F. E. Miller, Box 103, Lowellville, N. Y., for a bargain in a Billhorn organ.

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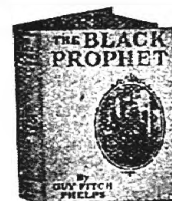
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Winchester.....January 6  
Richmond.....January 7  
Bluffton.....January 8  
Kendallville.....January 9  
Ft. Wayne.....January 10  
Hamel Circuit.....January 11 and 12  
Fammond.....January 13-14  
Lowell.....January 15  
Riverside.....January 16  
Bloomington.....January 17-18  
Mitchell.....January 19  
Seymour.....January 20-21  
Mt. Beulah and Mt. Zion.....January 22-23  
Elwren.....January 24  
Bresee Chapel.....January 25  
Evansville.....January 27 and 28  
Ebbv.....January 29 and 30  
Iowa—E. A. Clark.....University Park, Iowa  
Kansas—H. M. Chambers.....817 N. Maple ave., Hutchinson, Kas.  
Kentucky—J. G. Nickerson, 719 South Twenty-fourth.....Louisville, Ky.  
Little Rock—T. W. Sharpe.....700 Celon st., Little Rock, Ark.  
Louisiana—B. F. Pritchett.....Homer, La.  
Manitoba-Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.  
Michigan—Ira E. Miller.....Caro, Mich.  
Gagetown.....January 4, 1917  
Mississippi—S. E. Galloway.....Houston, Miss.  
Nazarene Chapel.....January 6-7  
Prospect.....January 8-9  
Mt. Peniel.....January 13-15  
Roshbloom.....January 20-21  
Oak Grove.....January 21-22  
Buckhorn.....January 27-28  
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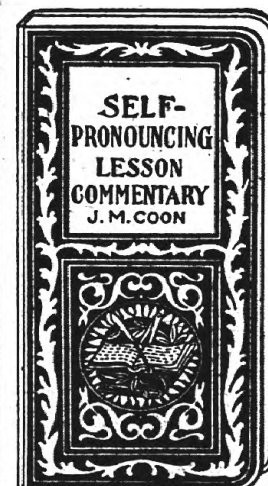
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