

HERALD of HOLINESS

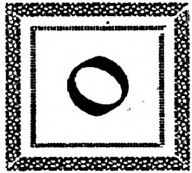
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 3

KANSAS CITY, MO., FEBRUARY 3, 1915

NUMBER 43

Obtaining Holiness



OUR investigation must now be on the subject of obtaining personally this great blessing of holiness, or a clean heart, by the Spirit's work within us. We have nothing new to offer on this subject, for this matter is forever settled by God, and attested in millions of cases in the testimony of the saints. The deeply spiritual in their experience have found but one way, or condition, as manifold as are the attendant demonstrations of this second great crisis in human religious experience.

In the first place, let us say that the demonstrations accompanying this experience are in no sense or degree part of the experience. This is a point difficult to get settled in the mind of earnest seekers. They will persist in seeking some sort or type of emotional accompaniments which perhaps they have seen attending the entrance of others into this state of personal holiness. Of all things, it is most difficult to get seekers to see and understand that they are not to seek an experience so much as the regnancy of a Person. They must emphatically seek Him and not "it." The "it" will come of some sort, and in some kind of circumstances or demonstrations, when He comes to live in the heart of the seeker. We must not forget that it is possible to get an "it" without getting Him in the glorious power of His divine personality to reign and rule in us. An experience is easy to get, and is as easy to lose, or get dissatisfied with. If we get Him definitely within us, we will be far more apt to keep Him within, and to remain satisfied with Him, than with a mere experience.

We must stress this point of the divine personality of this experience of holiness, for this is the one great, distinguishing point of difference between this and antecedent phases of experimental salvation. Pardon is a work done for us in heaven, by the prerogative and power of God, in the judicial act of our manumission, or emancipation, or pardon. It is outward and Godward, and not the coming of a personality into us. Regeneration is a work done within us, of bringing us from a state of death in trespasses and sins to a state of life. It is God's life implanted within us, making life where before there was death only.

Regeneration is not, therefore, a personality coming into us, but a change from death to life. It is the vivifying of a corpse — the animation of a dead body, not the coming into us of a distinct Person. It is the same person now regenerated, that it was before the work of regeneration was performed. The difference is that the person was dead, but is now alive. It is purely a matter of life from death.

In sanctification it is wholly different. The operation is performed upon a person already alive from the dead, and not upon a corpse, as was the case in regeneration. It is not the giving life to the dead, but the coming of the living to God, and His coming into this living, or regenerated one, to make His abode. The divine dealing is with living persons in sanctification, while the dealing of regeneration is with the dead in sins. When the living — the regenerated — come to God for holiness, they come for the personal incoming of the Holy Deity into their hearts to make them His abode. So that it is emphatically seeking a personality, and not a thing. When the conditions are met, and the answer comes, it is the tremendous fact of the Holy God coming into His temple to in-

augurate a reign in righteousness in one heart and life — a type and symbol of the reign of Christ promised when He comes back to reign over and with His own in millennial glory. If we can get this thought once perfectly and permanently grounded in the thinking and conscience of seekers, it will save a great amount of trouble and confusion and often of agony.

We must urge and insist that in seeking this grace, that we proceed on the plane of seeking a Person and not a thing. It is God we seek, not only to know, for we already know Him, in a sense; it is God we seek to get to come into

Seeking our hearts as His temple; or abiding place, to a Person rule and overrule supremely, and without the semblance of a rival. It is a "living sacrifice"

that is brought now, not a dead offering. It is the divine personality we seek now, not an act, however necessary and sweet such act may be in its place. It is the voice of the child seeking its Father and Mother, that it may be kept, and nurtured, and directed, and blessed evermore with the personal presence and directing wisdom and love of its rightful Ruler and Guide. Sanctification, on man's part, is the welcoming of the proposed coming into the heart of the believer of the Lord Christ and His Father. On God's part, it is the answer to this welcome in consecration, by the Deity in the actual coming into the opened heart of the believer, of God and His Son, and the abiding of them there, and being entertained and welcomed, and loyally adored and worshiped and served. "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "If any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me" (Rev. 3:20).

Would that we could more emphatically impress the thought of the personality of holiness, or sanctification. It is the meeting of two persons, and a great transaction between two persons. Not so much a thing done by one Person for another person; it is rather the meeting and the absolute and final conquest of one person by another Person. Now this helps us greatly to appreciate and understand the nature and the necessity of that consecration and faith which are the conditions of this great work of obtaining holiness. There could, in the nature of the case, be no such complete subjugation and conquest and occupancy of one person by another Person without this complete abandonment and consecration, which we insist must be done by seekers. There must be an agreed conquest, not one by a superior force over an inferior force; it is an agreed case or verdict, as lawyers and courts say in certain cases settled thus at bar. All resistance ceases, and the attitude of the seekers, as we saw before, is one of yieldedness, willingness, desire, and purpose. God comes for His own, but finds His own waiting and longing for Him, and He takes them to Himself gladly and lovingly, finding only willingness and yielding and entire submission on their part. This consecration involves

Delivery and embraces everything known and unknown in the believer's life. He feels as never before that he has nothing he has not received, and that naught he has can he call his own — that all is God's due, and he therefore cheerfully turns it all over to Him forever.

This act and state of absolute consecration prepares for and introduces the faith which is the culminating act for the

taking possession of the consecrated soul. It seals the transaction. This is the victory that overcometh the world even our faith. Upon the faith of committal and trust of the believer, God takes possession of the temple, and begins His gracious work of rulership to the joy and delight of the surrendered one. The time element is not important, for this varies with the previous indoctrination, temperament and other circumstances of the seekers. It must be definite and complete and settled forever. With some this definite, final act is preceded by weeks or months of study, prayer, meditation, and seeking. With others a shorter time is so spent. With others a marvelously brief period is so occupied, the mind taking quickly hold of the truth, and the unresisting heart instantly yielding to this understood requirement of consecration. With such, faith springs like a spark, and the heart at once enters into its appointed rest of faith.

We append one related experience as model, in many respects, by a man of vast learning, but of simple faith. Dr. Daniel Steele said: "I made the discovery that I was living in the pre-pentecostal

An Experience

state of religious experience—admiring Christ's character, obeying His law, and in a degree loving His person, but without the conscious blessing of the Comforter. I settled the question of privilege by a study of St. John's Gospel and St. Paul's Epistles and earnestly sought for the Comforter. I prayed, consecrated, confessed my state, and believed Christ's Word. Very suddenly, after about three weeks diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the rock of assurance and strength. My joy is a river of limpid waters, brimming and daily overflowing the banks, unspeakable and full of glory. God is my everlasting light, and the days of my mourning are ended. I am a freed man. Christ is my Emancipator, bringing me into the glorious liberty of the sons of God. My eyes are anointed so that I can see wonders in God's law. My efficiency in Christ's service is greatly multiplied. In the language of Doctor Payson, I daily exclaim: "Oh, that I had known this twenty years ago!"

Reader, do not seek Doctor Steele's experience, but seek God as he did. In your own way, along the line of your own temperament, and line of previous instruction and habits of thinking, God will come to you when you have met the conditions of consecration and faith, and He will enter your heart to abide. Then you will know and have Him as your guest, and not a mere experience. God and a human soul will have met in conscious fellowship, and will sweetly commune together. Oh, the unspeakable honor and glory of the infinite and the finite meeting in blessed fellowship! Divine omnipotence comes down and tabernacles in human weakness, and demonstrates the power of Christ on earth to save men from sin.

One of the most prominent and useful men in the holiness movement was sanctified a number of years before he knew it. Although he had been converted for years and had never doubted it, he had sought diligently and in much prayer for several years

Another Case

to know God more fully, and to have a more radical work of grace in his soul, for greater victory, and for greater power in soul-winning, and with much more such terms of desire. There had been no holiness teaching in his section. Finally, he obtained a marvelous blessing during prayer, and ever afterward was another man, with new joy and an enlarged vision of the Word, and larger power in bringing souls to Christ. He was intensely spiritual and useful before this epoch, and had called down upon himself the sobriquet of "crank" from his fellow Methodists of the church of which he was by far the most useful and influential member. After the crisis he became far more spiritual than ever. Later along he heard his first holiness sermon, from a leading evangelist, in the early days of the holiness revival in the South. He at once saw what he had previously received, and rose and testified that he had received the blessing of entire sanctification years before, and added that he had had the Blessing in his heart ever since that memorable day when God met him at a certain sacred spot.

Thus the times and circumstances and accompaniments of the blessing vary in myriad ways with different persons. The thing is, to seek God in His sanctifying power, and be content when He comes in, whether it be in a "still small voice of mere peace," or in the thunders of a spiritual shock of glory and fire.

"SPEAKING the truth in love"—this is Scripture's way of saying necessary hard things in a way to soften, heal, help, assuage, relieve and encourage.

If I Were a Nazarene Pastor

Yes, that is the question, What I would do if I were a Nazarene pastor, or, we might amend it so as to read, "If I were a Nazarene pastor or evangelist." In this completed form, allow me, in the most brotherly way, to say a few things to these two classes. I am thinking of this question in relation to that most important and vital branch of our church—our publishing interests, and especially our connectional paper, the HERALD OF HOLINESS. We narrow it here to the matter of our paper, for the reason that the paper is the pulse of the whole matter; or, we may vary it, and say that the connectional paper is the crux of the entire publishing situation.

The HERALD OF HOLINESS, once established upon a self-sustaining basis, we will quickly settle all the questions as to the printing and the distribution of the vast array of holiness books, tracts, Sunday school periodicals, and all other publications which we need so sorely as a denomination. It is to be largely through the agency of the paper that this other work is to be accomplished, and hence the first and most crying need is for the pastors and evangelists to wake up on this point, and see that the paper is pushed until a thoroughly self-sustaining circulation is reached.

We must be permitted to say that many of our preachers are not doing what they can in this respect, and to them we especially appeal in this editorial. Sometimes a preacher feels he just cannot do this work. Some feel it will interfere with their other numerous duties and pastoral interests. We wish positively to enter our most emphatic denial of the correctness of this notion, however honestly it may be held. We believe all preachers can do much in this matter, and that it never, under any circumstances, or in any degree, interferes with the preacher's other work, or in any way lessens his ability to raise money from his people for other objects.

This editor has occupied almost every position, ecclesiastical, in the Methodist Church, from which he came to the Church of the Nazarene. He was pastor on small circuits, on small stations, and also large city stations, with largely over a thousand members; he was presiding elder, college agent, editor of the conference organ, and almost every position a preacher could occupy in that church. We wish to say that in not one position filled by him during these years did he find it impossible, or impolitic, or impractical, or unwise to push and press with vehemence the claims of the church paper. On the other hand, he invariably found that those members who took and read the church paper were the most live and useful members he had, and were more liberal by far as a class. This he readily understood. The more thoroughly acquainted the members became with the church and her work, and what she stood for, and the vast and varied interests she tried to carry forward, the more inclined they were to support these institutions. This made the writer a passionate believer in and supporter of the church paper. He found it his best, ally and greatest assistant in all his work. Always the more generally he got the people to take and read the church paper, the finances became much easier of accomplishment successfully. He also found that his ministry was more fruitful of good.

The people best posted on church matters, and who read the church paper, always come into more intimate sympathy and more loving fellowship with the pastor. They learn more of his struggles and his discouragements and difficulties, and this puts them at once into sweeter and more loving touch with their pastor. No greater mistake can be made by any pastor than to fail to make special effort to introduce the church paper abroad among his members.

We wish to urge our preachers to take up this matter with energy, and make a stirring campaign. Organize your forces, and talk up your campaign. Make several sermons or talks directly on this very point from your pulpits, and for weeks urge it until the logical time arrives, and then make a tremendous pull for subscribers, and you will succeed. Pray over the matter. Get your good women interested. Call your officials together on this special point, and enlist them in prayer and interest on the subject. Get your church or churches thoroughly aroused, and see what you can do.

Three things I would do if I were a Nazarene pastor. I would never rest until I had placed a yearly subscription to the HERALD OF HOLINESS in every family in my charge able to pay the less than two cents a week which it costs. I would then never rest until I had persuaded every member who had no family to subscribe for the paper. I would then never rest until I had raised a fund sufficient to put the paper one year or six months in every family not able to pay for it.

THE EDITOR'S SURVEY

News and Notes

That was a beneficent donation of the Rockefeller foundation of two hundred and twenty-five thousand dollars for the purchase of 85,000 acres of land on the Louisiana coast for a refuge for migratory birds, which gather there from all parts of North America. This will prevent the wholesale, wanton destruction of these innocent creatures, which are so useful in keeping down the insect pests, which, it is estimated, inflict a loss upon the country yearly of over \$400,000,000.

The House of Representatives voted on the woman's suffrage bill, and the vote stood: 204 against, and 174 for the bill. This lacked 78 votes of the two-thirds necessary to carry the measure.

The great Exposition, at San Francisco, will open February 20th, and close December 4th. The attendance estimated as likely to be reached is put at 15,000,000. During the past month of December alone, 340,000 persons visited the exposition. It is proposed to make the religious work a great feature. We are glad we have heard nothing of any great Parliament of World Religions, such as disgraced the World's Fair, at Chicago, many years back. There should be an immense amount of strictly evangelistic work done, with no strutting or attempts at display by ecclesiastical bodies. Soul-saving is all that becomes churches called and appointed for this work. The churches should seek to reach the largest number of persons in this enormous aggregation of people possible, with a positive, saving Gospel message.

More Italians live in New York City than reside in Rome, Italy. There are 1,342,000 Italians in the United States. And yet some optimists see no serious problem in the matter of immigration to this country.

There are 95,483 Chinese in this country. In California the Japanese residents support nineteen Buddhist temples and twenty-one priests. In the same state they raised last year vegetables valued at \$8,325,856.

It is estimated that the lives lost by the Italy earthquake recently were between 30,000 and 50,000. The property loss is estimated at \$100,000,000.

The *Central Christian Advocate* (Methodist) is authority for the statement that the Methodist Church gives several times more for missions than the Romanists of this country. There are 4,000,000 Methodists, and there are 14,000,000 Romanists. The Methodists give annually a total of \$1,588,755. The Romish church gives annually \$1,622,966. Make your own calculation and be astonished at the disparity in favor of the Methodists.

Four hundred thousand men out of employment in New York City alone, and 125,000 women jobless, and facing starvation, or a life of shame, present a problem serious in the extreme. If we had the figures for the entire nation, we would doubtless stand aghast at the awful condition.

We are surprised to learn that an investigation into the Western work, as to church sup-

ply, revealed the fact that there were 133 towns of from 150 to 1,000 inhabitants without any Protestant church, 100 of them being likewise without any Romanist care.

On the whole continent of Africa there are 3,244 missionaries at work, each with a parish of 3,614 square miles and 46,239 people. In the heart of Africa there are 50,000,000 of people—almost one-third of the continent—not only unreached, but without any existing agency looking toward their evangelization. This is enough to stir the spiritual heroism of the truly apostolic preachers among all the churches.

After preaching a week in his great Philadelphia revival, Billy Sunday made a call for all who would start out on a renewed life of renunciation of sin, and a life for God, and eleven hundred and forty crowded the sawdust trail and gave him their hand for a turning away from sin to a new life.

Oberlin University, seventy years of age, as an institution of learning, has received the largest gift in its history. Charles M. Hall has bequeathed to it the princely sum of \$3,000,000. The interest on two million of this sum is to be used at the discretion of President King and the trustees, the remaining sum to be employed in the erection of a great auditorium. This is wise to leave these bequests free to the discretion of the officary.

That bill before the New York legislature concerning the sale of intoxicants will greatly agitate the liquorites. It requires a special label to be placed upon every bottle or jug, or on other containers of alcoholic liquor for beverage purposes, and this label must contain printed in red letters the words, "This preparation contains alcohol, which is a habit-forming, irritant, narcotic poison." This will annoy the vendors of these poisons to have to tell the truth on every package they deal out for the ruin of men and women.

A Russian, Mrs. Hannah Koskoff, died in New York City recently, who was probably the oldest woman in the world. She was 117 years old, and had outlived all her children. She had been supported at an old woman's home for the past three and a half years.

On the fourteenth instant a bill to make Alabama a prohibition state, after June 30th, was passed by both houses of the legislature. If the governor vetoes it, the prohibition leaders claim that they can carry it over his veto. The vote stood 74 to 27 in the house, and 26 to 9 in the senate. We wish success to this rum-ridden state. We mean rum-ridden politically, for it is not so wet as it was once, as there are fifty-nine counties dry, and only nine wet.

Representative Howard, in a two minutes' speech in the House on the bill for national constitutional prohibition, made a point that is absolutely unanswerable. He said that he, for seven years, in the prosecution of the laws of Georgia, "tried 7,400 criminals, and ninety out of every hundred were brought into court because they were addicted to the use of liquor, or under its influence at the time the crime

was committed. That condition, throughout the land, outweighs and overbalances any argument that can be made to me about the loss of revenue."

Governor Capper, the new governor of the State of Kansas, in a speech recently, sounded the slogan of his administration, and showed the metal of which he is made, and his solid position, when he said: "Kansas' successful enforcement of the prohibition laws makes it the first duty of the Kansas people to engage in active agitation and propaganda for making this a saloonless nation. We should make the conditions we have achieved known to the world. To this extent, as a state among states, we are emphatically 'our brother's keeper,' and it is our duty to say to the people of the United States, and to the world: The public health, the public peace, the public morals, and the public welfare, demand the absolute eradication of the saloon."

The Unitarians tried to obstruct the wheels of the great Sunday meetings, in Philadelphia, by organizing an opposing meeting to run during the same period of his meeting, and they procured President Emeritus Charles W. Eliot, of Harvard University, to make a great address on the evening of December 29th, which was widely and industriously advertised. The doctor had an audience of only seven hundred persons to hear his tirade against the attacks usually made on Unitarian doctrines by Sunday in his meetings. Meanwhile, Sunday addressed some one hundred thousand persons the first day of his great meeting, and at the close of the third service of the day there was a demonstration which beggars description. The meeting wound up with the thousands "who had come to praise Billy Sunday, remaining to praise God," as expressed by W. T. Ellis in the *Congregationalist*.

Protestant churches of this country contributed \$17,168,611 to foreign missions the past year. This was an advance of more than one million dollars over the previous year. The increase during the past decade has been remarkable, as the figures show. For instance, the total for the year 1901 was just \$6,228,178. This sum steadily increased yearly until the last figures for 1913, which were \$16,043,631. For the past year, as just stated, the increase was over a million over the figures for 1913. This is certainly gratifying.

Margaret Bottome expressed an original opinion in a very original way when she said that she became more and more convinced that the gifts of Providence were distributed more equally than we were in the habit of thinking. "For," she continued, "among the poor so little is enjoyed so much, and among the rich so much is enjoyed so little."

The New York *Christian Advocate* pronounces Billy Sunday the "revivalist of the hour." We hardly can see that this fully expresses the whole truth. But so far, so good.

That is a fine beneficence of the American Bible Society which proposes to establish a Bible station at the Panama Canal. It is the purpose to supply every sailor who passes through the canal with a free Bible. The Bible will be thus distributed in one hundred and twenty-seven languages.

It is a shame that there should still be secular papers willing to sell their space for liquor advertisements, in which there are lying defenses of alcohol and its sale. The day hastens apace when this business of such nefarious journals will cease under the tremendous pressure of public opinion. This should now be the case, and we appeal to all right-minded people to shun all such venal papers, and refuse them admission into their homes. Throw them back entirely upon their liquor allies and customers for their support, and you will be amazed how quickly these dirty sheets will clean up, and come around begging for the decent support to return to them.

That was a singular but fortunate accident which happened in the experience of a blind man recently. After total blindness for nine years, he arose from his bed the other morning and, after groping about his room with his hands, he suddenly struck his head against the post of a bed, which shock instantly restored his sight.

How A Defaulter Kept His Job

Billy Sunday is now coming into increasing prominence, and we suspect that some of the church papers which hastened to take strong grounds against him will feel regretful of their stand. From all we learn through the papers, and from those who have heard him personally, we are sure he is doing a great work. He may have his faults, and the same can be said of all of us. But when God so manifestly uses a man, as He seems to be using this man, we gladly step aside with any objections we might have had, and pray for him to have the widest possible sway for the employment of his marvelous gifts. Sunday is mightily stirring cities where he labors, and souls are brought to Christ. Opposition seems to be giving way before the marvelous sweep of his work and influence. We find in the *Continent* the following interesting incident, which is at least indicative of the big heart Sunday carries in his breast:

One night after the famous evangelist had had a specially hard day in Scranton and had gone to bed unusually tired, the telephone rang loud and long in the house where the Sunday party was installed. One of the associate workers who answered heard a man's voice at the other end of the wire demanding insistently that Mr. Sunday be called to the phone.

An attempt to get the man's message first, and then a more strenuous attempt to persuade him that it was unjust to call the tired evangelist from his bed, both failed to quiet the insistence that the speaker simply "must talk to Mr. Sunday." Finally the persistence of the demand broke down the worker's resolution to protect his chief, and Mr. Sunday was waked and summoned to the telephone.

The attendant standing by heard the evangelist gradually giving way before the importunity which had conquered him. Mr. Sunday was saying, "I will see you in the morning. . . . First thing in the morning. . . . I really need the sleep. I can not afford to stay up any later. . . . Won't tomorrow morning do just as well? . . . Oh, well, then, come on. I'll see you. . . . Yes, I'll wait for you."

So, before many minutes had passed, the bell rang at the front door and a much agitated young man was admitted to the parlor, where Mr. Sunday was waiting for him.

As the other members of the party pled the story together afterward, it appeared that the young man had come to confess a sin which was tormenting his conscience so unendurably that he could not brook the thought of spending another night alone with his remorse. He was confidential bookkeeper and cashier in a big business in Scranton, and he had been manipulating the books and stealing money from his employer. All of this accusation against himself he poured out volubly, and the listening evangelist in response searched him through

and through for details of how and why he had committed the thievery. When finally he dismissed the man at the door, it was with the instruction, "You be here early tomorrow morning, and we will go down to see your employer."

The man was on hand next day at the early hour named, doubtless after a sleepless night. Sunday set out with him immediately in order to meet the employer at the very opening of business. Leaving the man in the outer office, he asked to be shown to the private rooms of the proprietor. There, confronting the owner of the business, the evangelist startled him with the cool statement that his trusted cashier was a defaulter.

The amazed business man fairly shouted his vehement denial. "Impossible, sir! That man is the most reliable of all my employees."

"Not so impossible as you think," said Sunday. "Go and look at your books." And the evangelist, out at the cashier's desk a moment later with the proprietor, pointed out one page and another where the books had obviously been dishonestly manipulated.

Back in the private office again, the business man broke loose in great rage against the man he had trusted.

"I'll discharge him instantly!" he cried. "And I'll have him arrested."

Sunday spoke slowly and smoothly. "No, I don't think you'll discharge him, and you won't have him arrested, either. That won't bring you back your money and it will spoil a man. You will have to fill his place if you discharge him with some fellow you don't know, and that fellow may be as unreliable as this man has proved to be. But if you keep this man, you know what you have got. He will never do it again. It has cost him too much this time. I know a man who is ashamed of himself when I see him, and this man is ashamed. He will have religion after this to back him up. You had better keep him. It is the best thing for him and for you."

The business man was sobering down under this argument, and the good business sense of it began to dawn on him. And besides the sense of it, he saw it was going to be an awkward thing to discharge and arrest a man who had the championship of so powerful and popular a friend. So, in a moment or two the answer came—half reluctantly, perhaps, yet promising heartiness and good will later:

"All right, I'll do as you say. I will take him back and put him on the desk again."

"That's good," responded Sunday, heartily. "And now, let me have that pen."

As the big right hand of the evangelist reached for the pen, his left hand found an inside pocket and pulled out a checkbook. Calmly he wrote into it the sum which the defaulter had named to him the night before. It was something over \$700. The evangelist added his signature and laid the check on the desk, saying, "Now, you have n't lost anything." And, turning, he disappeared through the door.

What Did It?

Two years ago the majority against prohibition in Colorado was 40,345. This year prohibition carried in that state by a majority of 12,200. What caused this marvelous change is a matter of great interest. We have read with interest an article by Rev. Frank L. Moore, in *Congregationalist*, in which he discusses this question, and gives the several things which operated in producing the great change. He says:

First, there is the large immigration from prohibition states, notably, Kansas. Wherever these settlers are found, the sentiment is strong against the saloon. The dry farming sections in Eastern Colorado brought in a heavy vote for dry Colorado.

There is also the fact that large portions of the state have been dry under local option. Recently wherever there has been a vote in a dry town to restore the saloon the majorities against it have been increasingly heavy. One town went dry by about sixty votes in 1908 and by over three hundred votes in 1912. The longer they stay dry, the dryer they get.

A third reason for the heavy vote in favor of prohibition is woman's suffrage. Many women who do not believe in woman's suffrage as a principle and who never vote on ordinary matters, this time went to the polls that they

might cast a vote against the saloon. From all parts of the state evidences appear that the women were more active this year than in any previous campaign, and as there are more good than bad women in the world, the results are favorable, as appears in this election.

Fourth, the Anti-Saloon League, which had carried through the fight against the saloon in previous campaigns, was especially well organized and financially well supported this year. They had speakers in every city and village as well as ranch district and mining camp, and sentiment was aroused against the saloon among many who believe that Colorado's labor troubles to quite an extent are due to the saloon.

The fifth cause that may be assigned for success is the influence of the Billy Sunday meetings in both Colorado Springs and Denver. Many votes were changed by listening to his sermons on booze. There was also the moral influence of belief in success which was stimulated by the enthusiasm for dry Colorado that was created by the thousands who attended his meetings.

Sixth, a most unusual reason for a change in favor of statewide prohibition appears from several of the dry towns near Denver. Saloon men who have been put out of business by local option voted for statewide prohibition in order, as they said, to "knock" Denver.

The Menace of Romanism

A correspondent of *Herald and Presbyterian* congratulates that splendid paper on its courageous and diligent exposure of the intrigues and designs of Romanism. He declares, and truthfully, that Romanism is America's chief menace, and that patriotic citizens should awaken to the peril, and make no terms and give no quarter to this enemy to all that is free in religion or in the state. We append his closing statements:

The evidence of Romish corruption, and disloyalty to the Constitution of our country, is furnished by their snapping and snarling at sight of the lash of truth as applied to them by the patriotic press, and their mob violence against free speech. The Romish pulpit and press rave and fulminate at our marriage laws, and by this defame and wickedly slander ninety-four per cent of the citizens of this country, and included in it are almost all of the best and highest types of pure and honorable manhood and womanhood in our republic. They rant into fury and foam about our public school system, one of the bulwarks of our nation, and would put in its stead a system that has been an intellectual and moral failure wherever Romanism has existed in control of civil authority. Rome's priests have tried, by falsehood and deceit, to deceive the nation into believing that Rome is not in politics, and at the same time threaten our statesmen with political death if they refuse to do their bidding, in suppressing the Menace and compelling Mexico to protect the traitors and disturbers of her peace and receive them back with assurances of non-interference with them in robbing the people and inciting rebellion against the constitutional form of that country's government. The American citizen who can not discern the lion's claws protruding from the pussy-foot of the Vatican is blind to the greatest menace to his country, and unpardonably ignorant of Romish history, ancient and modern.

Whom the Devil Fools

Only the foolish or the fools of course. The wise never give ear to his seductive voice. The man may be honest and well-meaning, but he is far from the desert of being called wise. He is foolish or he would turn his ear to other and more reliable voices when approached by Satan. Says *Cumberland Banner*:

A secular paper observes that the "devil often fools an honest and well-meaning man." It has always been our opinion that the devil never fools any other kind of man. All others are his willing tools or copartners. But he can accomplish a great deal more with the former than with the latter.

THE OPEN PARLIAMENT

Final Perseverance

Written by REV. GEORGE H. WILLIAMS

THE doctrine of "Final perseverance," or, "Once in grace, always in grace," is, that however believers may fall into sin, sovereign grace must finally recover and save them. It is part of a system constructed upon the ground of an absolute Divine Sovereignty. It is found in the doctrine of foreordination and election, as taught by John Calvin.

The alleged proofs of the doctrine, while plausible, are not conclusive. Some texts of Scripture seem on the face of them to favor it, but a deeper insight finds them entirely consistent with the truth that a man may fall from grace and be lost. Let us quote a few of the passages used to prove this doctrine.

John 10:27-28, "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." This is the assurance from the divine side, that the grace and power of God is able to keep a believing soul in the midst of every kind and form of persecution that can be brought against them. No man or power is able to take a soul out of God's keeping power. But that does not say that he cannot take himself out.

"I will keep him in perfect peace whose mind is staid upon the Lord, because he trusteth in thee." Thank God for the keeping power! To take this text and make it the groundwork of the doctrine of "Once in grace, always in grace," is wresting the Scriptures from their true meaning. As Dr. Adam Clark says: "Final perseverance implies final faithfulness—he that endures to the end shall be saved—he that is faithful unto death shall have a crown of life. And will any man attempt to say, that he who does not endure to the end, and is unfaithful shall ever enter into life?"

Phil. 1:6: "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ." This text does not teach the doctrine of "Once in grace, always in grace," and yet it is often quoted as such. The teaching is, that there shall be nothing lacking on God's part to support you; and to make you wise, holy and happy; and bring you to everlasting life in His kingdom and glory. It is full of assurance to the doubting heart; to the soul that thinks it cannot hold out against the powers of evil.

1 Peter 1:5, "Who are kept by the power of God through faith unto salvation." Yes, every trusting soul is so kept. But faith is conditional to the keeping; and as it involves a free personal agency, there is here no doctrine of "Once in grace, always in grace." Indeed, so far as this question is concerned, it is really against the doctrine, instead of in its favor.

The grouping of a few texts will suffice for the possibility of final apostasy or of falling from grace and being lost forever.

Ezek. 18:24-26, "But when the righteous turneth away from his righteousness and committeth iniquity and doeth according to all the abominations that the wicked man doeth shall

he live? All the righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed and in his sin that he hath sinned, in them shall he die. When a righteous man turneth away from his righteousness and committeth iniquity and dieth in them; for his iniquity that he hath done shall he die." The teaching here is, that a righteous man may turn away to sin and die therein.

1 Cor. 9:26, 27, "But I keep under my body [my flesh] and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." Paul, even with his state of salvation, knew the possibility of his falling away from grace and being lost. No believer who could not fall from grace and be lost would have adopted such language, certainly no inspired teacher of the truth would have spoken so unguardedly, even in his deepest humility.

2 Peter 1:10, "Wherefore brethren give diligence to make your calling and election sure: for if ye do these things ye shall never fall." Christians are here exhorted to diligence in order to make their calling and election sure. for in so doing they shall never fall. If they do not they shall fall away and be lost.

Heb. 6:4-6, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good Word of God and of the powers of the world to come, if they shall fall away, to renew them

The Experience of a Scotch Railway Guard

Written by REV. W. E. SMITH

HIS name is Charles Munroe. He was born about forty-six years ago, near the city of Inverness. By religious parents, he was taught to believe the Bible and fear God. But, while only a youth, he fell into ways of dissipation, which soon forged around him the bands of sin. His employment on the railroad, however, compelled him to exercise some self-control, but when off duty he gave free rein to his passions, which took him deeper and deeper into the mire of sin.

At times young Munroe had pungent convictions for sin, earnest desires for a better life, with resolutions for amendment. But, these being made in his own strength, were soon broken. Finally he came to see that Jesus could save, and one day, while alone in his van, he called to God in true penitence and faith. God heard.

From that day Charles Munroe became a new man. He identified himself with the Baptist church in Perth, and soon became an official member. Soon after his conversion, he heard of holiness taught by a mission in the city of Perth. His heart was hungry, but his pastor, who taught the Keswick doctrine, assured him the mission folks were fanatics and extremists, and warned him against them. This same pastor occasionally had prominent teachers come to his church telling about "the

(Continued, top next page)

again unto repentance, seeing they have crucified to themselves the Son of God, and have put him to an open shame." Now if it was impossible for a soul which has been truly born of God's spirit to fall away and be lost, an inspired apostle would never have used such strong language as this.

Jude 19, "These be they who separate themselves, sensual not having the spirit." These had been in the spiritual family, else how could they separate themselves? The tenor of this epistle is none other than a warning against eternal apostasy. Those who are preserved in Jesus are bidden, "keep yourselves in the love of God." If they do n't, then they are not preserved.

Rev. 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book."

God shall take away his part out of the book of life, not refuse to write it, but to erase that which has once been written. Thus the Scriptures close with a testimony that is most decisive against the doctrine of "Once in grace, always in grace."

2 Peter 2:21-22, "For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them. But it happens unto men according to the true proverb. The dog is turned unto his own vomit again, and the sow that was washed to her wallowing in the mire."

This text is a sad proof of the possibility of falling away from grace and from a very high degree of it, too. These had escaped from the contagion that was in the world: they had had true repentance: they had been washed from all their filthiness, and this must have been through the blood of the Lamb! Yet, after all, they went back, got entangled with their old sins, swallowed down their old rejected lusts and re-wallowed in the mire of corruption. It is no wonder God should say, the latter end is worse with them than the beginning. Reason and nature say it must be so, and the person himself must confess that it is right that it should be so.

There are other passages that might be added to prove that a man may backslide and be lost, but these are sufficient to sustain the scriptural truth of this fact.

The reason why so many backslide is because the carnal mind which "is not subject to the law of God neither indeed can be," still remains in the heart of a justified believer. God's remedy to keep a soul from backsliding is the destruction of the carnal mind—eradication of the sin principle from the heart. The blood of Jesus Christ is the purchase price for our complete redemption. The Holy Ghost, through the merits of the blood, with His fiery baptism, will cleanse the heart from all sin, will burn out and destroy the carnal mind and set us free. The chance of backsliding is thus reduced to the minimum. The soul thus delivered is able to look all hell in the face, and come through everything the devil can invent or put up, on the victory side every time.

Madison, N. Y.

baptism of the Holy Ghost for service." On these occasions, Mr. Munroe would be greatly blessed and would make strong resolutions to ever keep on the victory side. In a few weeks, however, he would be back to the old life of sinning and repenting. He longed to get rid of inbred sin, but these teachers said this was impossible till death.

A couple of years ago Mr. Munroe moved into a house that contained two families, the heads of which professed entire sanctification. He at first regarded them with prejudice, but soon found them to be sweet, humble, godly folks, who impressed him as possessing something he needed.

Nearly a year ago the writer went to the city of Perth and held a meeting. He met Mr. Munroe, and found him to be a genial, intelligent man. One day we accompanied him and some other Perth parents to Glasgow, to see their sons off to Canada. God used the occasion to deepen conviction on Mr. Munroe's heart, and he accepted an invitation to come to the services. He soon saw that his thought as to what the holiness people believed was most erroneous; that holiness was what he had needed all these years. He and his wife came

to the altar, yielded themselves fully to God, and received the full sanctification of their souls.

His joy was full. Never had I seen a countenance more illuminated by the Spirit of God.

His pastor and others came to warn him of his danger, but they were too late. He and his wife cast in their lot with the holiness people.

But testing times were ahead. Soon after he was sanctified, Mr. Munroe was attacked with neuritis, and confined to his house for many weeks. His wife also was sick for several weeks at the same time. But his faith did not waver. His pain was terrible, but at times, he said, his joy was so great that he seemed to be in a sea of glory. He came out of his affliction strengthened in faith.

Soon he was to be overtaken by another test. A few months ago his train was wrecked. The gas tank in his van exploded, and Mr. Munroe was terribly burned. That he was not killed was almost a miracle. For weeks he was confined in the hospital, but all the time sustained by the wonderful power of God.

I received a letter from him recently in

which he said: "I was deeply conscious of the presence of Christ when the fire struck me. I was able to bear all my suffering without a groan. Never did the blessing of holiness seem so real. Christ seemed so much more than anything else in life could be. I am praising God for victory. I never was more determined to go through on the line of holiness."

After coming out of the hospital, Brother Munroe's apartments took fire, but the loss was not serious.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory." The saints who have passed through great suffering seem to be the ones that shine with a peculiar lustre. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Thank God there is an experience that can carry us through all the trials and enable us even to "glory [not growl] in tribulations."

The New Birth

Written by REV. J. E. BATES



Son, and in His strength arise to walk in newness of life.

II. The evidences of the new birth.

When Jesus instructed His disciples on this point, He said, "By this shall all men know that ye are my disciples, that ye love one another," teaching that love was the basis of evidence. There are many things in the outward life, such as purity in thought, purity in conversation, and honest business dealings that might be offered as evidences. While I know that the moral man claims that he can do all of these, they are none the less evidences of the transforming touch of the blood of Jesus. Nothing but the power of Christ has ever been able to make a thoroughly honest man out of a thief. Through the influence of higher criticism the standards of Christianity have been lowered in the mind of some, but with Jesus it remains the same as when He spoke to that inquiring Pharisee.

II. The possibility of a soul being born again.

Nicodemus has been called a coward by some, because he came to Jesus by night. But when we find him among the pall bearers at the burial of Jesus, we may know that Jesus gave him credit for sincerity. And that somewhere he received his heart's desire. The marvelous preaching of Jesus Christ had given him a vision of a soul born again, and his own interest and perhaps his people caused him to seek an interview with Jesus, if only it could be at night.

The Bible, and history as well, abound in characters who had been people of intelligence, but whose lives had been partially wrecked by sin, yet when they came in touch with the Christ have, within a very short time, become mighty factors in the hand of God for carrying forth His great work.

Many people seem to want us to wait until we have crossed the line of worlds to begin really to enjoy Him. While I am free to confess that the thought of heaven and its beauties leaves me with my emotions almost uncontrol-

lable, yet when we think of Jesus Christ coming into a human heart and living out one's life for him, then it is that words indeed become poor vehicles of thought. Such is possible, for in his testimony Paul said, "Yet not I, but Christ liveth in me."

When we remember that the new birth is but the initial step in religion, and that you are just launching your boat into a river that flows through a country in which dwells the Triune God, and by and by empties into the great ocean called entire sanctification, whose surface is constantly swelling with the mighty billows of God's glory and power, and then to remember that He said, "It hath not entered into the heart of man the things which God has prepared for them that love him," and then hear John say, "Now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is," it is then we feel ourselves ready to live or die. If we live, we shall be devoting our time to His service, going from conquest to victory and victory to conquest. If it is to die, we can cry, "Death where is thy sting, and grave where is thy victory?"

Although our bodies might have to lay in the tomb, the soul redeemed by the blood of a once-dead but now risen Lord, would leap out of its tenement of clay, and sail through myriads of worlds beyond the path of the sun, and in its lightning speed find a resting place amidst angels and redeemed souls to join in the chorus of "Worthy is the Lamb that was slain. Glory and honor, majesty and power be unto our God for ever and ever."

What They Are Preaching

Written by OSCAR J. RAISOR

THE writer found in a recent issue of a daily newspaper, the following themes which were to be preached in a certain city in the same day: "My Religion," "With the King—Dead or Alive," "The United States of the World," "Who Lives in Heaven?" "The Social Creed of Thirty Days," "The Workhouse, the Prison and Their In-

IN the day when the angel announced the birth of Jesus Christ in the manger of Bethlehem, it would have been hard to make the people believe that the cause for which He came into this world of sin would ever become so thoroughly grounded into the creeds of men until entire nations would bow in humble submission to Him.

Much time has been spent in discussing the mission of Christ to earth, but Luke tells us that His mission was to seek and to save that which was lost.

He came, and was tempted in all points like us we are yet without sin. He bore our griefs and carried our sorrows. He fully acquainted Himself with every need of humanity. He met the devil in the wilderness, and conquered in the world's greatest battle, in which was involved the salvation of the universe. All this He did that the world might see His cure for sin.

I. Why the need of the new birth?

In answer to this question such scriptures as "Prepare to meet thy God," and "It is appointed unto man once to die, and after this the judgment," and many others of like import bring each person face to face with the fact that we are creatures of two worlds. In the record of the creation we hear God say, "Let us make man in our own image." Since man is so made he has within him that something known as the soul, that must live forever, as long as God exists—either in heaven or hell.

As the result of the fall in the Garden of Eden, man has had in him that principle called "sin" which prepares him to live in a place inhabited with persons of like character, and notwithstanding all the reasoning of higher critics, it could be nothing but hell. There is nothing but the new birth which will ever free men from its fearful destiny. To limit preaching to sermons against swearing, stealing, and other sins of like character would only be equal to the doctor treating the symptoms of his patient. For all of these are but the fruits of a heart polluted by sin. Reader, let us have God apply the blood of His dear

mates," "Romola and Tito," "So Near and Yet So Far," "The Mountain Tassar," "A Soft Pillow," "Billy Sunday," "The Sky Pilot of the Lumber Jacks," "Paint and Powder," "Belgium and Turkey," "A Model Politician," and "Fire in the Cornfield."

Then, as if to cap the climax, the paper stated that the church called "Golgotha" was located on "Pleasant Avenue." This is the situation in epitome. Golgotha has become a mere historical spot, and is so robbed of its sacredness and place as the scene of anguish as to be located on "Pleasant Avenue." The people today will have it so, but they need a different course.

The law of supply and demand has never left its legitimate realm to encroach upon pseudo-religions, but there are many preachers today who are commercializing religions to meet a popular demand. Hence we have the above ludicrous subjects before us.

The worldly churchlings of today do not want Jesus and His Gospel. They virtually say, "Away with Him, let Him be historical-ized, or metamorphosed into cunning and beautiful figures of speech. Give us Romola

and Tito, Paint and Powder or A Soft Pillow, but away with Christ and His Blood." Their lives speak even louder than their words.

Meantime, the world is nearing its finale. Thoughtful and spiritual folks can read in the signs of the times harbingers of a soon-coming Lord. Then, in view of this, what should we preach? We should proclaim the Word. Safety first—the Blood.

Those preachers who subverted the Gospel and presented such subjects as above shown, are not warring against sin. They pretend to be neutral; but they are not. Their intellectual Zeppelins are destroying the confidence of the unwary. Their siege guns are turned against the kingdom of heaven, and thus they aid rather than destroy the works of darkness. These things are but the results of Gospel substitution.

The remedy: Preach the Word. First aid to the injured—the Blood. Our only hope, Jesus, now and forever.

"Cry aloud, spare not; life up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins."

Supply and Distribution

Written by CHARLES V. LAFONTAINE

THE one great, unailing source of supply of spiritual power is the daily, fervent, effectual, unceasing prayer of faith. "The fervent, effectual prayer of a righteous man availeth much." "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." "Ye shall receive power, the Holy Spirit coming upon you."

These tremendous promises become actualized in the life of faith and confident trust. No Christian need go empty-handed and hungry-hearted.

God is able, and does for the trusting soul, make His grace to abound.

The channel can be kept open, then the supply will surely come.

The next source of supply of grace comes through the diligent study of the Word, "which is able to make wise unto salvation, through faith in Christ Jesus." It is "able to build up and to give inheritance among them that are sanctified," for it is alive and operative and "is the power of God unto salvation to every one that believeth."

These two sources of supply will furnish needed power for the outlets of life.

We are to be a blessing to the people; how shall we do it? The first outlet of power and blessing is the daily life. "Let your light so shine before men that others may see your good works, and glorify your father in heaven." We are to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

We are to be holy in all manner of conversation and conduct, so that it shall always be such as becometh holiness.

The daily life becomes an avenue of helpfulness as we are kept in touch with divine blessings.

The second outlet of power and blessing is our daily conversation. We are to let "no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearer, and grieve not the Holy Spirit of God."

The words of our mouth and the meditations

of our heart are to be acceptable to God, then they will be beneficial to men.

Our speech is always to be "seasoned with salt," then we will "speak evil of no man."

More people lose salvation at the mouth, than at any other place.

The third outlet of power and blessing is our daily service to others. Jesus said that inasmuch as we did things unto the least of His brethren we did it unto Him. "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister." Jesus "went about doing good," and said, "I have set you an example to do likewise."

The fourth outlet of power and blessing is in our giving of our means. Continually we are called upon to help the needy and push forward the interest of the kingdom of God. The Lord will bless our offerings for His work.

These four avenues or outlets of power and blessing, however, are all restricted and limited.

That of our daily life is confined to those in the place where we live. They only see our daily life as we come in contact with them. Our conversation is limited to those with whom we converse. They only know us from our words, and the accents and tones of voice. The outlet of service is limited to those whom we directly serve. Our money blesses only those to whom or for whom we give.

Surely all these four avenues of outlet for blessings may be a great inspiration to everyone whose heart is open to do good.

However, one more outlet is of greater possibility than all these four. The fifth outlet of power and blessing is that of prayer.

Here only are we unlimited, unhindered. Here we are bounded only by the outlying stretches of the Universe of God.

The very greatest blessing that anyone can be to God and to the world of mankind is to pray, and to pray unceasingly the effectual, fervent prayer of the righteous man.

This is the chief thing. When prayer, formed in the heart from motives that are pure and clean, and inspired by the Spirit of God, made unctuous by perfect love, and

centered in the will of God, and sent out on the wings of unselfishness, then we enter on to the greatest outlet possible.

The greatest people on earth are the greatest prayers. The most helpful people in the church, those who have the work of God on their hearts, those who can bring triumph and victory to Israel's side; those who can put conviction on the sinners, and bring souls to God are the effectual prayers.

There are no church problems to the praying church. No hindrance is too big to block; no coldness too hard to warm; no strangeness too difficult to overcome; no job too heavy to be done; nothing in any wise too great to be set aside if the church will pray. "Surely more things are wrought by prayer than this world dreams of."

Thoughts for Parents

Written by MRS. R. J. KIRKLAND

WE hear much these days of the inability of parents to control their children.

We have been pondering in our minds just where the difficulty lies, and the result of our meditation has caused us to ask the question, "Are parents or children at fault?" If we will look this interrogative squarely in the face, I believe that oftentimes the blame can be traceable to the parent, and I would like herewith to mention a few things that some of our holiness parents are encouraging, or at least permitting their children to do.

1. We, as holiness people, are much concerned for our unsaved neighbor. We visit him, talk to him as regards his soul, pray with him, and urge him to attend the church services. Brother, sister, when did you call on your son? I mean, when did you have a private talk with him? when did you insist on his kneeling by your side while you showed your interest and intensity for his soul's salvation, by pouring out your heart's cry to God? Do you insist on your child attending the preaching service and Sunday school, or are you permitting your twelve or fourteen-year-old son to say, "I am not going to church today," or "I will attend some other church, but not the holiness church"?

2. We preach against church fairs and suppers. How about that time you mothers baked a loaf of cake or did a piece of embroidery for your daughter to take to the supper and sale, held in the "other" church?

3. We are strenuous in our denunciation of the wearing of jewelry. We laid ours aside years ago, and there has never been any temptation for it since, but how about that bracelet you purchased for your daughter for Christmas? Yes! She urged you to purchase it. "Why, all the girls are wearing them!" Or that precious, little, six-months-old baby you are allowing to wear a ring. To be sure, it was given to him for a gift. Friends, are we not encouraging our children in the wearing of gold; are they not getting a desire for such things by our permitting them to be thus adorned?

4. My heart has been pained by holiness parents, who have given their children money with which to attend the moving picture shows, while their parents are at prayermeeting, praying the Lord to send the unsaved into the service.

5. Children are bringing into their homes the popular songs of the day, such as worldlings are singing and playing. They are borrowing books to read without their first being

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MOTHER AND LITTLE ONES

Marigold and the Funny Little Man

Marigold was unhappy because things had gone wrong that morning. First, Kitty Clover had spilled her saucer of milk on mamma's clean kitchen floor; and, although Marigold had boxed her ears for such carelessness, mamma had not seemed to approve.

And then papa had asked Marigold to brush his hat; and because Marigold disliked to do such things she had done it with a frown on her pretty face, and papa had not seemed pleased. Of course he said, "Thank you," as he always did; but the "Thank you" sounded sad, and Marigold did not like sad "Thank you's."

And then, last but not least, mamma had asked Marigold to take a bit of fancywork to Mrs. Merkle, who lived in the big house on the hill, and Marigold did not like Mrs. Merkle.

Yes, really, Marigold was unhappy, or at least she thought she was, which amounts to the same thing. And so, because she thought she was unhappy, she walked very slowly with her eyes fixed on the ground, and a frown on her face, and a pout on her lips, and a hard little feeling in her heart, and considered herself very much abused indeed. Therefore she did not notice the beautiful flowers that grew on each side of the grassy roadway, nor listen to the song of the little birds in the trees above her head, nor smell the sweet perfume that came from the great, green forest. Dear, no; she was too unhappy to notice any of these things.

But presently, when she had gone a half mile and was quite close to the big stone gateway that led up the big hill straight up to Mrs. Merkle's big house, a queer little voice spoke suddenly beside her, so suddenly, indeed, that Marigold fairly jumped; and there, standing in the roadway, was a funny little old man with long, white whiskers, and a cane. He was dusty and travel-stained and seemed weary with much walking; but his eyes twinkled, and his voice was cheery.

"Ho! little maid," he said. "Why these down-cast looks on such a fair morning? What is troubling you?"

Marigold looked at the little man closely and decided at once that he was a fairy such as she had read about; but his voice was so kind that she was not very much frightened.

"Are you a fairy, sir?" she asked bravely.

"And do you help little girls who are unhappy?"

"A fairy? Well, well!" laughed the little man. "Do I look like a fairy, Miss Goldenlocks?"

"My name is n't Goldenlocks," declared Marigold quickly. "It is Marigold Merriwell."

"And a very pretty name it is," chuckled the little man. "And so you are unhappy. Dear, dear! And what are you unhappy about, Miss Marigold?"

"Heaps of things," confessed Marigold. "Just this morning Kitty Clover upset her milk on mamma's clean floor, and when I boxed her ears mamma just looked—queer and sorry."

"M-m-m-m," said the little man musingly. "Miss Marigold, does mamma box your ears when you spill things—accidentally?"

"No-o-o-o," acknowledged Marigold, "but—"

"Dear, dear!" interrupted the little man. "And you are unhappy because you did something to your Kitty that you would n't want your mamma to do to you. Dear, dear!"

"No, no!" cried Marigold. "I am unhappy because mamma was vexed."

"M-m-m-m," said the little man. "Same thing. And what else are you unhappy about, Miss Marigold?"

"Why," said Marigold slowly, "when I brushed papa's hat this morning, very nicely he said, 'Thank you,' just like he was sorry."

"M-m-m-m," murmured the little man. "Do you like to brush hats, Miss Marigold?"

"No-o-o-o," confessed Marigold, honestly. "I just hate to brush things."

"Well, now," continued the little man, "maybe you looked sort of frowny-like and cross while you were brushing papa's hat. Did you?"

Marigold's rosy cheeks grew a little rosier, but she owned up bravely: "I guess I did—a wee bit."

"Dear, dear!" quoth the small man. "And

you are unhappy because you frowned when you brushed papa's hat? Dear, dear!"

"No, no!" cried Marigold. "I am unhappy because papa wasn't pleased."

"M-m-m-m. Same thing," said the little man. "And what else are you unhappy about, Miss Marigold?"

Marigold held up the package of fancywork "I'm taking this to Mrs. Merkle," she said, "because mamma did n't have time to take it; and—I don't like Mrs. Merkle one bit."

"M-m-m-m," said the little man. "Why do n't you like Mrs. Merkle, Miss Marigold?"

"Oh, because," cried Marigold quickly, "she looks cross all the time, and she never smiles, and—and—she acts cross, and"—

"Dear, dear!" sighed the little old man. "That's sad, very sad. People ought not to look cross or frowny or unhappy or speak cross or make little girls dislike them or"—

"Oh!" cried Marigold, who was beginning to twist her fingers and feel uncomfortable, "maybe she—maybe Mrs. Merkle has an awful big reason for looking cross, and—maybe she"—

"Dear, dear!" said the little man. "People never have a single reason for being cross or looking cross or acting cross; for if they did, they could n't do unto others as they would have others do unto them, and"—

"Oh!" cried Marigold, interrupting again, "is that what 'do unto others as we want others to do unto us' means, really and truly?"

"Dear, dear!" murmured the little man. "And did n't you know that? Of course that is what it means, really and truly, Miss Marigold."

"Oh, I wonder," began Marigold, while a teenty-weenty smile began to curve her rosy lips, "I just—wonder"—

"Yes, now, you just wonder," urged the little man. "What is it that you wonder, Miss Marigold, dear?"

"If I had not boxed Kitty Clover's ears," continued Marigold, "maybe mamma would n't have been sorry, and"—

"No-o-o-o," smiled the little man. "I'm sure she would n't."

"And if I had looked pleasant instead of cross when papa asked me to brush his hat," gurgled Marigold, "maybe he would have given me a glad 'Thank you,' instead of a sad one."

"Yes, yes," laughed the little man. "And—and," said Marigold. Then she stopped. "But—I can't make Mrs. Merkle smile, can I?" she said slowly.

"M-m-m-m," said the little old man. "But—how smiling you can be yourself! See those flowers." He pointed to the roadside. "Are n't they beautiful?"

"Why, I had not noticed them before," said Marigold in surprise.

"And those birds!" continued the little man. "Listen."

Marigold listened, and her eyes began to widen, for the air seemed filled with sweet music.

"And the smell of that perfume from the big forest!" said the little man. "Is n't it fine?"

Marigold sniffed with her mite of a nose, and then she laughed. "Smells 'most as good as mamma's cookies," she said.

"And if you would gather a big bunch of flowers for Mrs. Merkle," said the little man, "and smile for her as prettily as you are smiling now, I would n't wonder—I just really would n't wonder"—

But Marigold did n't wait to hear what the little man would n't wonder, for with a little rush she was down among the flowers, gathering great bunches of dandelions and daisies and goldenrod as fast as ever she could.

The little man watched her a few minutes with a very smiling sort of smile, and then he began to sing:

"Be good to others, and others will be
As good to you as they ever can be."

Marigold sprang to her feet and held up the flowers she had gathered. "Being good to others is being good to yourself," she cried, "because it makes you feel so good."

The little man laughed.

"I'm very glad to have played fairy to you, Miss Marigold," he said, "for I'm sure you

have learned how to be happy. Good by." And, with a smile that was smilier than ever, he waved his hand and disappeared down the winding road.—Essilyn Dale Nichols, in Epworth Herald.

A Message to Enid

She had awakened to the new day with the heavy consciousness of a burden too big for her, just as she had awakened every morning since the fiat of the great nerve specialist had changed all her plans. Even the energetic tap, tap of a red-headed woodpecker on the old disused telephone pole near her sleeping porch could not bring a flicker of interest to her face. She turned and hid her eyes in the pillow. Oh, it was cruel, cruel that this should have come upon her. Why, should her health have broken, making the longed for college career an impossibility? She seemed to hear again the great doctor's uncompromising orders. For a moment she felt that she almost hated him.

"Dear, try not to brood so over it; in another year or two you can probably take everything up again," mother ventured, as the girl came into the breakfast room, but she was met with such a blankly unresponsive look that her own face was saddened through the morning meat.

"Here is a book that I should like to have you read!" It was the dear old white-haired pastor. Enid's life-long friend, who "dropped in" on the way to the city.

"What is it?" But her voice was rather listless. "I've almost lost interest in reading lately," she added, "since I can't be studying, books only seem to make me rebellious."

"Try this one to please me," he said, his eyes full of kindness.

"The 'Stevenson Letters!'" Enid's face brightened, after all, as she read the title. "I do love his books, his letters ought to be interesting. He has always been a marvel to me. He was ill most of the time, wasn't he?"

Doctor Mann nodded. "That is why I wanted you to read these letters."

She dipped into them that very evening. A flush of shame crept into her cheeks as she read. What was she, to repine and bemoan her fate—to call herself a martyr? Ah, how marvelously this man had risen above his limitations—his sufferings! There were bits here and there that she would copy, alone, by and by, up in her room, and slip into the little Testament to be glanced at with the nightly verse reading. This was one of them: "To me, the medicine bottles on my chimney are accidents; they do not color my view of life."

And again: "In my view one dark, dispirited word is harmful, every gay, every bright word or picture, like every pleasant air of music is a piece of pleasure set afloat."

Ah, how many of those "dark, dispirited words" she had uttered lately—how few "pieces of pleasure" had she "set afloat!"

There was one letter, singularly touching, written to a friend whose body Stevenson referred to as "a bag that held him comfortably."

"Mine is a strange contrivance," he added. "I don't die, and I can't get along on both feet to save my soul. I am a chronic sickist, and my work cripples along between bed and the parlor. Well, I like my life all the same."

It was at the end of that cheery letter that Enid closed the book, and for a moment walked over to the window to hide the trembling of her lips.

"I'm going to run over to the parsonage," she said the next morning. There was a sweet shining in her eyes as she kissed her mother.

"Mother, I've been so horrid and rebellious and—so hard to live with lately—yes, mother, don't contradict me. I have. I know. But I'm going to be different."

Over at the parsonage a few moments later, Doctor Mann's kind old eyes looked happily into her girlish ones.

"Thank you," she was saying, almost in a whisper. "I'm not through with the book yet, but I've read enough to make me ashamed of the way I've been taking my trouble. 'I like my life all the same!' I'm going to keep saying that every day, Mr. Mann!"—Bertha Gerneaux Woods, in Northwestern Christian Advocate.

THE WORK AND THE WORKERS

Announcements

NOTICE—After serving over five years in the pastorate, Rev. Will H. Hafer will again enter the evangelistic field as an evangelist and Gospel cor- netist. Any church, mission, association, or camp in need of a well-trying, straight, and fearless holiness preacher and worker, can secure his services by addressing him at 503 West Third St., Ubrichs- ville, Ohio.

ANNOUNCEMENT—Rev. W. R. Cain will be in the Dayton, Ohio, Nazarene church, from February 7th to 21st, for a special two weeks' revival. We are conducting special prayermeetings and other preparatory work, and are expecting the Lord to give us an old-fashioned revival. — J. W. SHORT, Pastor.

ANNOUNCEMENT—My wife, Rev. Sadie M. Lewis, formerly pastor of our Nazarene church at Burns, Ore., is to be the pastor of our church at Victoria, B. C., at which place we expect to arrive Satur- day, January 23d.—E. A. LEWIS, Evangelist.

RECOMMENDATION—We, the officers of the Caddo County Holiness Campmeeting Association, heartily recommend the Rev. J. W. Oliver, of 1319 West Third St., Oklahoma City, Okla., as a good evan- gelist. He is straight on the doctrine of holiness, and any one wishing a holiness evangelist would make no mistake in securing his services.—PHILIP HECKERT, Pres.; MISS ETHEL RECKER, Sec.

NOTICE—We expect to do evangelistic work on the Louisiana District, and any one desiring any help, or any meetings held for them, can write us at Oakdale, Louisiana.—Rev. THOMAS AHERN AND WIFE, Oakdale, La.

District News

ALBERTA (CAN.) MISSION DISTRICT

God continues to bless in the work on this District. Brother Bell, our District Evangelist, recently held a successful revival at Graham, which resulted in a church organization with sixteen members. These saints look forward to having a church edifice in the near future, in which to carry on the work. J. J. Gooze is pastor in charge; and Mrs. Gooze fills the office of deaconess. Evan- gelist Glenville H. MacLachlan, who lives near the town, has also become a licensed preacher with us. May the Lord richly bless him over this needy field!

Brother Bell is now laboring at Staunton, where Brother and Sister Scratch have prepared the way for his coming. He reports some prejudice, but souls in the fountain and God blessing. From Staunton he will probably go to Greenbank for a short meeting with Brother Griffin and the saints at that point; thence to Edmonton and other points.

The Provincial Association held a glorious con- vention in our Calgary church over New Year's day. The congregations were large, and such seasons of refreshing and glory from the upper world as made the saints weep and laugh and shout. Many said it was the best yet in the work in this province. We say so too. Best of all, souls were at Jesus' feet for pardon and cleansing. Pastor Martin is con- tinuing in a few weeks' revival work assisted by local help.

Pastor C. E. Thomson, at Stettler, is planning for a convention and special revival work in the near future. Brother Thomson is faithfully hold- ing this fort on a hard field in much self-sacrifice and prayer. May God speedily give him a rich harvest of souls.

Brother Curdy reports the battle progressing favorably in Drumheller, where Patrick Heard is the pastor. These people are right in the heart of this mining town, with a good church building and effective organization to push the work. God bless Drumheller! and send them a revival.

Alberta is just being favored with a visit from that mighty prohibition orator, Clinton N. Howard, of Rochester, N. Y. Wonderful is his power on the platform to arraign and smite the liquor curse. The prohibition workers in this province have suc- ceeded in getting the consent of the provincial legislature to take a vote on province-wide pro- hibition in July of this year, and Mr. Howard's visit is preliminary to the general campaign. We only need a straight majority to carry the day, and hope runs high for a dry Alberta in 1915. All hands pray, pay, and push!

W. B. TAIT, Dist. Supt.

TELEGRAM

VICTORY AT SAN ANTONIO

SAN ANTONIO, TEXAS.

HERALD OF HOLINESS:

District Preachers' Meeting closed tonight with great victory; attendance splendid; ex- cellent papers, great sermons. Altars filled at most every service; fifteen professions, a number of additions to local church. Revival to continue all week, with Will O. Jones as evangelist. Next convention to Austin. Keep the fire burning.

W. E. FISHER.

8:45 a. m.

NEBRASKA DISTRICT

The Curtis Nazarenes worship in their new build- ing since the early part of December. All the labor for the new home, except plastering, was donated by members and friends of the church. Congratulations.

Pastor Wigfield held two profitable revival meet- ings at Hastings and Kenesaw, respectively. An- other campaign is slated for Hastings in the near future.

Despite the disadvantage in alternating with the colored people for Sunday school and preaching services, the Grand Island Sunday school reached high-water mark several Sundays ago, with an attendance of eighty. Pastor Beckman is still plan- ning and working to make a new church a possi- bility before long.

Old-time meeting goers are not yet all dead. Brothers Frank and Fred Caring and their wives, aged couples, had a runaway on their way home from our service at New Hope, on Wednesday night, the 13th inst. Although considerably shocked and bruised, all four were back to the meeting the following night, and for fear of some more trouble with the horses, they walked there, a distance of over three miles each way.

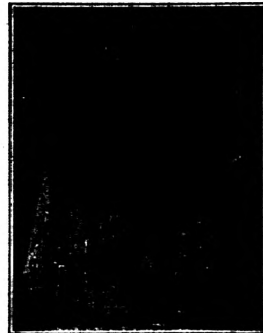
Pastor Williams has a parish extending over a territory with a radius of not less than fifteen miles. He makes frequent pastoral calls and makes the long drives with enjoyment.

Good news comes from Atlanta. A church thought to be too weak to support a pastor at the time of the Assembly, is booming with Brother N. D. Essley and his family on the field.

Lincoln church has gone through a sifting crisis. Pastor L. R. Hoff heroically stood at his post of duty, and with the "pure gold" saints remaining, better and larger things can be expected in the future.

York church, under the pastorate of Brother C. E. Ryder, is making some progress. The Dis- trict Superintendent is now in a meeting with them.

Bible Gems Calendar



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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH of the NAZARENE
KANSAS CITY, MISSOURI

Evangelists Theodore and Minnie Ludwig are at present holding meetings in northwest Nebraska. Address them at York, Neb.

Q. A. DECK, Dist. Supt.

MISSOURI DISTRICT

I have just returned this morning from a meet- ing with one of the smaller churches of the work. God gave us a most gracious service last night, and four as definitely prayed through as I ever saw any seekers do. It was a wonderful time, and some who have been with the church since its be- ginning said it was the greatest time that the church ever witnessed.

The Lord is helping; we are doing His will, and He is giving us victory in it. Mrs. Hester was called home on account of the illness of the boys, and I had the last week of it alone, part of the time without an organist.

H. S. HESTER, Dist. Supt.

ARKANSAS DISTRICT CONVENTION

VILONIA, ARK., FEBRUARY 23-28

TUESDAY

7:30 p. m.—Opening sermon. C. Preston Rob- erts.

WEDNESDAY

a. m.—Bible conference, conducted by Prof. C. L. Hawkins.

10:30 a. m.—Preaching.

2:00 p. m.—Paper, "Second Coming of Christ." D. J. Waggoner.

2:30 p. m.—Paper, "When, How, Why of Re- vivals." C. W. Johnson.

3:00 p. m.—Paper, "Prevailing Prayer." L. L. Hamric.

3:30 p. m.—Paper, "The Place of Prayer in the Preacher's Life." W. F. Gibbons.

7:30 p. m.—Preaching.

THURSDAY

a. m.—Bible conference, conducted by Prof. C. L. Hawkins.

10:30 a. m.—Preaching.

2:00 p. m.—Paper, "Relation of the Preacher to Civic Reforms and His Duty as a Citizen." T. W. Sharp.

2:30 p. m.—Drill on the Manual, conducted by B. H. Haynie.

3:00 p. m.—Paper, "Be Separate." Mrs. E. D. Cornish.

3:30 p. m.—Paper, "A Successful Minister." A. G. Ridout.

4:00 p. m.—Paper, "A Word to the Pastor." J. S. Moir.

7:30 p. m.—Preaching.

FRIDAY

a. m.—Bible conference, conducted by Prof. C. L. Hawkins.

10:30 a. m.—Preaching.

2:00 p. m.—Paper, "Demonstrations." Prof. E. D. Cornish.

2:30 p. m.—Paper, "Immortality of the Soul vs. Annihilation." A. B. Calk.

3:00 p. m.—Paper, "Shoals and Shallows That Threaten Our Ship." Joseph N. Speakles.

3:30 p. m.—Pastors' conference, led by G. E. Waddle.

7:30 p. m.—Preaching.

SATURDAY

a. m.—Bible conference, conducted by Prof. C. L. Hawkins.

10:30 a. m.—Preaching.

2:00 p. m.—Paper, "Attitude of the Church to Missions." C. Preston Roberts.

2:30 p. m.—Paper, "Home Missions." F. R. Morgan.

3:00 p. m.—Paper, "Single Standard of Morals." J. W. Terrell.

3:30 p. m.—Paper, "Bible and the 'Tongues' Theory." A. F. Daniels.

4:00 p. m.—Sunday school conference.

7:30 p. m.—Annual program A. H. C. literary societies.

Sunday services to be arranged by the con- vention.

JOSEPH N. SPEAKES,
Chairman Program Committee.

DALLAS DISTRICT

On January 9th and 10th I had a pleasant visit with the Sweet Home church, near Emory. This church has had no pastor since the Assembly, but

they had some faithful workers, who have kept the work going. Arrangements were made while I was there for Rev. A. K. Bracken to serve them as pastor; this means they will be well cared for.

Passing through Forney, January 14th, I dropped in and spent a few hours with that faithful holiness worker and dry-goods salesman, W. E. Cooper. He rents a nice hall and keeps a holiness prayer-meeting and Sunday school going all the year. We have no organization here, but have made arrangements for them to have monthly preaching.

Coming to Somerville on the 15th, I found Rev. C. H. White and Brother Greenfield in a tent meeting, and the Lord was blessing the work. We joined in the fight and helped push the battle for ten days. A goodly number of souls found their way to the Lord for pardon or purity. They got rid of their tobacco at the first touch.

Brother White has moved to Somerville, and will give them regular preaching in connection with his pastoral work at Chesterville. We expect to organize a good class here in the near future.

Pastor M. W. Nelson reports his church work at Cedar Hill progressing beautifully. Sunday school and prayer-meeting are growing in attendance and interest; special blessings on the preaching services. A Holy Ghost-filled merchant and wife have been received into the church. Brother Nelson gives only a part of his time to the Cedar Hill church, and he can devote some time each month to evangelistic work. If you need his services, write him. Let's keep this good man busy.

Pastor J. R. Radcan reports encouraging services at Stout. A good revival held recently near there will bring them some new members. At Yantis the saints are taking hold in good earnest. They are treating the Yantis church to a new coat of paint and planning to put in new seats.

Pastor Wallin writes from Dallas First Church: "A good Sunday; four professions; two additions to the church."

Doctor Pinson is beginning nicely as pastor at Texarkana. He is greeted each Sunday by good crowds, even if they have to come through the mud or face a brisk norther, and his people "have a mind to work."

Brother Gregory is proving to be the "right man in the right place" as pastor of the Milano charge. He keeps things moving; no idlers allowed around his camp; he believes in "every member a worker." Sad news comes to us from Evangelist J. E. Threadgill. His baby boy Jack died the 18th. Our hearts go out in sympathy for our bereaved brother and family.

Rev. J. E. Bates, pastor of the Peniel church, is in Kansas for a revival meeting. He will be at home for his regular appointment the first Sunday in February.

Don't forget the revival meeting at Peniel. February 12th to 21st, Rev. H. C. Morrison, evangelist. You can't afford to miss hearing this man, who is known as one of the greatest preachers in America. Hear him at Peniel and visit the school at the same time.

Once more we exhort that the work be pushed in all of its departments. Enlarge the Sunday school; keep the prayer-meeting a center of fire; expect converts at the regular Sunday services; lay your plans for a great revival in every church. Don't neglect the monthly missionary offering. If you are not supplied with missionary envelopes, send to the Secretary, 2109 Troost Ave., Kansas City, Mo., and get a supply.

P. L. PIERCE, *Dist. Supt.*

PITTSBURGH DISTRICT

We began our meeting at Marion, Ohio, on the set date. The Lord blessed His word to the up-building of the church, and to the salvation of a number of precious souls.

The pastor and his noble wife stood by us. The Lord has blessed them in their work in Marion. They have around them as true a band of followers of the Nazarene as I know of.

We were entertained in the home of Brother and Sister Urton. They are of the elect family of the Most High.

Then what can I say of the Dorcas Society, which administered to my wife's need so bountifully! The Lord bless them.

We left the pastor and his church in a building enterprise. They have been worshipping in a small hall since the church was organized. They have bought a lot within a square and a half of the courthouse, for the sum of \$1,800, and are planning for a church building on this lot.

It is surprising to see how much money this little band has raised for the Lord's work. They tithed, and then give an offering, and then sacrifice a part of what they have left. This kind of a spirit will do things for God and holiness.

Nazarene University

God again graciously visited us in revival power. As is customary, the first week of the new year was observed as a week of prayer. As a result many were brought under conviction and prayed through in the good, old-fashioned way, and so great was the need that the meetings were continued through the second week. The victory increased steadily until on Friday evening there were forty souls at the altar for pardon or purity. Sunday was a great day in the church. Twenty-six came to the altar before the pastor had closed his sermon. The work has been deep and thorough, and in many respects it seems to us that this meeting is greater than the January revival of last year. Truly God has been gracious to us, and we desire above all things to make this a place where the glory shall abide.

We now have more students previous to the second semester's registration than we had during the entire year of 1913-14. The total registration in all departments is now 411. There are a number who are planning to enter at the opening of the second semester. This is remarkable considering the financial stringency which has kept many students from entering college.

A great day is being planned for the opening of the second semester, February 2, 1915. The services will be held in the chapel at 10 a. m., and an excellent program has been arranged. At this time it is our purpose to set forth more fully the purpose and work of the Nazarene University. The following addresses will be given:

Our Work, Comprehensive and Constructive, Dr. GEORGE V. FALLIS, Professor of History.
The Word Incarnate, DENN RAMSEY, Professor of Theology and New Testament.

Religion made Intelligent and Intelligence made Religious, Rev. P. F. BRESEE, D. D.

In addition to these addresses there will be some excellent musical numbers. We extend a cordial invitation to all our friends wherever possible to attend, and feel assured that this meeting will give you a clearer conception of our work.

H. ORTON WILEY, *President.*

Oklahoma Holiness College

We are glad for holiness schools and colleges that are raising up noble young men and women to spread full salvation to the ends of the earth. Many and precious are the blessings that have been on this school this year. Truly God has been and is manifesting Himself in our midst. Victory is perched upon our banners. The new semester has opened with a good enrollment, and we are expecting great things from the Lord. We are to begin revival meetings February 12th, with Rev. R. T. Williams, formerly president of Peniel University. The meeting will run ten days or longer. Let all the saints join in prayer that God will give us an old-fashioned revival of religion. Let every one come who can, and help push the battle.

E. J. LORD, *President.*

Pastor Dearn is called, and will go and hold a meeting for a Methodist Episcopal pastor out from the city a little way. We heard this Methodist pastor say that the Nazarene church had the name of being the life-saving station in Marion. I say, amen. Is not this the very reputation our Lord desired us to have?

We received into the church two members during the meeting. We predict a fine growth for the church as soon as they can get into larger quarters.

My wife is on the mend, and will soon be able to take her place in the battles of life. We preachers do not realize how much our wives are pulling of life's heavy load till they drop out, and then we wake to find ourselves almost stuck.

We are at Centerville, Ohio, and the meeting starts off well.

N. B. HERRELL, *Dist. Supt.*

NEW ENGLAND DISTRICT

I closed a very successful meeting at Livermore Falls, Maine, January 24th, with Sister D. A.

Green who has been running a mission for the last year. Rev. J. W. Hanson opened the meeting a few days before I came, and had it well under way.

The revival interest increased as the meeting continued, until we were unable to close for our next meeting with Rev. George W. Henderson, at Linneus.

Brother Hanson went on and took the meeting there, and I remained to continue at Livermore Falls. It was one of the best meetings I have been in for a long time, because of the number of new seekers for holiness and pardon. Between fifty and sixty knelt at the altar, and many of them gave good evidence of salvation.

The town was greatly stirred. The Catholic priest began to look after his subjects who were seeking at our altar, and the Protestants became alarmed because their members were asking "Why don't we hear this at our church?"

The spiritual interest is very low in the churches, and many of the people received our messages gladly. Men threw away their tobacco and burned their pipes. The young men were having battles with the cigarette habit, but our God is able to deliver even from that bondage.

We organized a church of twenty-seven members including probationers.

Sister Green has labored faithfully against great odds and has now seen the answer to her prayers. I enjoyed laboring with Brother Hanson, and expect to have him with me in entering a few more new fields before Assembly.

We are sorry to learn that Brother J. W. Gillies, of our Bath church, is still confined to his bed. Let us pray for him.

I expect to hold a meeting in Milo, Maine, next month, where there is a band of holiness people who are looking forward to an organized church.

I go to Penbody, Mass., January 29th, to assist the pastor, Sister Meda Smith, in special meetings. Let all the pastors press the work on every line until Assembly time, and we will come up with an increase.

New England District Assembly will be held in Malden, April 28th to May 2d.

Five thousand dollars for missions on this District! We can do it.

N. H. WASHBURN, *Dist. Supt.*

WISCONSIN DISTRICT

Sunday, January 24th, was a great day in Racine church. Surely God is with this loyal band of Nazarenes. In company with Brother and Sister Nelson, of First Church, Chicago, we spent the Sabbath with them. The morning service was one of great refreshing, with one precious soul at the mercy seat, the writer bringing the message. In the afternoon God gave us an old-fashioned hallelujah testimony meeting, led by Brother Nelson, closing with four seekers at the altar. In the evening our District Superintendent, Rev. F. J. Thomas, delivered a heart-searching sermon on the "Unpardonable Sin," with two souls seeking God. The singing of Brother and Sister Nelson was soul-inspiring, and much appreciated by all. God is surely blessing these people.

We covet the prayers of God's people for this District. We need both prayers and money at this time, to push the cause of Christ in this Romanized state. Our God will supply all our needs, so we praise Him and press on. Address me at 6402 Emerald Ave., Chicago, Ill.

D. CECIL WHITE, *Dist. Sec.*

NEBRASKA DISTRICT

The Assembly Minutes, which should have been out two or three months ago, have been sent to the pastors. If any one has failed to receive them, write to the undersigned and they will be forwarded to you. The brother who promised to print them could not make satisfactory arrangements and thus they were delayed. I am sorry it has been detained so long, but did the best I could under the circumstances. Any one can get a copy of our Minutes for 15 cents.

THEODORE LUDWIG, *Dist. Supt.*
York, Neb.

ARKANSAS DISTRICT

In spite of the bad weather, we have not stopped our work, and the Lord has been putting His seal upon us. While the financial struggle is on, and the people are crying out "hard times," the Lord has kept us busy and has given us food and raiment, and with such He has said to be content. I was a few days with Pastor O. P. Roberts, at Morrilton, Ark., where the Lord gave us a gracious time. He knows how to pray and shout in the face of the enemy. From there I went to Brother Sharp's

work. He is one of our young preachers, but preaches like he had been at it a long time. He is doing a great work for God in that part of the state.

Then I went on to Brother Moore's work. He has just one small church, and teaches school to help pay expenses. Broth r Moore is a very spiritual young preacher, and a good one. He is loved by his people. I pray the Lord will raise up more like him.

I went next to Brother Lambert's work. God is blessing him; his face literally shines with the glory. Thence to Brother White's work, where I enjoyed my visit. The people have great confidence in Brother White's clean life.

Well, when a superintendent makes that kind of a round through the mud, getting wet, then takes cold and nearly has pneumonia, he knows how to appreciate the boys who go through with it all the year around. I am at this time with Pastor A. B. Calk, at Alix, Ark. The weather is bad, but the crowds are good and interest fine. We are expecting a real landslide from glory. Brother Calk is one of those men who is loved by every one. May the Lord give us more like Him, until the world will say, "Behold, how they love one another!"

B. H. HAYNE, *Dist. Supt.*

SOUTHERN CALIFORNIA DISTRICT

The first Sunday in January was spent with Emmanuel Church, Los Angeles. We preached morning and evening; had a few seekers.

Sister Knott has been the efficient pastor of this church for twelve years, and this year her son assists her. This elect lady and her son Proctor get things done for God and the cause of holiness.

The following Sunday, January 10th, I spent at San Diego, preaching in East San Diego in the morning, and organizing a church. These people start with faith. Brother Sherman made possible the house of worship. Brother Hazeltine is the happy pastor of this new church. In the evening I preached for Brother Bowes, at First Church, to a good congregation, with seekers at the altar. Brother Bowes has been at this place almost six years. He has had remarkable success, both in school and church work.

Next we went to Phoenix, Ariz., for four days' meeting. Some salvation. One Japanese boy was sanctified. On reaching home from Phoenix we hurried on to Pomona, to attend the dedication of our new parsonage at that place, which is a splendid eight-room house. As at some other places, Brother Sherman's gift made it possible to secure this splendid property, which is located next to our church. Rev. J. D. Scott is the pastor here, and has done and is doing a most excellent work. The dedication service was conducted by Dr. P. F. Bresee, in his own eloquent way, some half dozen other ministers taking part. The Doctor's message was peculiarly fitting for the occasion, and the Lord poured His blessing on the meeting.

Sunday, January 17th, we were at Upland, Cal., preaching morning and afternoon for our pastor there, Brother Goettel. Large attendance and good meeting. The Sunday school is large. The pastor is diligent, looking after new people. In the evening of the same day we preached at Cucamonga. Brother Fred Smith is pushing the battle at this place with good success. It was raining, and only seven were out, but we preached, presented the altar, and one came for pardon and one for sanctification. Both prayed through to victory.

W. C. WILSON, *Dist. Supt.*

SOUTHEASTERN DISTRICT

I am making my first round on the District for this Assembly year. I find our preachers and people encouraged. The work is well manned, and God is with us. Souls are being converted and sanctified. We shall organize in Atlanta, Ga., soon. I have met with several who are coming as charter members. They have fire and push. Our work will prosper there, I am sure. I have also prospected at other points, where we will organize this year.—

W. R. HANSON, *Dist. Supt.*

ALABAMA DISTRICT

My last writing I was at Seven Oaks church, Rev. W. I. Barker pastor. Brother Barker also has charge of our Nazarene church at Taylor Springs. At Seven Oaks they are doing some good work. The people love their pastor, and we feel that the work there will do much better this year than it did last year. They took a supply of our missionary envelopes, and promised to push the work along that line. Then at Taylor Springs church we had some splendid services. We have some fine people there, among them being E. A. Chaffin, who is a young licensed preacher, and he

Central Nazarene University

For some time we have realized the urgent need of a Financial Director for the Central Nazarene University, and after much prayer, we feel that the Lord has led and enabled us to secure Rev. A. J. Vallery, who has had several years' experience in financing institutions in New Orleans and Monroe, La., where he met with marked success, to handle this part of the work. Rev. Vallery has often been complimented by the business men and bankers of Louisiana as being a very successful financier. He recently resigned a position paying \$100 a month and expenses. Rev. Vallery is a Nazarene minister of much prayer, and filled with the Holy Ghost, and has come with us because of his convictions and interest in this institution and work; and he goes out with the indorsement and under the direction of the Board of Trustees and President, and the District Superintendent of Hamlin District.

We need \$30,000 to finish and furnish the Administration building, erect a young men's dormitory and create a sinking fund to liquidate the loan of \$9,000 which will be due January 1, 1921. This \$9,000 loan has liquidated our entire indebtedness, with the exception of a balance on our girl's dormitory and a piano bill, which is to be paid monthly from the room and piano rent. A part of the first payment of said sinking fund will be provided for by the sale of cotton owned by the University, within the next few days.

We need \$10,000 as an endowment fund to pay for a theological department, as we take no tuition from those preparing for the ministry or mission field.

We need a loan fund of \$10,000 to aid worthy students who are not able to pay their way through school. This money to be loaned according to the discretion of a board appointed for said purpose. Said money is to be paid back to the fund with proper rate of interest, so that it may work perpetually for the education of the young people for whom it is intended.

The winter term of the school has opened with a most gratifying increase in attendance. In fact, we are crowded to the limit, and must have more room at once to properly take care of those already with us. The Lord is blessing the school spiritually, and we need the prayers and support of every one interested in seeing the work move forward.

Brother Vallery plans to meet all whom he might interest in Christian education.

Yours in Christ.

J. C. HENSON, *Chairman.*

J. WALTER HALL, *Secretary.*

is hard at work on his studies. He reads our church paper, and is much pleased with it. The prospect at Taylor Springs church is bright. Brother Barker is much loved by his people there.

My next point was Brilliant. Here we have had many royal battles for the King, and the victories won were great. Rev. P. M. Covington is pastor, and the people love him. The pastor was on hand, and we had a nice time. The crowds were very good considering the bad weather. I found two of our licensed preachers at work on the first year's course of study—Brother Malt Thompson and Brother John Burges. These boys are preparing to go out to preach the full gospel. The brethren at Brilliant promised to do something for our mission work, and I gave them a supply of envelopes.

Next I stopped at Carbon Hill. The work here has been hindered on account of the financial strain, and some other things; but we have a great field for the Nazarene Church there. Brother Bivans and Brother McManus, and some others, are doing their best, and we hope to see a church built there yet. Rev. J. A. Manasco is the pastor, and they love him very much.

At Grace chapel God is blessing. Rev. J. W. Heathcock is the pastor, and makes an excellent one. We had two fine services with them. The church is standing by Brother Heathcock. They took a good supply of missionary envelopes, and will subscribe for a roll of THE OTHER SHEEP. They now have all indebtedness paid off their new church. They have it well seated. The church is not entirely finished, but they hope to complete it this

summer. The members all speak highly of their pastor. They have the young people coming well. Then, too, they have a fine Sunday school, with Rev. J. E. Grace as superintendent.

Our visit to Saragossa was a pleasant one. Our new church is nice, and when completed will be one of the best in the country. I held two profitable services with them. They have just ordered their Sunday school supplies, and will have a fine school when they open. Brother J. M. Martin is their pastor, and we feel that they are going to have a good year. Brother Martin says he is going to push the work. We have some very faithful members at Saragossa—the Hardins, Steadmans, Dodsons, and Sides.

Next I stopped at Jasper church, and we had a good time Sunday. Received two members into the church. They have a fine Sunday school, really the best we have ever had. The attendance is fine at all of the regular services. They have been having some real salvation times at Jasper of late, so our people there are encouraged. Our Jasper church is planning for a big salvation time this summer, with Rev. Fred St. Clair. Rev. C. C. Driver is pastor, and has been doing some good work.

My next stop was at Florence, Mrs. M. V. Hall pastor. Our work is doing fine. Sister Hall is one of our very best pastors. She is pushing our work. Since we organized there last fall the attendance has greatly increased at all of their services. They have one of the best Sunday schools in the Alabama District. Brother Landron is the superintendent, and he is a hustler. All departments of the work at Florence are going right along. If any of our churches would do as well as the church at Florence has promised to do on missions, our apportionment would be met easily. We are to return to Florence some time in the early spring for two or three weeks' revival.

When I returned home I found our little church at Shiloh had been having some salvation work going on. One has recently been saved, and on last Sunday night a young Baptist preacher was wholly sanctified, and will unite with us here. Mrs. Lancaster is pastor, and is pushing the good work. Have a good Sunday school.

Rev. W. E. Ellis, form Texas, is in Alabama, and it would be well for our people to call him for a meeting. He is now assisting Brother Covington at Brilliant.

Let all of our pastors push our missionary collections this year. We can and will do better.

C. H. LANCASTER, *Dist. Supt.*

General Church News

HAMMOND, IND.

We are still on the field and pressing the battle. He is leading on to victory. The spirit of prayer and expectancy is on the people, and we are looking for something out of the ordinary to come to pass. One brother who had been backslidden for several months, got so hungry to get back to God that a few of us gathered in the basement and held on till the glory came. He prostrated himself before God, called upon Him, and came forth with the joy of the Lord in his heart. It was some time before he could leave the place to go to his home. He came to the prayermeeting the next night and set the saints to rejoicing with his testimony. Things broke loose, and we had a time in the Lord. Two seekers were at the altar that night. Others are seeking, and some finding.—CARRIE L. FELMLEE, *Pastor.*

CHANUTE, KAS.

Glad to report victory with the Nazarene church at Buffalo, Kas. We spent ten days here working and preaching and praying in the cause of holiness. While there were only three Nazarenes to begin with, three more united with the church Sunday night. However, there are a number of holiness people here whose hearts and souls are in the work, and they are looking in this direction. We opened with a message on prayer, and the secret life with God. Souls began to pray and humble themselves before God. Soon they got through to the throne, and the glory came down. God got hold on hearts, and some souls began to get saved; others found the blessing of a pure heart. Sunday morning eight were seeking pardon and holiness. God poured out His Spirit and six were saved and two were sanctified. We closed at night with two at the altar who were gloriously sanctified, coming through with shouting victory. God let His glory on the people while we celebrated the victory with shouts of praise. In all there were twenty-three saved and sanctified.—J. W. WILSON, *Pastor.*

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The Gospel According to St. John

One Cent

We are preparing an edition of the Gospel, especially designed for use of pastors, deaconesses, Sunday school visitors, mission, and street workers. No other literature can be so efficient as an evangelizing agency as this Gospel, which contains enough truth to enlighten and save the world.

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Dakota by wire, we decided to remain. Despite the fact that Rev. Herbert Booth began his meeting at the First Church, and the storm came with a much lower temperature, the interest and attendance continued, and the enthusiasm never waned. We closed Sunday, the 24th, with a church filled three times. Thirteen joined the church, and a Gospel Team of ten young men was organized for the purpose of holding meetings in the community. The song book, "Canaan Melodies," was introduced and adopted by the church, the favorite songs being "The Royal Telephone," "Cross Jordan Today," and "The Battle's Front." A new piano was also donated to the church, and used during this meeting. We leave for North Dakota tomorrow, for a month. Our address will be Hankinson, N. D.

LOS ANGELES, CAL.
FIRST CHURCH

The first week of revival with Rev. C. E. Roberts, Mrs. Roberts, and Miss Lenora Taylor, closed with some marked victory. I think there have been fully fifty at the altar, and some good cases of salvation. The seven o'clock prayermeeting has an average attendance of fully seventy-five, and the praying is tremendous. Brother Roberts called for a half-night of prayer for Friday night. About 11:15 the fire fell, and many felt that the clouds had been pierced and unusual victory was coming. This great meeting closed with a march about the church, and the triumphant shout of the saints could be heard many blocks. We held a good shop meeting with the employees of the L. A. railroad shops, and expect to hold a great street meeting ~~Sabbath evening.~~ We are pressing the devil hard, and Brother Roberts is preaching with unction and power. The women sing the glory down. We go on another week, and anticipate great things.—C. E. C.

LA LANDE, N. MEX.

I was in Wichita about two weeks after the Assembly when I received a telegram saying my mother, who will soon be 74 years old, was very low with typhoid fever. We came home at once, and for four months have been helping to care for her. She is improving slowly, so we hope to soon be in the field again. Besides caring for the sick and helping with the work, I have preached at least once a week. We have just closed a successful three weeks' meeting here, Rev. R. E. Dunham, our District Superintendent of the New Mexico District, doing most of the preaching. We have never heard any one who could present the "old story" any clearer and with more force, and few are his equal. Brother Dunham is a well-educated man, a clear thinker, and is original in his presentation of the truth. He is truly a Bible preacher, drawing nearly all of his illustrations from the Book. Any one desiring an evangelist to assist in meetings will do well to get him.—C. M. KING, Evangelist.

VICTORIA (B. C.), CANADA.

We have a small church here in a quiet, residential part of the city; and a few—just a handful—gather there for prayer and praise. God meets with us and blesses us, so we are happy. We meet for prayer three times a week, and have Sunday school and class meeting regularly. But still we remain only a few. We have had some saved and sanctified in our meetings, but they were not willing to leave a large church. So they went back to the large church where they were afraid to testify, and have lost out. The enemy has worked very hard against this little band ever since we started out, and we have had a hard pull, but we are praying, and believing that victory is just ahead. It will mean something unusual to win Victoria, or give a revival here; but God is able. We have great faith in the prayers of God's people, so we ask that all who read this will pray with us for the conversion of sinners here and the spread of scriptural holiness.—F. E. SHAFER.

PASADENA, CAL.
FIRST CHURCH

The revival meetings with Rev. Bud Robinson, at the First Church, Pasadena, closed last evening with a full house and a number of seekers at the altar. It was a great meeting from start to finish. About 150 or more bowed at the altar during the eighteen days, and many were happy finders of pardon and purity. The house was packed full again and again, and the night Brother Robinson told the story of his life many were turned away. The finances were all gladly and easily met, and we are truly grateful to God that our good brother ever came this way. Truly the Lord has greatly used him. A goodly number of people are looking our way.—A. O. HENRICKS, Pastor.

The Gospel according to St. John

Presented by
First Pentecostal Church
of the Nazarene
Kansas City
Mo.

CHAPTER 15

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for

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FROM EVANGELIST H. H. KERNOHAN

At Hoopole, Ill., we closed our campaign with a crowded house. Ten joined the church as a result of the meeting. Our next engagement was with Rev. John McKinley, of the Elizabeth circuit, holding a ten days' meeting at Bethel and Long Hollow, where the results far exceeded our most sanguine anticipations. Leavenworth, Kas., was our next stop, where we gave four days to the City Mission, when Rev. C. B. Young, of the

Michigan Avenue Methodist Episcopal church engaged us for a week. This church has never seen such interest manifested in a revival before, and the people came, filling the building to its utmost capacity until standing room was at a premium. Souls were at the altar nightly, for pardon and purity. How the saints rejoiced over the victory won. At the end of the week the revival wave had reached such proportions that it was impossible to close; so, after getting in touch with North

WHITNEY, TEXAS

We wish to express through the HERALD OF HOLINESS our appreciation of the many words of condolence and deep sympathy and prayers during this the supreme ordeal of our lives in the loss of our faithful companion and loving mother. God is wonderfully sustaining. We sorrow not as those that have no hope. Thank God! she lived the sanctified life for seventeen years, and has gone to live with Jesus. We crave an interest in your prayers.—W. M. McMAHAN.

LATIN, CAL.

It is an obvious fact that God is giving us victory and salvation here in this suburb of Los Angeles. Sunday, the 17th, was a day of real triumph and conquest. As is promised, the Christ came and manifested Himself to us. The message was given in the morning by the writer, from Psalms 35: 10, 11. In the evening Rev. Urschel, a University student, came down and preached for us. At the conclusion there were two who responded to the altar call, one for pardon and the other for purity. As we prayed, the fire began to fall on the saints, and the seekers were shown what it would mean for them to go through. They ceased praying and said they could not pay the price, but requested that we pray for them until they would get to where they could yield.—J. E. KREMEL, Pastor.

FROM EVANGELIST WILL H. NERRY

Monday and Tuesday nights, January 18th and 19th, we were at the Homestead Union Rescue Mission. The fire fell, and the altar was lined. Monday night ten prayed through; one Italian among the number. Tuesday night there were several others. Two sanctified brethren from the Methodist church are at the head of the mission, and God is blessing their labors. There is a band of hungry folks at Homestead, but no place to get a spiritual meal except at the mission. We commenced at Terrace, Pa., Wednesday, January 20th. The glory is coming down. We are being entertained by the pastor and his good wife, and the members are carrying into the parsonage baskets of good things to eat, in order to relieve the pastor of expense. We say: Praise the Lord for such thoughtful people! and ask Him to give us more people of this kind.

FROM EVANGELISTS LEWIS AND MATTHEWS

We have arrived in the West once more, and thank the Lord for a safe journey. Our meetings at Winlock, Ore., are to begin January 29th. Pray for us that the Lord may use us to His glory in this place. We praise God for victory through the precious blood of Jesus.

NEW BEDFORD, MASS.

I was called to the North Attleboro church for their all-day meeting, Wednesday, the 20th. It gave me great pleasure to meet with these people, as I was pastor of this church about ten years ago. Only a few of the old members are left, several having gone home to glory. The attendance was good, and we enjoyed a precious season of refreshing from the Lord. The evening service was owned of God in an unusual manner, with seekers at the altar at the close. Brother Keeler, the pastor, is certainly doing a good work in that place and the Lord will reward his labors in the coming days. The dear Lord gave us the most glorious Sunday morning service that I have seen in our church at New Bedford. The power and glory fell while we were singing, and the Holy Spirit took charge. The people, getting blessed in an unusual manner, began to testify in tears. This was followed by an altar service that did not require urging. Some two or three—outsiders, who were backsliders—got to the Lord for pardon. One of the men was once a Salvation Army officer. All the saints were greatly refreshed by the shower of grace. We had no chance to preach, for the first time since we came here, on account of the glory filling the place. We need a new touch of fire on our people in all of our churches. God gave us a most precious time in our all-day meeting Thursday, with Brother De Long as preacher.—F. W. DOMINA.

WESTPHALIA, KAS.

I just closed a meeting with Rev. Ira Stevens, at Lawrence, Kas. I did the preaching the last three weeks. The Lord gave much help in preaching His Word, and a goodly number received definite help. Some testified they got light; and, best of all, they walked in it. I was well satisfied with the results of the meeting. The pilgrims showed that they indorsed the truth by splendid entertainment, by shouting "amen" while I preached the closest truth, by hearty co-operation on all-lines, by a

The Gospel in Spanish

Doubtless many of our readers are considering our plan for sending 100,000 copies of the Gospel to our Spanish speaking neighbors. We hear of some who are already enough interested to make plans for giving substantial aid. Some may wonder as to the wisdom of the plan, or want to know the need, and prospects for success. For the benefit of all, we herewith publish three letters from those who have for years labored among the Spanish speaking people.

EL PASO, TEXAS
January 23, 1915

My heart was truly made to rejoice today when I saw in the HERALD OF HOLINESS the first sample page of the Gospel of John in Spanish. I thank God, and hail with great delight your splendid and well-thought plan of putting this Gospel into the hands of our Latin neighbors next door.

The finished product of four hundred years of Roman Catholicism in Mexico is plainly seen in the superstition and illiteracy of the Mexican people. What is wrong? Why, the Gospel has not been given to them. This is what Mexico needs today—not bullets and rifles.

This is a seed-sowing time in Mexico, and I earnestly urge all our people especially to make possible the publication of the first hundred thousand copies of John's gospel in Spanish, by sending such liberal offerings as the Lord may enable each one. And we promise, by the help of God, to put a copy of it where we feel it will bring forth fruit unto eternal life.

Yours for the spread of the Gospel,
S. D. ATHANS

DEMING, NEW MEXICO
January 22, 1915

I rejoice to know our Publishing House is undertaking the printing of the Gospel in Spanish. The printed Word is one of the great needs of the Spanish-American people. The Living Word and a live missionary are God's method. One shall chase a thousand, and two shall put ten thousand to flight.

One hundred thousand Gospels of John is a good missionary endeavor, and no doubt will be owned of God and much good will accrue. Sometimes a portion of Scripture alone is the means to lead a soul into the light and salvation.

May God greatly bless the effort and make it a success for His glory.

Yours and His,
J. H. ESTES.

LOS ANGELES, CAL.
January 19, 1915

A copy of THE OTHER SHEEP is before me, in which I note with gratitude your plan for sending the Gospel of St. John to Mexico and South America. If it be true, as I have read, that "nine out of every ten of those who have not yet received God's Word, never will receive it unless it be given them," then we feel added responsibility; and, knowing that He is the life producing power by means of the seed we sow, surely many perhaps of God's stewards will each wish to be among the first to help to sow Mexico with the Gospel of St. John. For a number of years a brother has supplied me with all these Gospels that I can judiciously use, and I have prized this gift very highly; and I could give many incidents of blessing in salvation that have come to those who have received them. One Gospel was put into the hand of a young Mexican recently, which was read in all of the houses in the court where he lived. It was like a book of gold; they had never seen a like book before. It resulted in the salvation of two young Mexicans, and others awakened to their need and privilege. If Mexico had had the Gospel of St. John there had not flowed rivers of blood, and there would be no need for standing armies to patrol her borders to keep peace. Let us help send them along, while we pray also that God's Spirit shall illuminate each mind that reads, and make His Word spirit and life to them.

Mrs. M. McREYNOLDS,
Superintendent Mexican Work.

The Portuguese Also Included

Since our first announcement of our plan for 100,000 gospels, we have decided to publish a portion of the number in Portuguese. We have a Mission in Brava, among people speaking that language. A large portion of South America also is Portuguese speaking. Let us quickly provide for the 100,000 gospels and send them on their mission of salvation.

liberal offering, and by a special subscription to buy me a new harness to start out again in gospel work in the spring. The meeting closed with wonderful victory, at which time myself, wife, and one daughter united with the church. I have a local preacher's license in the Pentecostal Church of the Nazarene. I am sanctified, and called to preach. I have done pastoral and evangelistic work in the Free Methodist Church for about twenty years. I expect to move to Arkansas, or some other place in the South, about March 1st, and would be glad to hear from any of the brethren knowing of a good location. I desire to locate my family on a small place in the country. I would consider a call to a pastoral charge, or work for the coming summer in evangelistic work, which is my special call. Any one desiring recommendations may write Rev. Ira Stevens, Lawrence, Kas., 523 Elm St. Address me at Westphalia, Kas., R. F. D. No. 3.—J. G. BIGNALL, Evangelist.

DERRY, N. H.

The last Lord's Day, January 24th, was a day of rejoicing. We listened to a good discourse by our pastor, Rev. A. J. McNeil, after which we had an altar service, and we listened to voices in prayer that we had not heard for some time. I believe we all were a little nearer to God than we had ever been before. In the evening we met in the Baptist church for the closing service of a three weeks' union evangelistic meeting. Rev. A. J. McNeil occupied the pulpit, and was in perfect liberty. Like

Peter, he stretched forth his hand, and spake boldly and stood forth in the liberty wherein Christ had made him free. His text was: "How shall we escape if we neglect so great salvation?" He preached a strong sermon, that will make a lasting impression on some of those present. The most of the large congregation never heard such a sermon before, and will want to hear another. A Presbyterian minister, in his remarks, said he came in four miles from an adjoining town, and would go four miles farther to hear another. After the sermon, Brother McNeil made an appeal to those who wanted salvation to arise, and quite a number arose and came to the altar. We have been praying and believing. God's Word will never return to Him void. May the good Lord keep us humble and may we keep our lights shining.—W. D. MOORES.

BURLINGTON, VT.

God gave us a signal victory at Johnson, Vt.; in fact, the best meeting we have yet seen in New England. There were scores of earnest seekers for pardon, reclamation, and entire sanctification, and about ninety per cent prayed through. Our folks there have been through flood and flame for Jesus' sake. It is a genuine "twice-burnt district," much blazing light having been resisted. Such mighty warriors as B. S. Taylor, Dick Albright, I. T. Johnson, with a number of clean and powerful pastors of the Nazarene Church, have held great meetings there. Some splendid people are looking our way. We secured a fine list of subscribers for

our paper, the **HERALD OF HOLINESS**. No truer, braver couple can be found in all our borders than Pastor Sulston and his preacher wife. The writer is spending three days in Burlington, the most beautiful city in Vermont, situated on the banks of the famed Lake Champlain. What memories that word conjures up! Such great warriors as Montcalm, Ethan Allen, Benedict Arnold, Israel Putnam, Gen Stark, and others, have fought on its banks, or in bloody naval battles. The lake is incomparable for beauty of situation and entrancing loveliness in its shimmering glory among its encircling hills. The Green Mountain Boys have always made good in war and in peace. We begin at Morrisville, Vt., January 31st, to continue to February 21st.—**FRED ST. CLAIR**.

PITTSBURGH, PA.

God has continued to pour out His Spirit and blessing upon us, and souls have been at the altar. Last Sunday, the 24th, was a great day, when five souls were sanctified and the saints blessed and up-built. Sunday, the 21st, we held our quarterly communion service. We have had two baptisms recently. At our quarterly congregational meeting, on the 21st, we had God reports from all departments of the school.—**Mrs. H. B. MACROBY, Sec.**

FROM EVANGELIST A. J. VALLERY

I am now located at Hamlin, Texas. Have just moved here from Louisiana, and will do evangelistic work this year, unless I get a call to supply some church. I have been engaged in rescue work in Louisiana for eight years, and had to travel from ten to twenty-five thousand miles a year. My health broke down, and I came west to recuperate. I am improving, for which I am praising the Lord. Should any of our preachers reading these lines need me to assist them in their meetings, I would be glad to hear from them.

NORTH HOPE, MICH.

We closed a two weeks' meeting January 24th. Five precious souls sought and found the Lord. Our Sunday school is doing nicely. Rev. L. J. McDougall was with us, bringing the message with power. Men and women were seen weeping, but many were so bound by the power of Satan they would not yield. Some nights the house was packed. The church has been strengthened, and has taken new courage.—**A. C. CLARK, Pastor**.

EVERETT, MASS.

Our revival services, conducted by Rev. I. T. Johnson, were a great blessing to the church and community. During the last of the meetings John Gibson, the singing evangelist, was with us, and added much to the interest and success of the meeting. There was a goodly number of clear conversions, and several were sanctified wholly. There were forty-five to the class meeting; ten new voices were heard in testimony. We have begun a series of cottage meetings. The first one was held at Sister Pyne's home, and was much enjoyed by all present. We expect to see others seeking and finding salvation here in the days to come.—**A. K. BRYANT, Pastor**.

RACINE, WIS.

The work at Racine is going forward surely and steadily. Our membership is increasing, and the attendance is growing larger from Sunday to Sunday. There is a loyal, fervent spirit among our people, and under the leadership and direction of our beloved pastor, Rev. F. J. Thomas, we are marching on to victory. We are planning a vigorous campaign for next summer, with street work in the city and tent meetings throughout the surrounding country. Last Sunday was a special day of good things. Brother and Sister B. A. Nelson and Brother White, of Chicago, came down to spend the day with us. Brother White preached at the morning service. Brother Nelson conducted an old-fashioned praise service in the afternoon, and Sister Nelson spoke to our young people early in the evening. At the evening service our District Superintendent, Rev. F. J. Thomas, spoke to a crowded house on "The Unpardonable Sin." It was a full day, and we had a blessed time praying, singing, and praising God. Pray for the work at Racine, that God's Spirit may be poured out upon the church, and that our influence may be felt throughout this city, and over the entire state.—**PEGGY H. LUNN, Clerk**.

COLUMBUS, OHIO

We are glad to report victory. God's smiles are certainly upon the church in Columbus. We have some of the dearest people that we have ever met, in this church. They pray, pay, sing, and testify all to the glory of God. They certainly practice the thirteenth chapter of first Corinthians. They suffer long and are kind. This being our first

pastorate work, I have had many things to learn, and the end is not yet. Amidst all of our blunders the glory of the Lord has been upon the place, and souls are being saved and sanctified. We are expecting a great time in March, as we will have Brother Bud Robinson with us March 10th to 21st; also my sisters Lula and Bonnavier Kell, who will assist in the singing. Any one who can plan to be with us in this feast of good things, please let us know; we will be glad to entertain you free. We not only have our own church to stand by us,

them a doctor who is president of the state Epworth League. He had said that no one could have more religion than he had, but he wept and prayed his way through, and the fire fell and sanctified him wholly. He preached for me in the evening, and preached holiness clearly as a second definite work of grace. Three came to the altar. While we have been in our new church but six months, the cry is being made for a larger Nazarene church up in the city. Unless the Lord especially undertakes for me, I shall have to undergo an operation the last of the week. I ask the prayers of the readers.—**L. G. MILBY, Pastor**.

KANSAS CITY, MO.

First Church is already in the good meeting that God is giving us with Bud Robinson. While the weather was 10 degrees below zero to start with, and then slumped off into heavy fog and drizzling rain, the little church has been filled, with many strangers attending, and there has been a constant and growing interest, with salvation results. We expect to run until February 10th, and possibly longer.—**REPORTER**.

EAST WAREHAM, MASS.

Wednesday, January 27th, was a great day for our church, at the monthly meeting of the District deaconesses. We began the night before with a general class meeting at Onkdale, a branch of our church, the meeting being in charge of one of the deaconesses. Wednesday was a blessed day; the church was greatly edified, and one woman came to the altar seeking pardon. The Lord has given us two precious women in our church whom He has called to be deaconesses. They are doing good work, and are a great help to our pastor, who is very tired from overwork but is still shouting the victory.—**LUCIA H. COVELL**.

We have just closed a blessed revival meeting with Rev. H. N. Brown, of Danielson, Conn. God blessed the church from the start, and God increased the victory as the meeting went on. One man sixty-eight years old, who had never been converted, bowed at the altar, and Jesus wonderfully saved him. Others were sanctified wholly. God also called one of the best young women in the town into the deaconess work, to stand by dear Brother Brown, who is going through deep waters. There were the largest crowds out last Sunday that ever were in the church. Many strangers came in. I see nothing but victory ahead.—**G. G. EDWARDS**.

PARIS, TEXAS

We are in a good meeting at this place. Several were saved and sanctified last night. Backsliders were reclaimed and shouted the praises of God. I have been here two days. We have no house of our own to worship in, but we can preach anywhere. We pray in the homes of the people, and God is giving us victory. I joined the Church of the Nazarene at the Assembly in Peniel. I think we can build a good church here by the help of the Lord.—**T. J. TAYLOR**.

LERNA, ILL.

Our church at this place, under the leadership of Evangelist E. O. Hobbs, as pastor, and Brother C. A. Brown, of Olivet, as assistant pastor, can report victory. We were organized as a Nazarene church a year ago last September, by Doctor Walker, our General Superintendent. We all love him; were very much grieved to hear of his illness. We have had preaching every Sabbath; also two prayermeetings each week since we organized. Our pastor, Brother Hobbs, held a meeting the last of November, in which the Lord blessed and a number were saved and sanctified; many of them were young people. At the close of the meeting we organized a young people's society, with twenty-three members. The young people have a cottage prayermeeting. At the regular Sunday night service a week ago, under Brother Brown's preaching, two came to the altar. One young man was marvelously saved, and at the Tuesday night prayermeeting was gloriously sanctified. We are expecting to push the battle, with God's help, to the end.—**A MEMBER**.

CANTON AND ST. DAVID, ILL.

We left Lehigh, Iowa, November 19th, sending our three oldest children to the Holiness School at Des Arc, Mo. After a trip through northern Indiana, attending to business and calling on relatives, we landed in Canton, on Thanksgiving day, and began battle there. We found that our mission Sunday school there had been turned over to the Methodist Episcopal Church. With a few loyal Nazarenes we ran the meeting. A few have prayed through definitely, and the glory is on the saints. We began our meetings at St. David immediately

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but we have other holiness people, who are members of other churches in the city. We are loyal Nazarenes, but have not the sectarian spirit, thank the Lord. We have one man who is not a member of our church who is paying me \$7.50 a month, and others are paying. To my knowledge we have five other denominations who are interested and helping us in every way, thank God. He said: "Sanctify them that they all may be one."—**R. M. KELL**.

DECATUR, ILL.

The dear Lord is still blessing us here. On Sunday, January 17th, there were ten seekers at the altar, and on Tuesday night at prayermeeting there were seven seekers. On Sunday, the 24th, there were eight at the altar. Last Sunday, though hardly able to stand in the pulpit, the Lord gave me strength, and after preaching from 2 Peter 1:10, five more people came to the altar, among

HERALD of HOLINESS
OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor
C. A. McCONNELL, Asst. Editor

Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50.

Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

How to Remit—Send money order or bank draft, payable to C. J. KINNE, Agent.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

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after the Christmas festivities, and ran four weeks, preaching to the church continually until the last night. The spiritual tide rose gradually. Several prayed through. Conversions came with the old-time joy. Some who had been in the church for some time were sanctified. We now have a class of sanctified workers at St. David who are going through. The Sunday school averages about sixty. All the teachers have the second blessing good. Ten united with the church. We are acting pastor for the present, believing we are in divine order, and our God is sufficient.—A. H. McCLAIN.

WOODWARD, OKLA.

We closed our meeting at Prairie Gem last night, Sunday, January 24th, with four seekers at the altar, making a total of seventeen professions during the four weeks' meeting. Conviction was on the folks. Our beloved Brother Coulson did some splendid preaching, and his afternoon services were especially good food for the saints. Our singer, Brother Whittenberg, came to us the last week, and was greatly blessed in singing. We expected to begin our meetings in town as soon as we closed in the country, but the Methodists having unexpectedly begun their meeting, we have postponed ours until they close. We have a fine band of Nazarenes, both in town and in the country, though small in numbers. Our crowds are increasing, and we are trusting God for great things.—Rev. J. F. HALL, Pastor.

COLUMBUS, MISS.

We have at this place as our pastor, Rev. S. B. Gosey. Our regular preaching day is the fourth

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Milwaukee, Wis.....February 2-11
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Sunday of each month. On the fourth Sunday in February we are going to have an all-day rally. We hope to have all who can be with us. Let us have a good time praising the Lord.—H. E. BENSON.

MCPHERSON, KAS.

The church is in good condition, spiritually, and we are looking up and marching on, expecting this to be the best year of our lives. We closed a meeting here January 17th, with Rev. W. R. Cain, of Wichita, Kas., as evangelist, which was a great success. Brother Cain is a man of God, and knows how to put the old Gospel plow down. We did not see the altar filled with seekers every night, nor any night during the meeting; but a few dug through and got victory. The church was greatly strengthened and built up. We believe in getting down and praying through until you know you are born from above and have passed from death unto life. God helps us to lift up the standard that people can't help seeing a contrast in a salvation which saves from all sin.—J. G. DEMORET, P. C.

CUCAMONGA, CAL.

The Lord is blessing us at Cucamonga. We had a glorious time Sunday—a real breaking up time in the morning service. Our pastor, Brother Fred Smith, preached on prayer, Matt. 6:6, and the Spirit of the Lord was in the word and on the people. At the close of the service we had a testimony meeting, and there was a melting time. The Holy Ghost had been working through the week; the people had been making up with one another. The power of God came down upon the saints, and we shouted and leaped for joy. We have an interesting Sunday school; fifty-nine present in the morning. Brother W. C. Wilson, our District Superintendent, was with us; but, owing to the inclemency of the weather, we only had eight persons out with the preachers. Brother Wilson preached from First John, first chapter. He said he believed in preaching the Word to a few so that they could understand it, and if they wanted to find Jesus as their Savior or Sanctifier they could do

so. There were two at the altar, one for pardon and one for sanctification. They both prayed through, and leaped, and shouted, and praised God. God will honor us as a people if we will keep true to Him.—JOHN V. SMITH.

Thoughts for Parents

(Concluded from page seven.)

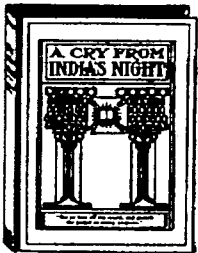
read by the parent. They are spending hours with popular literature; how many minutes in the day do we as parents insist on our children reading the Scriptures? It is not only a duty we are owing the child to insist on his knowing Scripture, but a command from God (Deut. 11:19).

Friends, let us awake to the situation. God has given us precious ones to train; their lives are in our hands to mould and fashion, let us commence at once to train their minds in the right channels. Let us never neglect the family altar; let us be persistent in seeing that our children attend the house of God.

Our homes should be the brightest spot on earth to our children. A place where their companions will delight to come. Above all, let the parents be their children's chief companions. Fathers, do you realize that you are your boy's ideal? How much time do you devote to him? Know you not he would rather go for a stroll with you than with anyone else? How proud he feels when father is having a game of ball with him. What will bring the smiles quicker to the boy's face than to have father say he is going skating with his boy? Mothers, you are the one your daughter is copying. Is the pattern a good one?

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

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

If every superintendent, pastor, deaconess and Sun-

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Superintendents, Pastors, Deaconesses, and Sunday School Superintendents,

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

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What should be done, can be done

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