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## EDITORIAL

### THE MYSTERIES OF GOD

THERE is very little, if anything, which we can understand about the doings of God. Why He does this or that of ten thousand proceedings of His administration we are utterly unable to comprehend. We know extremely little of Him, His administration of the atonement, or of His providence. It has often been asked and oftener wondered at why God does not entirely sanctify in conversion. This we can not know. It is a fact that, if we view the matter as merely a question of divine prerogative or sovereignty, He could sanctify wholly in the act of justifying, or even in the moment of our repentance. It is a fact that He has not chosen to do so, and we can but believe that there are good and sufficient reasons for His course of administration.

God saves in proportion to our preparedness. Of this we may be assured, reasoning purely from the human side. He adapts His bestowments of saving grace as to time and measure and relation to our degree of enlightenment. We know that God gives the morning twilight before He sends us the full-orbed splendors of the king of day. He has so arranged that the ground must be plowed and cultivated and prepared before the seed is cast into the ground. He has made hunger an antecedent condition of healthy feeding. So it is a fact that He does move toward the utter destruction of sin in the world and in the heart by successive steps. Each of these steps is both progressive and instantaneous—progressive as to preparation, instantaneous as to actual accomplishment. In either of these cases does He do for the subject more than he is intelligently prepared to receive.

In conversion, when sin is pardoned and divine life conferred, the subject is sanctified up to the utmost point of his power to receive it—according to his highest conception of holiness and his need of it. He is thus sanctified in the sense of a choice of God and of being set aside to His service. He is not *wholly sanctified* because his imperfect vision does not and can not take in those high and greater privileges and obligations of the Christian. He may be able to see afar off, "men as trees walking," but he can not see down into the abyssal depths of his own nature and discern his uttermost need of an uttermost salvation. There is a sweep and a penetration of vision of both sin and of holiness to which the converted man is a stranger. This he learns soon by the developments of that treacherous principle of inbred sin within, and the illuminating influence of the Spirit, and he often is affrighted and made to tremble with fear lest he is not saved at all, or lest divine grace is inadequate to a case so desperate as his.

Every regenerate person is saved at the moment of his conversion from everything he sees and realizes to be sin. As no sin is knowingly cherished or tolerated in his heart or life, the incompleteness of his salvation is not imputed unto him as sin. His apprehension has not yet risen to a comprehension of his carnality or of his privilege of holiness, hence the times of this ignorance God winks at. Soon he discovers these things and with this discovery God commands him to be wholly sanctified and now ensues guilt if he refuses to follow light. Increased attainment becomes his obligation in the measure of his increased light. If the regenerate man walk in the light his pathway will lead inevitably to these discoveries. There is no quicker or surer way to conviction for holiness than faithful living up to all the light of regeneration. The converted will

reach a sense of need of the higher grace by discovering the presence within of trouble unmet by the grace received in conversion. And with this revelation God will see to it that this opening sense of need is met with full disclosures of the rich provisions of grace for that need. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." No man really hungry for God in His fulness ever went unmet and unsatisfied. Some messenger, some message by word of mouth, by the beauty of a holy life, by the printed page, by letter from friend, some passage of the Word, or a memory of the triumph of a holy mother across the sweep of almost forgotten years—by some means under the directing hand of an all-merciful Father—the hungry soul will surely be fed and feasted and satisfied.

It is wonderful how refined become the spiritual powers of apprehension under the illuminating influences of the Holy Spirit upon the regenerated. How many things he sees in a new and different light. How much more tender becomes the conscience. He now sees impurities within his soul of which he was wholly unaware at the time of his conversion. He is made to abhor himself and to cry out "unclean! unclean!" Mr. Wesley says a room may appear to be entirely free from dust and impurities. Pass a beam of light through it under certain conditions, and a thousand motes will become visible. It is so with the justified man. If he walk in the light and keep his soul in contact with the Spirit and the truth, these impurities will soon be seen and felt and the necessity will be realized for a further work of grace for the cleansing and empowering of the believer. If he withdraw his mind and heart from the light and refuse to walk in the light he incurs guilt and will die in his sin and be lost.

### THE CHRISTIAN MINISTRY

CHRISTIAN ministry is not a profession, of course. It is immeasurably removed from this. We have really found it difficult to properly denominate it. It is something so unique in the affairs of life—so remote and so contradictory of the ordinary and the commonplace—that it almost baffles right and adequate characterization. It is for this reason we have been slow to consent to the popular clamor for the preacher to be "a man among men." It is advocated that the preacher should be a man of affairs, a practical man, a hail-fellow-well-met, and all sorts of things. There are some half or smaller fractions of truth in some of these recommendations, but there is a very much larger proportion of error and danger in all of them.

The ministry is a voice crying in the wilderness of sin and unrest and treachery. "Come unto me all ye ends of the earth and be ye saved."

The preacher is a CONSCIENCE crying aloud and sparing not to declare all the counsel of God, regardless of popular favor or disfavor. This conscience has respect alone unto the Source of its authority and its commission.

The ministry is a divinely begotten passion by which a man is crucified to the opinions of men, the emoluments of life, the ambitions which invite human endeavor, the perils encircling heroic resistance of evil, and the rewards of selfish use of splendid gifts and endowments. It is a passion which spends lavishly and with a holy recklessness all there is in one, on the altar of the good of others, freely and gloriously, with

dependence in God to make all this seed to thrive, both the late and the early sown.

The ministry as a holy passion made Paul immortal who bared his breast to the darts of malignant enemies, and who laid down his life as a willing sacrifice. It made John Knox the human savior of Scotland in the time of her supreme woe and her saddest prospects. It is the passion that set on fire the sacred eloquence of Whitefield, and emptied the splendid scholarship and glowing zeal of Wesley upon the needs of a world. It is the passion which held Brainerd on his knees until a new day burst forth and the day star appeared. It is the passion which sent to Africa's sunny clime, Livingstone, and held him bound to the brother in black in deathless devotion until the Father said, "It is enough, come up higher," and from his knees in the hut in the jungle He took him to Himself. It is a passion which holds men of like flesh as ourselves, but made different by the Divine touch and equipment, content with nothing but seeing men transformed by the power of God. It is the passion which arouses and enthuses and fires and inflames men with zeal and a holy thirst which can be *satisfied* with no earthly boon of salvation or preferment or dignity or emolument, but alone with sinners turned from darkness to light and from the power of Satan unto God.

Oh, let's cease to think of the ministry as a profession, or a business, or a leadership, or as the place of a reformer or a great civic benefactor, or anything else except a Voice and a Conscience and a Passion—vocal, vibrant, breathlessly insistent, in season, out of season, in the ceaseless delivery of the God-given message to men and women to be reconciled to God. "This one thing I do," must be our motto and our slogan and our one solitary purpose. We must be men and women of one Book, of one work, of one thought, of one aim and desire. Narrow, did you say? Yes, blessed be God, we are to be narrow as the world esteems narrowness. It is to a narrow path we invite people who want salvation, and we are not to be abashed at the charge of narrowness with which the giddy and unthinking would frighten us from our one calling and our one great passion of soul-winning.

#### NO CAUSE FOR REPINING

**A** CHRISTIAN has no cause for repining at his failure to accumulate money. In the first place, this is not his business. He has a higher and holier calling. His is a business of real angustness and dignity and superlative honor. Money-making is a triviality and a menial business compared with the calling and employment of a servant of God. Success in mere money-making is invariably a snare and a hindrance to the greater and predominant work which is the privilege and the duty of every truly saved man and woman. A Christian has talents for service which money-making degrades and blurs and debases. He is spiritual, and his work is spiritual, and mere money gathering is purely and solely material and materializing to the last extremity.

We are sick of that nonsense about the God-given instinct or talent for accumulation of money. God *could* confer such a talent, but we believe where He confers such ability in one single case the devil confers it in ten thousand cases. The truth is it is a very low order of talent that is required to make money. And it is not only a very low order of talent required to make money, but it is a very low and a very mean order of talent required generally to make money in large quantities. Any man can make money who will pay the price. The Christian will not and can not afford to pay the price for money-making. His business is to lay up treasure in heaven. He is a citizen of another country, and has no continuing city here. He is a stranger and a foreigner here. His whole business relates to another clime altogether. His real business is transacted where his citizenship is, which is heaven.

Many a Christian man has started out in young life bright and zealous as a believer in and lover of the Christ, but who

met success in money making, and has been swamped and wrecked on this rock of mammon. They may still hold on to membership in some church, but they are spiritually dead, and are kept from the discovery of their real condition by the craven pandering of backslidden pastors, who have lulled them into a false sense of security by the oft told falsehood of God's need of their "God-given" talent for accumulation. They are thus led to a kind of belief that their money atones for their lack of real spiritual connection with God. They come thus to believe that God saves them by a kind of special dispensation, in view of their great money making gifts and their necessity to His cause in the world.

This teaching is the curse of these pitiable dupes, and an outrage on the name and nature of God the Father. God needs nothing we have or can gather together. He is independent and infinitely beyond the necessity of our money or our talents or aught we possess. It is a degradation of God to thus slander Him by any such fawning and pandering slush over depraved men about their necessity to God and His church by reason of their money. They gladly accept such falsehoods as salve to their guilty consciences for having assaulted the decalogue by their devious methods for rapid accumulation of money. Thus a ministry called and sent to save men from sin and from hell only helps to seal their fate in unrepented sin, and in hell at last forever.

No Christian should ever for a moment entertain the slightest temptation to a spirit of regret, much less of repining, at his failure to lay up money. No, beloved, yours is a nobler work. Yours is a higher calling. Yours is an employment calling into play powers and faculties which angels might envy, and which no mortals but saved men and women are permitted to exercise. You are the honored of earth, the favored of heaven, the dreaded of hell and devils. Lift up your heads! Raise your voices in new peans of praise and adoration of God who has so highly exalted you! Pursue your glorious course of saving of others in the companionship of God and angels! Be content with the best, the greatest, the most glorious honor and dignity which mortals can enjoy, and pity and pray for the sordid and material and commercialized human money machines, who are as gross and as dense in their ignorance of God as the beasts of the jungles!!

A fine man, a judge of prominence, once said to the writer who was pastor of the chief church in his town, that he once was an active and happy Christian when he had money, but he had lost it, and now had no interest in the church or things religious. He felt he had nothing the Lord especially wanted or could use since he lost his money. We made it clear to this brother that it was *he*, not his money, which God wanted; that it was heart-loyalty, not money possessions, which God wanted from us, and which He could best use for His kingdom. We insisted that if *he* were really given up to God, all his money would be God's also, and if there were no money to be included in the dedication, the transaction would be as valid and as valuable as if there were millions included.

#### OUR DUTY TO OUR PUBLISHING INTERESTS

We must not be content to do as others. We must do what others have not done, just as we preach what few others preach, and get results which few if any others get. We must do the extraordinary thing because we have an extraordinary call and opportunity and commission. If we are to content ourselves with moving along in the old smooth ecclesiastical way, either in our evangel, or in the matter of our publishing interests, we will only give proof that we have misinterpreted our commission, and God will have to say, "seeing ye understand not aright the dignity and extraordinary nature of your commission and opportunity, I turn to another people who will better understand and obey Me." Our crown will thus glide from us to others, and we will be among the passed-by and let-alone of God.

# THE EDITOR'S SURVEY

## DANGER OF COUNTERFEIT

There is always danger of counterfeit. In human governments great alertness is exercised to protect the public against such imposition, so that the harm is reduced to a minimum. In society the danger is just as great from counterfeits, but the safeguards are less in number and in diligence than is the case with government in relation to spurious money. The havoc from social counterfeits is therefore much greater. There is also counterfeit in the matter of religion. In this realm the issues are vaster, and hence the damage is very much greater. The corrective measures, also, are wholly different, as these all have relation to the moral agency, and the means for correction are moral suasion and not force. In religion it is from the spurious type that the greatest harm comes. Men will look at inconsistent professors despite all your reasoning and your proof of the folly and injustice of such course. They persist in reading the daily life of professors as their Bible, instead of taking the Word of God and measuring themselves by that as the only rule. An English paper asked "What is the greatest peril to England?" An exchange, telling of the answers, says:

Among them were the following: "Religion without the Holy Spirit; Christianity without Christ; Forgiveness without repentance; Salvation without regeneration; Politics without God." These answers describe the peril of America. It is as true of nations as of individuals, that to be without God is to be without hope.

## THE GREAT QUESTION

The greatest and the oldest question is the most profoundly important one. There is one which dates back to Eden, and which relates to human destiny, and this certainly is the question of the gravest importance. It is the question: "Am I my brother's keeper?" This, it took the entire Bible to answer. This is the burden of prophets, apostles, the martyrs, and the good of all the ages. God has been trying for the ages to ground into the moral consciousness of mankind the fact that we are our brother's keeper, and that this is the only significance of life. It is for this He saves us, that we may help save others. This is the chief meaning of our own conversion that we may be used in the conversion of others. This is the meaning of the existence of the church with all her appointments and appliances and ordinances. The church is only another declaration of the voice divine saying: "Yes, you are your brother's keeper. This is your opportunity to align yourself with those who have found out this as the secret of life and of personal religion." An exchange says pointedly on this subject:

I am my brother's keeper, therefore I will make myself strong that I may lend him a hand when he is weak; that I may carry my own burden unflinchingly and lift a part of his when he is weary.

I am my brother's keeper, therefore I will

cheer him on the way; I will show him that in storm and darkness I am unafraid, so that he may be emboldened to walk through his own valley of shadow with a brave heart and head erect.

I am my brother's keeper, therefore I will be true and clean in my life, that as his life touches mine he may not be soiled; that he

my own and mine is his. When perplexing questions must be answered by my voice, or my pen, or my vote, I will seek the answer which means my brother's good, not merely because such answer will mean also my own good, but because he is my brother.

I am my brother's keeper, therefore I want to know more and more about my relationship with him and how to acquit myself as a brother should; because I shall hear some day a voice calling to me in the garden: "Son, son, where is thy brother?" and I shall want to answer: "Here, Father, here is my brother, with his hand in mine; we have come home together."

## THE COMING RECKONING

(Dedicated to Hon. Eugene W. Chaffin)  
For half a century we've labored and prayed,  
'Gainst the open saloon and the liquor trade,  
Of importunity there's been no lack  
As we've noted the trail and broadening track  
Of a traffic that's known to all so well  
As thriving on earth, tho' born in hell

Like a mammoth monster or octopus,  
It has fastened itself on all of us,  
We fear its clutch, its sting, and its bite,  
Its withering touch and certain blight—  
The insatiate greed and graft and lust,  
That's fixed on us by the liquor trust

For years and years we've tried in vain,  
To stop its march and constant gain,  
To curb its power and regulate  
By passing laws throughout the state,  
But, like rolling snowball down the hill,  
The cursed thing grows bigger still

For this deadliest foe to home and State,  
A plan is on foot to annihilate  
We've tired of schemes and tricks and planks  
Of politicians and liquor cranks,  
Which were never intended for use again  
Save to blind the eyes of the citizen

We demand that the curse shall be put away  
Too long we have suffered its deadly sway  
Arise then, ye men with ballots in hand  
For it's ballots, not bullets, shall quare our land  
And pray with wide open eyes that at least  
Your ballot go straight to the heart of the beast

As sure as there's a God in heaven on high  
The end of this curse is drawing nigh  
For He who rules in the world's affairs,  
Will take a part and show that He cares  
For lives enthralled, for homes once bright,  
Now turned by ruin to the darkest night

Of tears, an ocean of sorrows, enough  
Of sentiment, plenty of doing, a buff  
Wake, then, ye people, hear a last proclama-  
tion,

For a Lincoln is born to write 'manicipation,  
Ere this quarter century into history has  
passed,  
When long-expected freedom has come at last,

Oh, the joy of that new day when liquor can't  
be made,  
When brewery and still shall be turned to  
honest trade,

And the wasted lives and grain shall be put  
to proper use,  
When mothers, wives, and children shall no  
longer know abuse

And at head of home and State throughout  
this goodly land,  
A husband, father, statesman—a sober man  
shall stand

—Rev. Robert Benson Wilson.

may find in me some example and incentive to keep his own life clean and his dealings with men honorable and kind.

I am my brother's keeper, therefore I will cherish his fame, and never, if I can help it, cast a slur upon his motives or his acts. I am not his judge; I am his brother.

I am my brother's keeper, therefore I will try to solve the problems of life with a view to his welfare, knowing that in the rightful adjustment of business, and society, and life in its truest expression, my brother's welfare is

## GOD'S SAWING POWER

John Wyburn was a desperate and hopeless drunkard—at least everybody including himself thought him to be. He was advised to go down to the Jerry McCauley Mission in New York as a place where they had the only remedy that would avail in his case. He considered it foolish advice, as his friends had repeatedly had him to try the Keely cure and other remedies without avail. Finally, however, he went, and was powerfully converted, and led a thoroughly transformed life. He became a Bowery mission worker himself, and led literally hundreds of similarly debauched and lost men to Christ. At a kind of a reunion of the trophies God had given him of such as had been plucked from the burning, he had a wonderful testimony meeting, and some spectator told of the testimony of quite a number of them. It is Bruce Barton who got hold of these interesting recitals, and tells them in the *Congregationalist*. Among them is the interesting case of one they called Alexander, whose experience only emphasizes the fact that God will save to the uttermost *all and any* who come to Him through Christ. The writer says:

There is Alexander, who down on lower Broadway represents two great importing houses, the largest of their kind in America. They trust him to the extent that he may draw on them at any time up to ten thousand dollars; and frequently, when his importations are large, he does so. Yet fifteen years ago Alexander drifted into the mission too dirty almost for its none too scrupulous requirements. Mud-streaked his face; he was clad in a ragged suit which he had picked out of an ash barrel; for six weeks he had not been sober. They brought Alexander forward that night and started him on a new life—which lasted nearly a week, when they had to start him over again. Month after month they went through the starting process, until finally on a wonderful night Alexander made what he calls a "full surrender"; and since then he has never touched a drop of liquor. The afternoon before he stumbled into the office of an old employer, seeking the price of another half dozen drinks. The employer, grown weary of such calls, had looked at him once and said, "You dirty bum, go get a bath."

Five years later—and this would be a too-good-to-be-true story if any one but John had told it—Alexander was sitting in his room in a fashionable Florida hotel when there was a knock and the bellboy entered.

"Mr. Alexander," he said, "there is a gentleman in the next room to yours who wanted a room with a bath, and we couldn't give him one. He wants to take a bath very much, and the clerk would like to know if you would be

willing to open the connecting door and let him use your bathroom for a few minutes?"

Alexander stepped to the bathroom door and opened it. There, if you'll believe it—and you must, for John knows it is true—there stood Alexander's old employer, the man who had told him to get out and take a bath.

### A PLACE FOR EVERY ONE

Boys and young women are greatly put to it when starting out in life to find what they call "a job." We sympathize sincerely with them in this anxiety. Our heart has been made to feel with peculiar and profound sympathy with many a young person delayed and troubled about securing a place to work. It does seem that in a proper industrial and economic state there should not be room for such anxiety. It does seem that any mortal willing to work should always find a ready place to labor which would yield ample support. Yet this is far from the case. Whether in an ideal social state to come in the future this will be changed, we know not. We only know it should be changed, and every willing worker be given promptly a place to labor. We know that in the Lord's vineyard, however, there is no such trouble. In this realm every willing worker can have a place to labor. The only thing is, he must be willing to work anywhere. He must not, and he has no right to be, choicer about his work. An exchange says truly:

If all God's people were willing to work anywhere, there would be no idlers in His kingdom. For every willing and consecrated worker God has a place. It may not be just the place that you would desire where the Master knows it is best for you to be. That place may not be one of prominence and influence; it may not be remunerative. But it is a place that God wants you to fill, and the reward will be conditioned upon your consecration to it and your fidelity in it.

### THE SOUL'S WATER SUPPLY

Dr. William Crafts describes the Sabbath as the "water supply of the soul," and the "water supply of all reform sources." He says:

Men who spend their Sundays in baseball and moving pictures will not long, if at all, fight alcohol or impurity or gambling or political corruption. Only those who drink once a week at spiritual fountains can be relied upon to press to conclusion the hard battles against popular wrong.

### WHERE BEST TO STRIKE MEN TO HELP THEM

To help men to God it is wise to try to touch them especially when things go awry with them. When men are disappointed with things and under stress of sorrow and grief over failures, or the miscarriages of plans, it is well to seek to turn their minds to a Friend who never disappoints, to a supply which never runs out, and to a power which never fails. Men get very sick of this world at points where it disappoints them. Amid their crushed hopes, and the wreck of their earthly plans and prospects, when they so much need comfort and help, we should never fail to tactfully try to turn their thoughts to higher and truer and more

unfailing things. C. W. Recard in the *Telescope* says very wisely:

We can win men if we meet them where trouble strikes them hard. This was the Master's method. We too often shy at the trouble of others. Like the priest and Levite, we are too much engrossed in religious performances to dispose ourselves to religious practice. The poor man in the Jericho way needs a good Samaritan to bring him to Christ. Our Master fed the hungry with the bread of earth before he commended the bread of heaven. He put a strong tonic into the physically weak before he undertook to doctor a diseased soul. Men are so deeply mired in material affairs that they refuse to hear talk about angel wings as long as they struggle for solid footing in the terrible mundane realities. After all the Master's plain talk about setting up the kingdom of heaven upon earth, how comes it that we will persist in locating it so far off and high up that busy, world-tied men see little in it to interest them now? We so easily stumble into argument about matters non-essential now when, what we ought to do, is to commend Christ as the strong, present-day helper. "Salvation is not a proposition to be discussed, but a fortune to be accepted."

### ALL FOR THE BEST

It is glorious that the true Christian can really believe and know that his life all is for the best. This gives inestimable comfort, and the greatest joy and peace in life's struggles and reverses. To have a God who can come into the dark and trying places in life, and bring us victory out of them, is something which no pagan religion or pagan philosophy, ancient or modern, ever offered. Barnard Griffin, like many a child of God, illustrated this in his every day life. Of him an exchange relates:

Barnard Griffin was a great and good man, who lived in the North of England during the reign of Queen Mary, and was called the "Apostle of the North." He was in the habit of saying under all circumstances, "It is all for the best." He was accused of heresy before Bishop Bonar. He said, "This is all for the best." On his way to London to be tried, he fell from his horse and broke his leg. He said, "This is all for the best." Whilst waiting for his broken limb to heal, Queen Mary died, and so he escaped trial and death.

### THE CHRISTIAN BALLOT A TRUST

How Christian men can get their consent to vote for bad men for office, or for vicious measures, has always been an inconceivable mystery to us. How it is that church members, with even a very low order of intelligence, can not see the gross absurdity and sinfulness of this, is incomprehensible. A Christian man's money is understood to be a trust which he dare not use for the injury of the cause of God or humanity. His voice is a trust which he is bound to similarly use. So is his social influence, and every other talent and possession with which he is entrusted. How can it be thought that his ballot can be any exception to this otherwise universal rule. How can a Christian man cast an un-Christian ballot? How can white be black and white at the same time? How can dishonesty be honesty, integrity and probity at the same time? How can irreconcilables be reconciled? Any of these things are just as easy and as reasonable as for a Chris-

tian man—a man who really and intelligently knows God in His saving power—to cast a ballot which makes for the detriment of the public, for the debauchment of the youth of a nation, for the destruction of the nation's homes, for the breaking of women's hearts. The *Watchman* calls attention to a hopeful symptom of the times in relation to this matter in the following:

More and more there is coming to be a distinct feeling that there is a Christian vote apart from the old party vote. The Christian voter is going to vote for the man who has probity and honor, who is committed to the new conception of office as stewardship, and whose platform is framed for the betterment of the State, and who does not stoop to petty policies or politics. He will be guided by a cause rather than a party. He will use his vote as a rebuke to men in high places who have done evil.

### OUR DEBT TO THE HEATHEN

The heathen have done nothing for us for which we are indebted to them, and yet we are tremendously in debt to them. Their need is the measure of our debt to them. We owe them the gospel, and the fact of our having it is also evidence of our obligation to give it to them. An exchange says:

We are under no obligations to the heathen for anything they have done for us, but we are debtors to them because the gospel which we have received from the Lord Jesus is for them as well as for us.

### THE ULTIMATE END

It is important to remember that sanctification is not simply a luxury, or a finishing touch to our salvation, but is its essential nature, and that which God had in mind from the beginning. Hence, it is said in Holy Writ that God wills our sanctification. He has, from the beginning, prepared and designed and willed and intended this for us, as the central, essential, inherent and fundamental idea and force and meaning of our personal salvation. Catherine Bonineasa has said with force:

God nor seeks nor wills aught but our sanctification. For this end we were created; and whatever God gives or permits to us in this life He gives that we may be sanctified in Him.

### A TESTIMONY

By the wise and great of this world in all ages we are furnished with testimonies to the worth and power of the Holy Bible. Great statesmen and publicists and orators and reformers and lawyers and scientists have united their voices in attestation to the value of the Bible as a mighty stimulating power and a necessary guide in life and the arbiter of human destiny. John Quincy Adams said once:

I speak as a man of the world to men of the world; and I say to you: Search the Scriptures. The Bible is the book above all others to read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions every day.

Salvation runs deepest in the middle of the stream.—C. A. McC.

# THE PRAYER MEETING: A Symposium

## How to Treat the Stranger

IDA M. JUMP

For years I have been a "self-appointed committee" in the church to which I have belonged, to get to the door and shake hands with every one in reach, and especially strangers, and say a word of welcome with an invitation to come often. It has worked well, for many have returned, and in testimony have told how they were drawn there by the warm greetings received. Oh, one here and there stands back and refuses to give their hand, thinking you are presumptuous, but such cases are not common. Soon others followed in "self-appointed hand-shaking committee" and were at all the doors after service, so that every one was greeted, and we became known as the warmest-hearted church in the community. In this old, cold, selfish world, where every one seems to live only for themselves, the stranger likes to feel when he goes to the house of God, that he is brought in touch with a true spirit of love, and unity, and real fellowship, and made to feel after all that some one cares for him, and he can be at home there, as long as he stays in the city. Some coming from other lands, not understanding or speaking much English, yet worship with us, held by this spirit of love and welcome. As one said, "It feels so good." I have had many letters come back, full of kindly remembrances and appreciation, from those who have gone to other parts of the world. There are some with us today who say the hearty, warm welcome made them want to stay.

First of all, we must really love folks, in our hearts—and we will, if we have the love of Jesus—then it will not be difficult to show that our kind words and smiles, which don't cost us much, but go so far towards making others happy, are real.

Mr. Moody told of a boy, whose parents moved to another part of the city, but he continued going to the same Sunday school, and when asked why he walked so far, when there were many others nearer, and just as good, said, "They may be just as good for others, but not for me, because they *love* a fellow over there."

When our churches have that perfect love that we preach, and sing "makes me love every body," we'll not forget that Jesus says "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice." Remembering we are His ambassadors we'll love and welcome to the fold the black, the despised, the ugly, the grisley, the sick, the maimed, the halt, and blind, and get them into Him that loved us, and washed us from

our sins in His own blood, and hath made us kings and priests unto God and his Father; and given to us an inheritance among all them which are sanctified. He will beautify the meek with salvation, and will at last present us a glorious church not having spot or wrinkle or any such thing. Glory be to the matchless name of Jesus, my Savior.

## Prayer Meeting Topics

JOS. N. SPEAKES

One of the most vital factors in the life of a church is the prayer meeting. Therefore the best thought and efforts should be put into it. Yet care should be taken to keep the prayer meeting from becoming formal. In using a topic the aim should be to so direct the prayers as to produce unity of petition and greater effectiveness in the service. The selection of a topic should be at the election of the leader, however, suggestions from others will not be amiss. The monthly missionary prayer meeting is good, and no topic for prayer can be suggested that is more vital and more deserving of the combined prayers of the whole church than the missionary work of our church. Other topics are likely to suggest themselves to any live leader for vital, stirring things are ever recurring among us. Temperance, rescue work, revivals, publishing interests, and numerous other burning subjects are constantly before us and form demands for united, earnest prayer. A subject will often come up naturally through some local event that is so paramount for the moment that all hearts and minds revert to it instinctively. Where such is the case no attempt should be made to divert the attention to another subject less gripping.

Requests for prayer are often made from members of the church, and occasionally from outsiders, that are sufficiently grave to become a subject for a single meeting. The leader should be alert to find the most pressing concern for the time, and put it upon the minds of the people to unite their prayers to consummate this desire or supply the felt need.

United prayers bring results as no single individual is likely to realize.

The Lord seems especially pleased when His children unite their wants and "pray as one man," but such a desirable end will not be likely, except on unusual occasion, unless the minds of the people are thus drawn, and the interests centered, by the wise manipulations of the leader.

Then more, the interest of a prayer meeting is enhanced by the minds of the worshippers being directed in com-

mon channels. Mutual interests are thus made prominent and more permanent unity of effort and life results among the people. They will live and work on the level of the prayer meeting. To the limit of ability people act out what happens in the prayer room. And in turn the prayer meeting reflects the life of the attendants.

But let me repeat and emphasize the importance of keeping the prayer service from becoming formal. It must be kept pulsating with life. And life to be robust, full, must be free. So the prayer service to have life, full life, must have liberty, but not license. Subjects for prayer are for general direction and not to circumscribe the expression of the "heart's sincere desire," nor to smother the "hidden fire" felt by any individual among the worshippers. Some things are felt, and some burdens are borne, and conflicts and temptations met, personally, that can not be shared by others, except as we "weep with those that weep;" and in fulfilling the law of Christ, "bear one another's burdens." While we join such with sympathetic tears, we will mingle our fuller interest in the larger concern that burdens all and calls all to united heart petitions to the heavenly Father, who stoops to listen to the cry of His feeblest child as well as the mightier volume of prayer from His united hosts. Let us pray.

## Excuses for Absence

L. R. BLACKMAN

To the one who has a proper conception of eternal realities, the prayer meeting is looked upon as a place of spiritual exercise and development. The enemy of souls being aware of this, aims his heaviest blows at this citadel of power. Satan knows that a bold attack would disclose his diabolical purpose, and being a genius of no mean order, comes to the Christian with what at first thought appears to be a reasonable excuse for not attending.

The form and character of these excuses, and the pressure brought to bear upon the individual, will depend largely upon the degree of spirituality enjoyed, his physical condition, and other surrounding circumstances. Let us name some of these excuses offered:

"I intended to come to the prayer meeting, but when night came I was too tired."

"I expected to be at the prayer meeting, but company came and it was just impossible to get the work out of the way in time."

"I wanted to be there, but was detained on account of business."

*Concluded on page six, column two*

# THE OPEN PARLIAMENT

## MISSIONARY INCENTIVE

CHAS. V. LA FOUNTAINE

The need of a great inspiration for work of any kind is felt on every hand. No great task was ever accomplished without an inspiration. When Abraham Lincoln saw the Slave Market at New Orleans, he said, "If ever I get a chance I'll hit that thing hard," and when God gave him an opportunity, four millions of slaves lost their shackles. An enlarged view of the World Slave Market is seen in the map of the heathen world, with its countless millions living in dense darkness amidst gross ignorance and superstition. Here is the Christian's opportunity to scatter the Word; to shed forth the light; to dispel the darkness. Two billions of heathen! What an astonishing mass! What shall be our inspiration? There can be but one watchword to inspire the hosts of God's people; but one motto to be engraved upon the banners of the King's army; but one slogan that should be the rallying cry; and but one song that should be heralded abroad from one end of the world to the other, until every tongue, and kindred and people shall hear the joyful sound:

The Christian's inspiration for the conversion of the world is nothing less than the "Enthroned Christ," and "Christ enthroned" ought to so inspire every Christian heart that not one iota of indifference could remain.

The more we connect the work of missions with the blessing of a living Jesus and a personal Savior, the greater our sympathy and inspiration for a lost world.

The ascension of Jesus from Mount Olivet was the last glorious fact of His wonderful, eventful, earthly career. From the triumph of the cross and the triumph of the sepulchre He arose to the triumph of the throne. There was prophecy, advent, crucifixion, resurrection, ascension, and the empire of the world all in Him.

Enthroned is Jesus now,  
Upon His heavenly seat,  
The kingly crown is on His brow,  
The saints are at His feet

And truly we can join David in singing, "Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in."

Three words forever will ring out as the headline of the true Christian's faith: "Christ Crucified; Christ Risen; Christ Enthroned." These cover the great provision He has made for us. His great atonement; His manifest divinity; The world's Savior. With these fully established, we can sing,

Jesus shall reign where'er the sun  
Shall his successive journeys run.

The Christian has a living Christ, and a glorified Redeemer. He was dead, but behold, He is alive forevermore, and upon

## Excuses for Absence

*continued from page five*

"I believe in the prayer meeting, but my health is not very good, and I have so much to do that I can not attend very often."

"I always enjoy the prayer meeting, but my husband, or my wife, objects to my coming in late, so I can not attend."

"I would attend the prayer meeting but do not feel just right, to keep the children out so late, and we have no one to leave them with."

"I used to enjoy the prayer meeting, but our pastor is so tedious, and takes up so much time, that the people have no time to pray or testify without holding the service so late."

Now, how may these excuses be met? Wisdom should be used by those leading the service, and eliminate from it every thing that could be used by the enemy of souls to discourage the people, or create a desire on the part of any to absent themselves from this service.

This may be done, to a large degree, by seeking to make every one feel at home in the service, and to impress upon them that they are expected to take part.

Spiritual singing, definiteness and promptness in testimony and prayer, characterized by humility, and the unction of the Holy Spirit, will serve to create an appetite for the prayer meeting.

Excuses will vanish in proportion as the people get a vision of their obligations to God, to themselves, to their children, and to their fellow men. If we, as a church, would be successful in getting this class of people to attend the prayer meeting, we must do so by coming in personal contact with them, in their homes, or places of business, or on the street. We can not meet these excuses by mere argument, for human nature is contentious, and Satan will make them think the excuses they offer are reasonable, and that they are doing the right thing. We must go armed with "the sword of the Spirit, which is the Word of God."

This alone will disarm men, and cause them to see that their first duty is to their God who said, "Seek first the kingdom of God and His righteousness and all these things shall be added unto you."

He would teach us faith in His ability to care for us, if we do our part, and that we must seek it first, and above all else.

His throne. He is watching the progress of the world's redemption, the sure establishing of His own kingdom in the hearts of all people.

Ours is a living Christ. If your Jesus is a dead Christ, then you may forget

your churches. Send no more heralds of the cross to publish the glad tidings and hopelessly despond, but if your faith is in a living Christ, in the Everlasting God, and you realize that it is this faith that is to bring the world to His feet, then all things are possible.

In the faith of the Living Son of God is the secret of power. It will subdue kingdoms, like China and Japan. By the power of the gospel of Christ you can stop the mouths of lions, the butchering Boxers of the Dowager Queen, and the wild cannibals of the Sandwich Islands who have roasted the bodies of our missionaries, but who today are civilized, and have become citizens of these United States. You can quench the violence of persecution, as the holy martyrs gave their bodies to be burned, but whose sanctified lives were but the sacrificial seed that tokens the gathering in of the world's harvest. You can turn to flight the armies of the aliens; you can confront the embattled world. You can dare, if need be, the fiercest demons of the pit if you believe in a living Christ. It was this inspiration and faith that lead Livingstone to pierce the heart of the dark continent of Africa, and pursue his work until the strong man was utterly broken. Then, when he could go no farther, his faithful followers built a hut, and laid him aside for rest in the shade, and when he did not come out, as they thought he should, they found him dead on his knees in prayer for the land for which he had given thirty-three years of his life.

This inspiration caused Mary Reed, the Leper Missionary, to give her life a living sacrifice for needy lepers of India.

This led William Taylor, the street preacher of California, to go to Australia, China, and Africa and start his great missions.

This sent Dr. Paton to the Sandwich Islands, and the great-hearted Bishop Hartzell to the dark continent of Africa. Along side the great inspiration must be coupled a message; and what message is sufficient for men to carry to the end of the earth? It is nothing less than the very same message that brought the angels from Glory. Whatever led them forth, must be good for us. They sang, "Unto you is born this day a Savior, which is Christ the Lord." That was the message of the great apostle and missionary to the Gentiles, who says, "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them that believe Christ the power of God and the wisdom of God."

Today the herald of the cross and the world's missionary goes forth with the same song, "Hail Thou once despised Jesus," and "Crown Him Lord of all."

With this inspiration and message there will needs be a sufficient motive power that will impel men and women to go with it.

What will impel men and women to go to the ends of the earth? It must be something which will survive romance, outlive excitement, overcome obstacles, burn away barriers, grow steady in spite of outward discouragements, brighten in the blast of persecution, and shall be so intense and imperishable that it will push the messenger over billowy waves, through dark jungles, over high mountains and across the plains, through cold and blast, rain and sunshine until every creature under heaven shall have had knowledge of the Son of God.

What is sufficient? Will money do it? Can we hire men and women for pay? Money answers all things. Men are seeking for it everywhere. "Pay enough and you get help," is the cry of the world. No, money is not the motive. There's more money at home at easier work, and folks prefer the less arduous labors for the bigger salary. Can we induce men and women to go for the glory and honor of it? Men risk their lives for honor. Will this do it? No, glory and honor are gained without such effort and sacrifice. It often is the merest circumstance that brings honor or position. Will the romance of it incite men? Novelists and writers, seeking for material for new books, go to many places and spend much money for the romance of it. How about the real experience, for travel's sake, for a wider view and knowledge of humanity? are these not sufficient? No, none of these. Yet there is one that will do. Let's have it. I have found a man who can tell what the motive is, and what it will do. He has tried, and it works out perfectly. Listen to him. 2 Tim. 4:5-8; 2 Cor. 11:23-28. Why? 2 Cor. 5:11.

Samuel Dyer said, "If I thought anything could prevent my dying for China, the thought would crush me. My only wish is to live for China and to die pointing to His redeeming blood and say, 'Behold the way to God.'"

As the missionary Rev. John Hunt lay dying upon his bed he lifted himself once and said, "Oh, let me pray once more for Fiji. Lord, for Jesus' sake, bless Fiji. Save Fiji; save thy servants; save thy people in Fiji; save the heathen in Fiji." And then dropped on his pillow and went to be with Jesus.

What command is sufficient for the moving out of God's people? The word of command of Napoleon shook the continent of Europe, but it is the command of the Lord God Almighty that moves the world.

The gospel of Jesus is as adapted to one place as another. It is for all alike, and the last command of Jesus to his church is the one supreme command for all time.

The Lord's command is, "Go ye therefore into all the world and preach my gospel to every creature." "Lo: I am with you."

Why should we go? Jesus said so. Where should we go? Into all the world. For what purpose? To teach them of Jesus. Teaching what? All things whatsoever I have commanded you. When

should we go? At all times and at any time. These are the corner stones of the great gospel and missionary work.

The enormity of the task would overwhelm us were it not for the almightiness of its Author, and never-ceasing coming of the years in which to perform the work. Think of the multitude of workers in the field, and then also of the terrible lack, the indifference on the part of so many in regard to this last command of our Lord, but the church of Christ can and will do it. God has not laid an impossible task upon us. We can if we will. We will do it when we admit the full authority of Christ over our entire lives, and the full consecration of our all to Him. They can do it when our young men struggle for positions in the mission field as they do for business, when the parents consecrate their children for missionaries, as well as for comfortable circumstances at home, when we give to the Lord of harvest His portion, and when Christians give for missions as they do for luxuries. We must do our best and mightiest and not our meanest and least for Christ. This is the life work of the church; and it is a glorious work. The reflex blessing of missions on the home work will be tremendous. These things are imperative.

SPokane, Wash.

### CHRIST IN A HEATHEN LAND

L. S. TRACY

How our hearts are often made to rejoice that we have a living Christ and a vital salvation to offer to the heathen. In a land where four great religions are striving for mastery, it is natural that Christ and Christianity should be most critically compared with the other religious systems and their founders. He always comes out leagues ahead. Here we have Bhudism, Mohammedanism, Hinduism, and Christianity (the last named is not an ism) each in a life and death struggle with the other.

In their ethical and humanitarian aspects these four religions have some things in common, but there is only one that offers salvation in this world, and that is Christianity.

How many times in conflict with the subtle philosophies of India have we been overwhelmingly victorious because Christ claims to, and does rid of sin in this world. This is the kernel of Christianity, the great distinguishing point between Christ and all the other leaders of religious systems. He is the Divine Savior while Krishna, Mohammed, and Buddha were simply human teachers, and sometimes very unsound teachers at that.

We earnestly beseech those who disbelieve the Deity of Jesus Christ not to bring such teaching to India. The heathen are burdened to death with powerless incarnations, and a sinning religion.

If Christ is not perfect God and perfect man, the Savior of all who believe in His vicarious sacrifice, He is not needed among the heathen. He is no better than Mohammed or Buddha, and the consecrated missionaries of the cross are im-

posters and have no real message of life to the heathen.

If I believed Christ could not cleanse from sin in this world, common honesty would compel me to pack my trunk, go home and quit the ministry; yet there are missionaries in India who are honey-combed with higher criticism, and the new theology. Shame on them for it!! It is a thousand pities they ever saw these shores!!!

Your missionaries, and a host of others, too, are holding up the old standard and gaining the victory.

Thanks be to God for a living Christ, a vital salvation, and a personal experience in a heathen land.

BULDANA, BERAR, INDIA.

### A LIVING, BREATHING PETITION

REV. C. E. CORNELL

Is the glad day of the overthrow of the liquor traffic about to dawn? Two thousand men and women with red blood in their veins, courage and determination in their bones, and glory in most of their hearts, stood on the White House steps recently as a protest against the liquor curse, and presented for introduction in both houses of Congress a petition for a Constitutional Amendment outlawing the manufacture and sale of intoxicants in the United States.

California has recently sent in a petition to the Secretary of State of something like seventy-five thousand names, demanding that the prohibition of the liquor traffic be made an issue in the next election of this year. Twelve other states of the Union are tackling the same proposition. It is proposed to make it "hot" for the saloonists all along the line.

In this connection it is gratifying to read that the marriage of Miss Wilson, daughter of the President, was solemnized in the historic East Room of the White House at Washington, when a wine glass was not visible. Twelve prior weddings have been celebrated in the Executive Mansion and at each of these intoxicants were much in evidence.

This heroic action of the President's family was against the established custom of Washington society. With representatives from all parts of the world present in gorgeous uniforms; eminent men and women in civil and political life, beautifully gowned women, all familiar with society customs at marriages; yet, in no room of the White House was there any distilled or intoxicating fluids. No man's breath had the odor of champagne, port, sherry, or claret when he bade farewell to his noble host. God bless President Wilson and his admirable family for their unusual example. It will, and does have a wholesome effect upon the whole world.

When He healed them and fed them, they wanted to make Him king; but when He would be their Savior from sin, they crucified Him.—C. A. McC.

## Mother and Little Ones

### OPEN GATES

He opened the Gates of trouble,  
And the "bars of iron are gone,  
For my shame has given me double."  
And I safely journey on,  
The "ravenous beasts," though I hear them  
    roar.  
Are chained outside of the way;  
With a courage bold, my weeping o'er,  
I haste to "the Gates of Day."

I must hasten all the faster  
Because of the hours I've lost,  
Nor faint though the Voice of the Master  
Leads again, "by the Way of the Cross,"  
For the shades of night shall fall ere long;  
No time to sleep by the way,  
Oh, I'm glad for the Voice that urges me on,  
And I'm bound for "the Gates of Day."

Sometimes as the darkness gathers,  
And the scenes around me pale,  
With my charge passed on to others,  
While earthly "helpers fail":  
The powerful Hand that led me on,  
Though I shrank from His chosen way,  
Shall take the key—Oh, wonderful thought—  
And open "the Gates of Day."

—Estelle Gaines

### ONLY A LITTLE WAY

May I sit by you, please. The little way I have to go?" asked a plaintive voice, and Mrs. Perkins moved her suit case from the seat of the crowded car of an accommodation train to make room for a neatly-dressed middle-aged woman, who said again, presently.

"Will it annoy you if I say something unusual?"

"Not if you have a good reason for the remark," was the somewhat surprised reply; and the woman continued:

"It is this way: I have lost my early faith, and I pray and pray for its return without receiving an answer. I have been away from home for a long time, but am on my way there now, but do not like to trouble my Christian mother with my deplorable state of mind; and I said to myself this morning, if I have to sit by any one on the train, I will ask if they have faith in God and if they believe in heaven, hoping that I shall receive help."

"O, dear Lord, help me to help her!" Mrs. Perkins cried inwardly, but to the woman she remarked:

"What a peculiar morning! Do you often have such dense fogs in Providence?"

"Rather often," was the reply, with an air that showed a consciousness that her question had been ignored, but Mrs. Perkins continued:

"President Taft was in the city last night, but I was not favored by a sight of him. I saw the decorations on Westminster street, however, as I was being driven to the wonderful Roger Williams Park."

"I saw the decorations," said the woman growing still more constrained, "and I, too, visited the park;" so for a few minutes and miles they exchanged experiences regarding the beauties of the wonderful four hundred acres of landscape gardening, and then Mrs. Perkins said, quite incidentally:

"How the fog deepens! Look, even nearby objects are distorted, if not quite invisible."

"Yes," said the woman, as if under compulsion to reply. "The park must look quite differently from yesterday."

"Do you believe it is there?"

"Where could it be? Of course I believe it."

"Yet you have lost your faith. Do you think the President was in the city last night?"

"I know he was."

"You have said that you did not see him. How do you know that the nation has a President Taft? You have no longer any faith. You said a little while ago that you were on your way home, and mentioned your mother. How can a person without faith believe in a home and a mother?"

"I never have thought of it in that way."

"Why have you not? Are not all believers on their journey to heaven and to the loved ones there?"

The woman was too deeply moved to find her voice, and Mrs. Perkins went on: "Think of the fog as doubt. Just now that is the most real thing; yet we know that the clouds will break, that the sun will come again, and that in place of all this greyness there will be broad stretches of blue. So the fog of doubt is dispelled by the Sun of Righteousness. Although we can not see Christ with our natural vision, He is the most real thing in our lives. Can you not understand it? You imagined you had lost your faith. You had not. You had simply neglected your obligations to God. Have you read your Bible?"

"No; I see now how I have been permitted to stray so far away. I have neglected prayer, church-going, Bible reading—I have been laughed out of the singing of hymns even. I have been with thoughtless people. Let me tell you. I have been at work in a private insane asylum where I have received good pay, but where everything is so depressing that anything solemn, so called, is hooted at and discouraged. Some of the inmates rail continually against God."

"And you have sunk below the level of faith, yourself, instead of endeavoring to raise others into the true atmosphere of hope?"

"I thought God did not hear my prayer for help," said the woman, with tears, "and He answered by sending me this little way with you. How can I thank you?"

"Do not try. Thank the Lord," said Mrs. Perkins.—Zion's Herald

### HOW THE MONEY CAME

It was in the early seventies. I was living on Bay street, North Beach, San Francisco. Not long before, while driving on the Alameda—that beautiful avenue, shaded by the wide-branching willows planted by the first Jesuit fathers of San Jose and Santa Clara, for which good work I herewith give them my humble thanks—I had met with an accident which nearly ended my earthly experiences. The long-limbed, four-year-old-trotter, taking fright by the collision of a hind-wheel of the buggy with a heavily-laden lumber wagon, plunged forward, tearing off the entangled wheel, took a few frantic leaps, and then came a crash, and I found myself describing a circle in the air. When I came down there was a blank in my recollections of events for I know not how long. When I regained my consciousness, a badly dislocated shoulder, and many bruises and wrenches attested the combined effects of gravity, propulsion, and concussion of my corpus. I was taken to the house of my old friend, P. T. McCabe, where Drs. Caldwell and Thorne adjusted the dislocation, and mollified my bruises. Blessings on the master and mistress of that hospitable home, where true hospitality always smiled a welcome, and from which no needy man, woman, or child was ever turned away empty-handed.

Long weeks of pain followed the accident. The surgeons of San Francisco even talked of amputation at the shoulder joint, doubtless a very interesting operation, scientifically considered, but one that I felt I would rather read of than endure in person. I objected, the doctors desisted, and this sketch is penned with that same right arm,

with an occasional twinge that reminds me of that smash-up twenty years ago.

I was just able to move about the house, with my arm in a sling, walking softly, and trying to exhibit the patience I had so often commended to other persons. One day as I stood looking out of the bay-window upon the ever-restless, ever-changing sea, it suddenly occurred to me that on that very day I had to make a payment at the bank of \$180, or serious trouble would result. The money was not at hand; was unable to go down into the city to attend to that or any other business matter; there was nobody to send; the hour for the bank to close for the day would soon come, what could I do? To my inner ear a voice seemed to speak: "You profess to believe in prayer, so you have been teaching others for many years—why not pray?" Heeding the voice still and small, this Voice is always still and small. I sank into a chair, and bowing my head upon the window-sill, prayed. A calm, indescribably sweet, came upon me. It was the answering touch, (whoso hath it will understand). Lifting my head, I looked out keeping my seat by the window. Across the flat between the street-car line and my house I observed a man and a woman walking slowly along as if they were conversing on some subject of mutual interest. When they reached the foot of the terrace they turned and began to climb the steps that led up to our door. In answer to their ring, the servant opened to them, and in answer to their inquiry, told them that I was at home, ushering them into the room where I was sitting.

"We are from Humboldt county," said the man, "by agreement we have met here in San Francisco to be married, and we want you to perform the ceremony."

"Yes, said the lady, who was a rapid talker, "we are both strangers in the city, and when we left Lick House awhile ago to find a minister we were at a loss, but your name suddenly came into my mind in connection with the recollection of some correspondence between us when you were Superintendent of Public Instruction and I was a teacher in the public school at Eureka. We agreed that if we could find you, we would like to have you marry us, and here we are."

She was very pretty, and smiled very sweetly as she spoke.

"Do you feel strong enough to go through with it?" asked the expectant bridegroom.

A glance at the pretty schoolmarm's beaming face inspired me with fresh strength and resolution, and I replied that I thought I could go through with the ceremony, and I did, he looking triumphant and she radiant at the close.

When the last words were said, declaring them to be man and wife together, in the name of the Holy Trinity, he thrust his hand into his pocket and taking out what seemed to me a whole handful of gold, with something of a flourish, he handed it to me, saying:

"Will that do? If not, there's plenty more where it came from."

I told him I thought it would do. In a few moments they left, as happy-looking pair as I ever met.

Restraining my curiosity until they had descended the first flight of steps, I then counted the marriage fee. There were just ten twenty-dollar gold pieces, making the \$180 I needed, and \$20 more for good measure. That is the way the money came.

At the very time my name suddenly occurred to the mind of the pretty little school-teacher I was bowed in prayer in the bay-window at North Beach. Free agency is never overborne, but by the processes of memory, by suggestive touches and solicitations, it is moved upon by the Holy Spirit. A true prayer touches God, and He touches everything in the universe.

If there is here a suggestion for some reader, he will know what it is.—Bishop O. P. Fitzgerald, in Way of Faith.

### THE FIRST MISTAKE

"It doesn't look right, somehow. Oh, I see—I've made a little mistake in the pattern, away back there," and she held up the



dainty bit of fancy-work for her girl chum's inspection.

"Better make it right before you go on," suggested the chum. But the first worker shook her head.

"It won't show much. It isn't worth the bother," she declared, and went on with the work to the end. Yet many times afterward she wished she had remedied that trifling fault in her work. She knew it was there; others saw it, and it marred the pleasure of the whole thing. Instead of the unadulterated enjoyment of the pretty work, the girl grew to dislike the very sight of it, to see only the mistake, to watch others find it and mention it. But it did her good; for she learned the beauty of perfection and the satisfaction of good work, one's best effort, whether it be fancy-work, or the art of living, and to pass no mistakes unheeded. The Comrade.

### THE LORD'S LEADING

It was hot, almost unbearably so, in the tiny little room Margaret Kent occupied in Mrs. Sullivan's fourth floor. Margaret lay on the hard, uncomfortable bed, her almost empty pocket-book in her hand, and sobbing as if her heart would break for fear she might not be able to keep even this refuge much longer.

"Isn't there any place for me anywhere where I can earn an honest living?" she sobbed. "God wouldn't have brought me into the world if He hadn't a place for me, I'm sure; but I can not seem to find it. Mrs. Sullivan will turn me out from here on Saturday if I can not pay her, and what will become of me then?"

Over across the way Miss Bennett, the dressmaker, was sitting by her open window singing away cheerily, partly for joy and partly to keep from thinking how very hot it was.

He leadeth me—Oh blessed thought,  
Oh words with heavenly comfort fraught  
Whate'er I do, where'er I be  
Still 'tis God's hand that leadeth me.

The words caught Margaret's attention and she stopped sobbing to listen.

He leadeth me, He leadeth me,  
By His own hand He leadeth me,  
His faithful follower I would be,  
For by His hand He leadeth me.

Over and over again the words rang in Margaret's ears. Presently she got up and knelt down by her bedside.

"Dear Lord," she prayed. "I have tried so hard to find honest work where I can be good, but so far I have failed. There must be a place for me somewhere, please lead me so I can find it. Thou knowest I have no dear ones to help me. I am all alone, please help me."

Then she bathed her flushed face and prepared to go out into the street. "I am trusting Thee to lead me, don't fail me," she prayed softly to herself as she went down the long flights of stairs. As she passed the dining room door Mrs. Sullivan spoke to her.

"Were you going by Downing's?" she asked.

"I can if you would like to have me," replied Margaret, though it was just the opposite direction from which she had thought of taking.

"I wanted a little more cloth like this to finish Susie's dress, and I haven't a minute to spare to go myself. I will be ever so much obliged if you would get it."

So Margaret, sample in hand, set forth.

Whate'er I do—where'er I be  
Still 'tis God's hand that leadeth me.

she kept saying to herself, but she had done her errand and come out of the store and nothing had happened. She stood irresolutely on the walk. What should she do? Which way should she go now?

Just then a plain little middle-aged woman came along with such a kindly expression

on her face that Margaret felt an almost irresistible impulse to speak to her. The stranger stepped so briskly that she failed to see a bit of banana-skin on the walk, and slipped on it and fell. Margaret sprang at once to help her.

"Have you hurt yourself much?" she asked. The little woman tried to pick herself up, but sank back with an exclamation of pain.

"It is my ankle," she said. "I have either broken it or sprained it, and whatever in the world should I do?"

"There's a doctor's office near by. Could I not help you in there? He will know what is the trouble."

So, half led and half carried by Margaret, they finally reached the doctor's office.

"A very bad sprain," was his verdict. "You will not be able to use that foot much for some time."

"Deary me," she said to Margaret, the tears running down her cheeks. "What will I do? I'm Miss Susan Deane, spinster, and I live five miles out of the city in a little cottage by myself. I'm all alone in the world, and I'm lonesome. I know it is wicked of me to murmur, for there are lots of folk worse off. I have a comfortable little home and get along very well, but it seemed to me this morning that I could not stand it to be alone any longer. Now, who will take care of my chickens and my garden—and me? There's all the berries to pick, and—why what is it, dear?"

The little woman broke off her lamentations suddenly, for Margaret's face fairly shone.

"The Lord did hear me and lead me. He did, I know He did, I'll never doubt again," she cried, half laughing, half crying. "I am all alone, too, and I could not seem to find a place where I could be honest and good. I have almost starved sometimes, and Mrs. Sullivan would turn me out Saturday if I couldn't pay. She must have her money, you know, and someone else wanted the room. Would you try me?" Mrs. Sullivan will tell you I am a good girl. I can work ever so hard. I should love to work for you. I know I would want on you and do for you, so perhaps you would begin to feel as if I were—a fourth or fifth cousin, and that is better than no one at all, isn't it?"

"You dear, blessed child, the Lord led us both, I know He did. We will get the horse and go right home as quickly as possible, and adopt each other." Miss Susan had to stop and take her spectacles off, to wipe away the fast-flowing tears.

"But if Mrs. Sullivan hadn't asked me to do that errand for her, and you hadn't slipped on that banana-skin, we might have missed each other after all," exclaimed Margaret as they drove happily home. "Isn't it strange how much depended on such little things?"

"God moves in a mysterious way, His wonders to perform," replied Miss Susan. "If He had not led us that way He would some other way." Christian Intelligencer

### THE COST OF A BOY

I read the other day that it cost nearly a thousand pounds to bring up a London boy and educate and dress him well. I thought to myself, "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his mother a good deal. When you count what a boy eats and wants to wear, and the school books he must have, the doctor bills which must be paid, when he gets the measles and scarlet fever, he will cost his folks at least a hundred dollars a year. If a boy is given to breaking things kicking the toes out of his boots and so on, he costs more than that; so when I am twenty-one and old enough to do for myself, I shall have cost father more than a thousand dollars.

Mother cooked my food and made my clothes, and patched them, and washed and ironed for me, took care of me when I was a little fellow and when I was sick and she never charged anything for it. If she were

dead and father had to pay for all that it would cost another hundred dollars a year more, and that makes two hundred dollars worth of work that mother will have done for me by the time I am a man.

"Four thousand dollars for a boy! What do you think of that? These are hard times, and when parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming, or hang around all the time, when may be his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair for him to forget his parents when he has left home, and neglect even to write them letters?"

I remember a bright young man saying: "Some of our parents have put about all they have into us boys and girls. If we make whisky decanters of ourselves they are poor indeed, but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."—American Boy.

### MANNERS OF BOYS AND GIRLS

Hearing a young man address a young girl by her first name, I asked, "How long have you known that girl?" "About a week," was the reply. "Did I not hear you call her Maude?" "Yes." "And you have known her only a week?" The young fellow replied, "Why, she calls me Tom."

This familiarity caused me to have some serious thoughts on the manners of young boys and girls. The latter are in a great measure responsible for any familiarity a young man may assume.

If a girl meets a boy half way and adopts the slang of the present day, she may be sure he will feel he is permitted to be very familiar. A modest, well-behaved girl will never wish to attract attention, but a forward girl will enter a street car and, by loud talking, attract the attention of the whole car. If girls only knew how much more they were admired and respected for quiet, ladylike manners, they would certainly cultivate them.

It depends entirely upon the girl to keep a boy at the proper distance, if he does not respect a girl to behave in her presence she can easily make him do so.

Young people ought to have a good time and we do not believe in too much restraint being put upon them, but a good time does not depend upon loud and boisterous behavior in the street or elsewhere, and such manners in either a boy or girl not only hurt them but reflect often upon parents who have done their best to raise their children right. It would be well for all young people to think of this, and for their parents' sake cultivate good manners.

Atlanta Constitution

### A HERO

Toots, a fox terrier, once saved a passenger train on the Lackawanna Railroad from being wrecked near Bloomfield, N. J.

The crossing tender, in addition to raising and lowering the gates, was required to attend to the switch there being only a single track from Bloomfield to Montclair. On the day in question, a west-bound train was approaching, and the gate-man dropped his red flag and ran to throw a switch. At the same time an east-bound passenger train was rounding the curve and coming down grade towards the crossing.

Toots, who had spent much time around the flag shanty and who was familiar with the duties seized the flag in his teeth and ran up the track. The engineer saw the danger signal and stopped his train just in time to prevent a collision.

Toots died recently at the advanced age of fifteen and was buried with honors—Our Dumb Animals.

"There are three steps in the ladder that touches heaven: Belief, Obedience, Love. He who plants his feet upon one step may reach the next, and so reach God."

# The Work and the Workers

BY TELEGRAM

## GREAT VICTORY AT FIRST CHURCH!

LOS ANGELES, Cal.,  
February 1, 1914.

HERALD OF HOLINESS:

This has been a marvelous day here! Over one hundred seekers at the altar—more than six hundred for the month! We will close Monday night with a great jubilee service. We have taken in a class of fifty, and many more are coming. Evangelists Huff and Hodge have greatly helped us, and are sincerely loved. First Church is "riding on the rainbow."

C. E. CORNELL, Pastor.

## ANNOUNCEMENTS

**NOTICE, DALLAS DISTRICT** Those who subscribed for Minutes of our last Assembly must send the money at once, as the Minutes have been mailed out, and the money advanced by our District Superintendent. Others wishing Minutes may get them by sending an amount equal to ten cents per copy to the undersigned.—W. A. FULBRIGHT, Secretary, Peniel, Texas.

**EVANGELISTIC**—Rev. R. J. Kunze, recently our pastor at Sawyer, N. D., has entered evangelistic work, and I desire to recommend him as an earnest, prayerful preacher, who has a passion for souls. Address him at Surrey, N. D.—LYMAN BROUGH, Dist. Supt.

**NEW ENGLAND DISTRICT, ATTENTION!**—Will the pastors of the New England District, as soon as possible, take the annual offering for Ministerial Relief, and forward the same to the treasurer, Rev. E. E. MARTIN, Lowell, Mass.? C. A. HENRY, Chairman of the Board.

**NOTICE, EASTERN OKLAHOMA DISTRICT** I am now ready to furnish free incorporation papers already filled out for our churches in this District. Give name of Church, nearest Postoffice, names and addresses of trustees, and when they were elected. If they were not elected by ballot, let this be done before making application.—E. C. CAIN, Secretary, Durant, Okla.

## DISTRICT NEWS

### MISSISSIPPI

I preached at Poolville, last Sabbath, and the Lord blessed, not only the preacher, but other souls. Among the latter was a Baptist minister who was reclaimed from backsliding. These people are hungry for the gospel, and believe in sharing with the preacher the things which they possess. I received a box of fruit, a barrel of sweet potatoes, some corn, several pounds of butter, cloth for children's clothes, and a fine pig, besides a good purse of money. I also sold five dollars' worth of mottoes to go in their homes. This people want a meeting in the summer, and as my time is all arranged for, I want to hear from some good party who could come.

L. D. FARMER, Dist. Supt.

### ARKANSAS

Another great revival has entered into the history of Arkansas Holiness College at Vilonia. The preaching was done by Rev. W. R. Cain, and things came to pass out of the ordinary. He always preaches the two works of grace, and brings on Canaan until men get hungry for the blessing. As Bud Robinson says, "He is as straight as a gun-barrel." A spirit of prevailing prayer came upon the church, and of course many were slain of the Lord. Sister Fannie Suddarth, one of the Bible teachers, died during the meeting. She was the founder of the school, and had prayed the Lord to let her die here. Her remains were brought to the chapel for the funeral service. The people marched about the coffin, and one of her unawed pupils, as he looked into her face, staggered back, fell to the floor, and began crying for the Lord to save him. Five sought the Lord, and two were converted and one sanctified there by her casket.

The people sang and shouted for two hours. I have witnessed many funerals, but that was the first where the corpse preached such a sermon that men and women were saved. All of her class was brought to Jesus.

At the close of Brother Cain's meeting we took eighteen members into the church. Our District is in fine shape. There are many revival fires blazing. Several new church houses are being built. I am now at Brother Francis' work. He is teaching school, pastoring four churches, and building a church house at one of the appointments. From here I go to Alix for a few days' meeting with Brother Calk.

B. H. HAYNIE, Dist. Supt.

### DAKOTAS-MONTANA

A successful revival has been held at Surrey, N. D., with Evangelist J. E. Bates, of Peniel, Texas. A number of sinners were converted, and believers sanctified, and the church got ahead spiritually. Brother Bates is a Spirit-filled man who preaches the full gospel and believes in seekers praying through. Sister Patten, the pastor of this church, was much used of God in preparing the way for the victory of this meeting.

Brother Bates commences a meeting at Minot, N. D., Sunday night. May much prayer be made for our church there. I leave this morning for Triumph, Minn., to give our church a meeting. Brother Glen Allen is in charge of this work. He is one of our young men whose work is being blessed of God. Our church is doing fine all over the District.

LYMAN BROUGH, Dist. Supt.

### NEWS AND NOTES OF THE WORKERS

Bro. R. A. Hewitt, Comanche, Mont., tells of a meeting held in the M. E. church of that town by Rev. Lyman Brough, in which there were "a few who really got saved," and rejoices that they were able to have Brother Brough with them.

Rev. W. M. Irwin, Norma, N. D., now has a circuit of three appointments, having taken on a new preaching place as the result of special meetings. Bro. Earl Pounds helped recently in meetings at Pleasant View. At Norma our people were locked out of the union chapel, but found another place, and are continuing their meetings.

District Superintendent Brough reports victory in a meeting at Mt. Vernon, S. D., on Brother Nolt's work.

Rev. C. B. Prime, pastor at Velsa, N. D., and a commissioned evangelist of this District, has been visiting friends in the East during the fall, and was not forgetful while on his trip of the command, "As ye go, preach." He preached for eight days at Cedar Rapids, Iowa, and the saints were built up and the work strengthened in spirit. He then went to Rosabel, Wis., to visit relatives, and preached for three Sundays in a Methodist church in the country. Opposition prevented a meeting being held. He then proceeded to Big Lake, Minn., and preached for four nights in a union church, and a Dunkard cousin got the blessing of holiness. At Verndal, Minn., his former home while a sinner, by request of the Methodist pastor he held one service. No place being available in town, he preached for four nights at a schoolhouse four miles in the country; two found their Savior during these four nights. Brother Prime expects to return to Verndal and Big Lake in the near future to hold meetings. On the return trip Brother Prime stopped at Fergus Falls, Minn., visiting Bro. J. H. Martin, Pentecostal Nazarene pastor at that place, and preached three times. God owned the Word in the reclamation of two precious souls.

Bro. Earl Pounds had charge of the work at Velsa during Brother Prime's absence, and God blessed his labors. The church at Velsa is in a fine spiritual condition, but is much hindered by having to meet in a small house at a high rent. May the day soon come when the saints there will arise and build a house of their own for the worship of God, and for a home for His people in that town.

Brethren in the pastorate or the evangelistic field, write me at Malta, Mont., and tell me what the Lord is doing through you for the salvation of souls and the upbuilding of the saints in holiness. I will be glad to put all the items together, and send them to the HERALD OF HOLINESS. An item of victory in your regular services, prayer meeting, Sunday school, Young People's Society, or special revival services will help to encourage the saints everywhere, and give a note of triumph to the widespread work of this great District.

H. G. COWAN.

### KANSAS

I left home for my western trip on December 26th, arrived at Kismet that evening, where I

## Sunday School Offerings

The following offerings for the Publishing House property fund have been received since the last report was published:

Sebasco, Me.....	\$ 1 00
Cundy's Harbor, Me.....	3 00
Plainview, Texas.....	3 00
Westpoint, Ohio.....	3 00
Saratoga, N. Y.....	1 00
Dora, Ala.....	1 00
Ballard, Wash.....	1 60
Delight, Ark.....	4 00
McGuires, Idaho.....	1 40
Beacon, N. Y.....	1 00
Stockton, Ill.....	2 50
Texarkana, Texas.....	2 00
Jonesboro, La.....	1 00
Everett, Wash.....	1 00
Lincoln Place, Pa.....	4 50
Falmouth, Mich.....	2 00
Kingsland, Ark.....	1 30
Sulphur, Okla.....	1 25
Birch Tree, Mo.....	2 80
Durant, Okla.....	1 41
Bowie, Texas.....	1 80
La Center, Wash.....	1 75
Denver, Colo.....	10 00
Lithopolis, Ohio.....	2 00
Clintondale, N. Y.....	1 00
Northeast, Md.....	1 97
Miami, Fla.....	2 02
Caldwell, Idaho.....	2 00
Whittier, Cal.....	2 50
Ontario, Cal.....	5 00
Bakersfield, Cal.....	2 00
Ensign, Kas.....	6 00
Grand Rapids, Mich.....	10 00
Ellington, Mich.....	5 00
Guymon, Fla.....	2 00
Jasper, Ala.....	1 55
Homer, La.....	2 62
Darby, Pa.....	1 80
Matthews, Mo.....	2 00
Delmer, Ky.....	1 65
Alberene, Va.....	1 50
Glenvale, Okla.....	1 88
Sicklender, N. J.....	1 00
Lake Charles, La.....	1 50

Total received since last report.....\$104 09  
Previously reported.....\$40 01

Total received to date.....\$944 10

helped Pastor Dunlap and his devoted band in a revival for a week. The meeting continued after my visit for some time, and a good number of clear professions of pardon or purity are reported.

Kingsdown was the next place visited for over Sunday. Pastor Quinn has the work well in hand, and with our loyal Pentecostal Nazarenes of that locality is pushing on to increasing success and blessing.

I next spent two delightful evenings with Bro. R. S. Ball and the saints at Bucklin, where victory is in the air, and courage and faith in the hearts of pastor and people. Brother Ball plans to develop other needy adjacent fields. Every Kansas pastor should do this. Our every appointment should be a radiating center of fire.

Happy Hippie is a good way to designate our Dodge City and Ensign pastor, and he has the work on this promising charge in a truly happy and hopeful condition, by the blessing of God. Revival meetings of blessing and victory are now in progress at Dodge City.

Sister Ollie Quante, our pastor at Garden City, is proving a real blessing to that church and town. Her husband is a fine assistant in the battle, and God is blessing them and their little band. I was glad to be with them also a few days.

I next visited a neighborhood sixty-five miles southwest of Syracuse, where Brother Keddie held a meeting recently with very good results. I found conditions ripe for organization, and set a church of thirteen members in order. Bro. G. H. Webb was licensed to preach, and called by the new church as pastor until Assembly. Elkhart Church is the name of this new organization.

Great Bend was the last place visited, and here also I organized a small but determined band into a church. Brother Everhart is in charge, and is determined to pray down a great victory for this needy field.

I have a very high opinion of our Pentecostal Nazarene people, ministry and laity, which is being enhanced as I come to know them better. They surely are rendering a good account of themselves in the conquest of lost souls for Christ.

After a few days at home I intend to start on my eastern trip. Praise the dear Lord for the abiding presence of the precious Comforter in my heart.  
H. M. CHAMBERS, Dist. Supt.

WISCONSIN

The work is opening up nicely on this new District. Rev. L. W. Blackman and wife, pastors at Livingston and Montfort, report victory. They are handicapped at Montfort because of no house of worship. But they report forty in attendance at one of the meetings in homes, and a man and wife converted.

Prospects are bright for a good work at Milwaukee, Madison, and Marinette. The work at Menominee prospers. What we need now is a few hundred dollars to help build a place at Montfort: \$200 will do it. If I had about \$300 given me outright for a Home Mission fund, I would use it as follows: \$100 to the pastor at Menominee, who with his wife and children are sacrificing everything to make this point succeed; \$100 to the pastor who will go to Milwaukee, and a like amount to the pastor who will go to Marinette; or, if the latter place is not opened, to some other point. Madison and Livingston can get along. Already a movement is under way to raise my moving expenses so that we can get on the field. I have plans under headway to provide a permanent fund for the future of the work in Wisconsin, but while they are maturing, let this present need be attended to.

F. J. THOMAS, *Dist. Supt.*

Marshalltown, Iowa.

NEBRASKA

New Hope, Custer county, is sixteen miles from the nearest railroad, due north of Gothenburg, Neb., in a district of aggressive farmers, mostly of Swedish nationality. Upon an urgent request, I began a meeting here, December 30th, and continued for nearly three weeks. Like in most every community, there were some noble "standbys," but others were heartless and faint, and not a few were indifferent and unconcerned. From the beginning our hope lay in the young people, who are intelligent and exceptionally clean in their morals and habits. Many of the parents are of the Plymouth Brethren faith, and consequently do not believe in a "burden for the lost"; but we must say that others of this same denomination stood by us nobly. Earnest prayer, strong faith, and the Word preached with the "Holy Ghost sent down from heaven" revived the people again, and during my stay there twenty-three persons definitely professed to have found Christ as their Savior. Entire sanctification as a second definite work had been preached to them before, and a number of persons were in the experience when we came. Others plunged into the Fountain during our meeting, but the greater number of this dear people need to press on and claim their "inheritance among them which are sanctified." We believe that they will. We were asked to send them a pastor, and have the pledge that they will give the right man proper support. The people are studious, and in our afternoon meetings at the different homes, we had before us from twenty to thirty persons with Bibles, searching the Scriptures, "whether these things were so." May the Lord bless the people of New Hope.

Q. A. DECK, *Dist. Supt.*

NEW ENGLAND

This scribe has been invited by Pastor Borders to be present at the mortgage burning at the Malden church, Monday, February 23d.

Bro. Charles Donley, of Providence, R. I., one of the head men of Rest Cottage, Providence, R. I., lost about a thousand dollars through fire.

"Mother Conner" and her assistant at Rest Cottage, are both down sick in bed at this writing. For the last ten years this Home has been a haven of rest to many girls.

The Boston Monday Holiness Meeting is going so well during these days. New life and interest has been manifest since Brothers Fowler, Short, and Post have taken the work in hand.

We hope that Brother and Sister Hastings, of Lowell, Mass., will be enabled to continue their work at that place. God's seal has been on the work since they began their labors there.

Evangelist Beers held a mass meeting for our Beverly church, to help them raise their apportionment for our Pentecostal Collegiate Institute.

In spite of Christian Science, Higher Criticism, Formalism, Russellism, and every other form of devilism, the Pentecostal Church of the Nazarene is preaching the old Bible doctrine of full salvation.

Bishop Pierce of the Free Methodist Church preached for Pastor Norberry at the Providence convention, Sunday afternoon, January 18th. The Lord blessed the bishop and the message and the hearers. District Elder Hassler and Pastor Stanton of the Free Methodist Church are attendants at the midwinter convention.

Brother Beers, of New Bedford, Mass., is one of the visiting brethren at the midwinter convention, Providence, R. I.

At the missionary service, Sister Purdy, who is

Pentecostal Collegiate Institute

At the last District Assembly it was voted that \$2,500 be raised in two years to put Pentecostal Collegiate Institute on a good financial basis. Furthermore, it was voted to raise one-third of the yearly deficit, which is estimated at \$1,500. This means that before next Assembly the New England District will have to raise \$1,750 for our school. The Educational Board was instructed to apportion this among the churches, but for some reason this was not done as it should have been at the first of our church year.

Early in January, 1914, however, the committee got busy, and a committee of five, to be known as a mass-meeting committee, was appointed to visit the churches and raise the amount apportioned to each church, where nothing had been done, and secure the remainder in churches that had raised the apportionment in part.

The first service was held at Lynn, Mass., and in addition to what had been given, \$84 more was raised. Brother Beers preached, and one young lady knelt at the altar for sanctification. Haverhill responded with \$143. Lowell had already given largely, but gave \$225 more. Brother Beers had charge of these services also.

The writer went to Fitchburg, Mass., January 11th, and though they are building a new church, the people responded well, giving \$54. Brother Beers went to Keene, N. H., January 18th, and they responded with \$60. The writer visited Salem, Mass., January 20th, getting \$22.80. Brother Beers visited Beverly, Mass., the 23d, but we have not heard how much he received. The amounts thus far show a willingness on the part of the people to help, and now that Brother Peavey has returned from the west, and Brother Norberry from Pennsylvania, it is expected to visit all the churches as soon as it can be arranged properly.

Now, brother pastor, bring the matter before the people of your church, and pave the way for your committee, for we are surely coming. Also, you dear brethren of the New York, Pittsburgh, and Washington-Philadelphia Districts: The day of leaving the whole burden for a few is past. We are all going to do our part, and not only make the load lighter, but make Pentecostal Collegiate Institute a praise in the earth

W. G. SCHURMAN,  
*For the Committee*

our outgoing missionary, had the blessed privilege of seeing her daughter and sister kneel at the altar as seekers for salvation.

Sister Smith seems to be the right pastor for our Feabody church. The Lord is prospering the work there.

Sister Josephine Burns is seeing some blessed things come to pass in her pastorate at Saco, Me.

Brother Richardson has resigned his pastorate at our church at Woonsocket. Brother Whitman has the oversight of it at present.

Pastor Borders, president of the Grand View Park Camp Meeting Association, is in charge of extra services of the Emmanuel Church.

Brother Breckenridge has left the ministry of the Pentecostal Church of the Nazarene, and returned to the Baptist Church.

The Pentecostal Church of the Nazarene, South Providence, expects to put in extra services during the month of March.

MISSOURI

District Superintendent J. L. Cox, of Malden, Mo., has up to the present writing received no funds for the support of his labors in the field. The last Assembly agreed on the plan that an amount equal to 10 per cent of the pastor's salary should be forwarded to the District Superintendent each month. This is important. Do it now. If your church has not done so, let the pastor take up the obligation and send the tenth to the District Su-

perintendent, and as much more as you can raise. Churches on the District are waiting for organization, but no funds are in hand to send our brother forth.

MISSOURI DISTRICT ADVISORY BOARD.  
FRED GEITZ, JR., *Secy.*

SAN FRANCISCO

Rev. G. W. Glover has been chosen as pastor at Fresno, until Assembly. He has taken hold in good earnest, and is in wisdom leading on to victory. Dr. Bresse and the District Superintendent were there January 20th. The doctor was at his best. This church is bound to become a strong center. They are planning wisely on all lines of our work.

Rev. Jeff Rogers is in a revival meeting at Waukena, with good results. Rev. Andrew Downing is pastor. They anticipate building a church soon.

The church at Oakland is in the glow of a great spiritual renewing. Dr. Bresse spent a week with them to the great profit of the church.

The District Superintendent has just closed a three weeks' trip, and finds openings for our work at some good centers. That great opportunity we have been writing about still exists increasingly. We have the largest field, and the ripened grain. It is the same cry to the Lord of the harvest to send forth laborers. The man who wants an easy place does not want to come to San Francisco District.

Interest is increasing in the rescue work on the District. Rest Cottage has the confidence of the people. It is doing real rescue work. The probation officers in several counties are in line with our work, and one judge in Kings county recently sent a needy one to the Home. The needs of Rest Cottage are great. But God has thus far supplied them, and the people are believing He will continue to do so, if they do their best.

H. H. MILLER, *Dist. Supt.*

NORTHWEST

Our well-beloved J. F. and Phoebe Sanders, of Los Angeles, spent Sunday, January 25th, at Walla Walla, Monday at Portland, and Tuesday at Salem.

Evangelists Lewis and Mathews go from Salem to Albany, Ore., for a ten days' meeting.

The missionary rally for Walla Walla district was held at North Yakima, January 29th-30th.

Special revivals are in progress with good results at Brentwood and First Church, Portland, North Yakima and Spokane, led by the pastors. Aug. Nilson is assisting the pastor at View, and special meetings will be held in many other of our churches in February and March.

Rev. H. J. Elliott is in meetings near Kendrick, Idaho.

Sunday, January 25th, was a "special" at Salem, Ore. Rev. J. T. Little, our pastor, has proven the providential one for Oregon's capital city, which, like Mount Zion, is "beautiful for situation." Through his leadership the heroes of faith there have made much progress, and have secured a desirable church property upon which a tabernacle has been erected, being dedicated at 3:00 o'clock p. m. on the day above mentioned by the writer, assisted by Evangelists Lewis and Mathews, who had begun revival meetings ten days in advance and will continue for a few days. Such liberty and victory was upon the people that the \$1,100 debt was all easily raised, the building dedicated with manifest presence of the Lord. We thank God for the privilege of participating in such service with such a people.

From Salem the District Superintendent went to Barlow, Ore., to dedicate the new church at that place, at 7:15 p. m. of the same day, where we also had a very gracious meeting, despite a hard wind and rainstorm. God has honored the sacrifices of the saints here, none of whom are rich in this world's goods, but all of whom can draw heavily on the bank of heaven. Since Brother and Sister Smith have been here, a new parsonage has also been erected, and the work is advancing on every line, being one of the few churches to undertake to meet all demands for District and missionary apportionments, as well as for the Publishing House, etc. The Marysville (Wash.) folks, whose structure was dedicated in December, is another instance. "These people have felt that 'God had chosen a place to put his name, and commanded the sacrifices and offerings to all be brought thither'" (Deut. 12:11).

We might suggest that an avalanche of blessing would follow at some other churches, where they plead poverty, if they would "go and do likewise." It is very noticeable that every church on the District that got under the general and home expenses, counting it a privilege to help carry on such work, has been marvelously blessed spiritually.

DELANCE WALLACE, *Dist. Supt.*

## Oklahoma Holiness College



### THEOLOGICAL DEPARTMENT

Conditions demand trained men and women to fulfill our Lord's great commission. The Theological Department of Oklahoma Holiness College is doing its part of the training. The above cut represents some of our young preachers and prospective missionaries. Three of the teachers are included in the picture.

President Lord stands in the center of the second row of boys. As president he is kind and firm, intensely spiritual, and loved by all his students. He gives entire satisfaction. He teaches Theology and Homiletics, Psychology, and Bible. His chapel talks are edifying and instructive.

Another in the group teaches Elocution and Missions. The third teacher in the group teaches Scripture History, Ancient History, Church History, History of Moral Philosophy, and Bible Theology.

*Courses*—English Theological, three-year course, Greek Theological, three-year course, Christian Worker, two-year course.

*Missionary Training*—Both Home and

Foreign work is taken up. We have ten in school with calls to different mission fields. Each Saturday night there is a young people's meeting which furnishes practical work in preaching. The Young People's Societies are supporting Brother Kiehn, missionary for the church in China, who was a student here last year. Miss Williams, missionary to Japan for our church, was also a student here two years ago. We are expecting, by the help of God, to send out many more.

Bethany is a college town having a citizenship above the average. It furnishes a good Pentecostal Church of the Nazarene of one hundred and twenty-five members. Harmony prevails among the members, and the church is enjoying a fine degree of spirituality.

Bethany is thirty minutes from Oklahoma City, on the El Reno interurban car line, a car every hour. The climate is good, and the health record of Bethany is unsurpassed. The Oklahoma Holiness College is a safe place for boys and girls.

F. W. JOHNSON, *Pastor*

have prayed a long time. We planned to have it in February, but the Lord sent it almost before we were aware of it. On Thursday, January 8th, the blessing of the Lord came upon us while in testimony, and after a short exhortation by the pastor, six responded readily to the altar call, and prayed through. All we could do was to fall in line with God, and go on, which we have done. There have been over forty-eight seekers, either for pardon or purity or reclamation, most of them being happy finders. The God of revivals still lives, and is on the giving hand. We see no place to stop. The interest is increasing, congregations are larger, and precious souls are still seeking. It looks as though we had just begun. We are praying and believing that God will send us some one to help push the battle to the very gates, until this city shall know that Jehovah lives.

CARRIE L. FELMEE, *Pastor*

### PITTSFIELD, MASS.

Sabbath, January 18th, was a great day for the saints at this place. Especially did God manifest His power in the evening service. Some walked up and down the floor; we all cried and laughed and shouted, as the glory was on us. One young girl was saved, and a man reclaimed. The preacher did not get a chance to bring the Word, but the Holy Ghost had His way. I was sorry to have to leave these dear people, as I have learned to love them dearly. I am open to calls to the pastorate wherever the Lord may lead. Write me at East Palestine, Ohio, Box 445.

FRED C. B. MOORE

### PARK CITY, MONT.

At our last preaching service in Comanche, four children and a husband and wife were baptized, six members were received, and there were four confessions of faith. We have a live prayer meeting, and the church people are enjoying religion to the fullest extent. We are reaping the results of Bro. Lyman Brough's revival meeting.

F. O. SINGER, *Pastor*

### OWENSBORO, KY.

After being without a pastor since last July, and having had a struggle to keep our little band together, our heavenly Father has heard and answered prayer, and smiled down upon us again. We have our new church building coiled and peeped inside, and well seated. District Superintendent Will H. Nerry and Sister Nerry, District Deaconess, spent several days with us, and gave us some real good sermons and encouraging advice. We have secured Rev. C. W. Duggins and wife to take the pastorate of our church. Rev. Duggins was formerly pastor at Decatur, Ill., but came to us from Kingswood, Ky. We are expecting this to be our best year. Souls are being saved at our altar, and we have taken in seven new members in the last two weeks.

OLIVER WILK

## GENERAL CHURCH NEWS

### WALDRON, ARK.

This is a new field for us, but we have found some of God's own, and have been given an abundant entrance. The parsonage is completed, and we have moved in. Brother Boger and wife, two of God's sanctified ones, though not members of our church donated some nice furniture for the parsonage. We are praying and trusting for great things here.

A. G. RIBBOU, *Pastor*

### POCATELLO, IDAHO

This place needs a holiness preacher—one filled with the Holy Ghost. This is a railroad town of about ten thousand people, and has no holiness work of any kind. It is in great need of a full gospel. We pray that God will lay the burden upon some heart to open a mission in this place. A large Sunday school could be established among the children.

333 N. HAYES ST.

MRS. C. M. KENYON.

### MANSFIELD, ILL.

Sister Wines has held us a ten days' meeting, in which prayers were answered in conviction, and some souls were pardoned and others sanctified. The fire is on, and victory is ahead. Two gray-haired grandfathers fell at the feet of Jesus and received the gift of the Holy Ghost. The special meeting has closed, but the revival is still on. We see manifestations of divine power in our Sunday school.

A. G. PRUMMER.

### HAMMOND, IND.

We are in a gracious revival, for which we

### EASTERN OKLAHOMA

We spent last Sunday at Ft. Lawson, with Rev. M. C. Coon, and God gave us a great time. A few prayed through, and the town seemed to be stirred. Brother Coon is a fine pastor, and his wife is standing nobly by him in the work. They have a nice little church, which is paid for. We left them looking up and expecting great things this year. We will begin a meeting at Siquipa, February 6th.

D. H. HEARNIMAN, *Dist. Supt.*

### PITTSBURGH

At Terrace, Pa., where we went for a week's meeting and to dedicate the new church, we found the pastor and people praying, working, and believing for a great salvation time. In this we were not disappointed. The Lord answered us; we preached the Word; conviction moved the sinner to action without much pleading on our part. The first seeker came to the altar without being asked, and at once others followed. They were ready to pray; they confessed; God forgave them; and the shouts of new born souls were heard in the camp. Sabbath proved to be a fine day. The house was well filled. The Lord blessed in the message. Several asked for the prayers of God's people. At 2:00 o'clock, after a good testimony meeting, we took up the dedication of the new church. The people gave a liberal offering and subscription towards the small amount yet to be raised. The pastor and his people have done a good work in the erection of this neat little church. It cost them about \$1,500. Though few in number, they raised most of the money and paid the bills as they went. God has made all things possible to those who will dare to do. Rev. J. G. Nickerson, evangelist from New York state, preached at night with power. Ten seekers in the altar; all got through but one. The meeting will continue with Brother Nickerson as the preacher. N. B. HERRELL, *Dist. Supt.*

I have been with this people three weeks, and the fire is falling. Thirteen have been seekers at the altar, and six have been converted and three sanctified. We are looking for a great year.

C. W. DUGGINS, *Pastor*

### From EVANGELIST HUGH C. ELLIOTT

I have just closed a revival at Snyder, Okla., with the Methodist Episcopal Church, South. There was much opposition, but God gave victory. Great conviction came upon the people in answer to midnight prayer, and salvation came to souls I go next to Deming, N. M. Pray for this meeting.

### CUNDY'S HARBOR, ME.

We opened special meetings at Sebusee, with Evangelist Earnest Roberts and wife as workers. The songs and sermons took strong hold on the community, with the result that thirty-five sought God for pardon or purity. Most of these were new cases. A class of twelve united with the church. We then started at Cundy's, and after a hard shelling of the woods, souls began to surrender and seek the Lord. The seekers in both meetings have been earnest and determined, with the result that almost all came out in clear, definite experiences. May God bless this man and woman of God, and spare them for long years of usefulness in His work.

IRA D. ARCHIBALD, *Pastor*

### From H. B. LEWIS AND WIFE

This is one of the most needy fields for full salvation we have found. Sunday is scarcely regarded; nearly all who own farms work on the Lord's Day. After preaching about two weeks at Rock schoolhouse, three claimed forgiveness of

their sins. Lakewood was the next place, where it seemed that all the various evil spirits worked as we preached a full salvation. So deceived were the people that they could not recognize the need of the eradication of the carnal mind. The third place was at a schoolhouse five miles south of Artesia, where six souls sought the Lord, and claimed to pray through. Our home was with Brother and Sister Wilde, who were made happy in seeing some of their own dear children saved. Carlbad was the next battleground. They did not want God or holiness. We are now at Hope, twenty-two miles west of Artesia. We were having a good meeting, when the enemy interfered by locking the church door on us; but we are going on with the work in a private house. Six already have prayed through, and we are expecting others.

SAN FRANCISCO, CAL.

We have just closed a blessed meeting with Evangelist C. H. Daniel and wife conducting the service. Although the weather was unfavorable for revival effort, almost incessant rain, nevertheless the attendance was fair and glory rested upon every meeting. Sinners were saved, backsliders reclaimed, and believers sanctified. Brother Daniel was wonderfully in the Spirit. He preached well, and has improved greatly in the last two years since he was with us. We predict for him a great future as a soul winner. May God's glory rest on him more and more. Our people are deeply in love with him and his sweet wife.

THOMAS HERRISH, *Pastor*

NORTH HOPE, MICH.

The opening of the new year finds our little church in fine condition for service. Our Sunday school is growing, our boys and girls are leading out, and are real soldiers for Jesus in song, prayer, and testimony. Pastor A. C. Clark is digging deeper and drawing out the blessed truths that give life and vigor to the little band, and people are coming to our meetings for three miles around. Where the fire burns people will come.

Bro. V. Bixton, our pioneer evangelist, of Grand Rapids, A. C. Clark, and the writer closed a five weeks' revival in Gladwin county, seven miles east of Gladwin City, Mich., at a little notch in the woods of about twelve families. We found an intelligent and free-hearted people without hope in God. No one but the workers took part in the first service; but the Lord got hold of the people, victory came, and fifteen of the little crowd are praising God, and express a strong determination to go all the way with Jesus. On Sunday, the last day of the meeting, they all testified that it was the happiest day of their lives. They now have a fine Sunday school, with Miss Zelfa Smallwood, aged of sixteen, as superintendent. For the present they are organized as a praying band, with Bro. William Bear as their class leader. Our pastor and the writer will look after the little flock for a while until they are organized into a church.

A. H. LEVLEY.

MONTFORT, WIS.

For two months we have been holding services each Friday evening in the different homes in Montfort. Friday, January 23d, we began a special series of meetings in the homes of the people. God gave us great victory the first night. Nine young folks knelt at the altar and prayed through. It was a meeting long to be remembered. The crowds are increasing, and conviction is on the unsaved. We have secured a hall, and will hold our first service in it Monday, February 2d. We expect District Superintendent Thomas to be with us February 11th to 22d. Sunday, January 25th, a load of folks—eighteen in all—drove to Livingston from Montfort, a distance of five miles, to attend our regular Sunday evening service. At the close of the service we received seven young people into the church. Since taking charge of the work at Livingston and Montfort churches last October, twelve have been converted, and fourteen have been received into the church.

L. W. BLACKMAN, *Pastor*.

CARO, MICH.

Since the organization here of the Pentecostal Church of the Nazarene, in October, the members, then numbering forty-five, have been praying for an old-time revival. The work has been steadily going onward and upward—almost by leaps. Services are held in an M. E. church at Ellington, Mich. It had been without service for a year, and the community was acknowledged by all as a very hard one. But war was declared, January 4th, with Evangelist R. E. Gilmore, of Olivet, Ill., in charge. His vision is of the church receiving the Holy Ghost and revival power coming on the peo-

# The Cry of the Fatherless

EXODUS 22:21-24

OSCAR HUDSON

VERY few are awake to the tremendous and imperative need of homeless children. I wish each could read the letters that constantly come into the office at Rest Cottage. The pitiful wail of the helpless pours into our ears through the mail, from one side of the country to the other, until our hearts grow sick and our minds bewildered. We have never, in the history of the work, had to close the doors to a fallen woman. God has given us a good building for this department of the work, and, while it has often been crowded beyond its capacity, we have managed to pull through, and give every unfortunate girl that came our way a lift. But not so with the orphanage department. We are hampered by the lack of proper buildings. There are so many phases of this department of rescue work, that we can not accomplish the work fully without the use of more than one building. There are the children from the scutlet district, whose cry overwhelms us with pity. We must help them; we will help them; and we are helping them. Then there is the half-orphan. Many times they are of good parentage, and possess a degree of refinement. Those who desire to place them here are pleased to pay a considerable amount toward their support. Justice to those children, and their guardians, demand that we remove them from the constant association and home life of those who have not been so fortunate in life. Then there is the diseased child, to whom the corruptions of fallen society have imparted the stain that renders it unfit for the association of others; at least until God can come to its rescue.

We thank God for the great work He has accomplished through Rest Cottage. Hundreds of unfortunate, discouraged, and broken-hearted girls have, through its influence, been brought back to purity and happiness. Some have died in the triumphs of a living faith, and gone home shouting the praise of God. Scores of children have been lifted from ignorance, poverty, vice, and degradation, and placed in good Christian homes; while some have grown to pure womanhood, and have husbands, sweet children, and Christian homes of their own. Shall we not continue this good work? We will, God being our helper; and we are asking Him to "lengthen our cords, set our stakes, and increase our borders." We solicit your prayers, interest, and material co-operation. We want to thank our many friends for what they have done for this work in the past; for it is only through your co-operation that we have been enabled to do anything; but we want to incite you to greater things.

To enable you to more intelligently comprehend the situation, we quote a few of the many heart-rending letters that constantly pour in.

Dear Brother Roberts:

I want to know if you will take a fallen woman and four little children?  
Your sister in Christ.

How hard to turn a case like this away! A cold-hearted world drives this unfortunate creature from employment of every kind,

and heaves a sigh of relief when she plunges from the vale of despondency into the deeper pit of endless damnation, while her innocent offspring face the inevitable development into thugs, tramps, criminals, and harlots. When we remember the hundreds who, while suffering in her plight, have felt the strong, Christlike arms of Rest Cottage beneath them, lifting them back to purity and nobility, and then think of them filling places of trust and usefulness today, how we want to do something for this needy group. But our limited orphanage quarters are overcrowded. What shall we do? We ask our readers to help us answer the question.

Here is another (if possible) more heart-rending:

WICHITA FALLS, TEXAS.

Mr. J. P. ROBERTS, Pilot Point, Texas.

Dear Sir: I have three little boys, aged seven, nine, and ten years, that I would like to put in your Home. My husband just won't stay sober long enough to make us a living. He goes off and leaves us to get along the best way we can. We haven't any furniture, and are forced to live in furnished rooms; and when he is with us he is so noisy the neighbors and Landlady won't have us. He left us just before Christmas with fifty cents. I have been doing the best I could, trying to make a living, while the boys run on the streets; but I simply can't make enough to care for them. I simply can't make up my mind to go to the bad. I hope you can do something for me. I can earn enough to pay you some each month, and I do hope you will consider my case and take them. I certainly will be glad to get them in your home.

Yours in Christ.

Mrs.

You can imagine how it crushed us all to have to write this mother that we could do nothing for her. We have no room, and could not do otherwise. We have been meeting and praying, and we believe the Lord is hearing and will help us. We want to ask every one who reads this to join us at the throne of grace until God enables us to rise and build.

Another letter says:

Dear Brother and Sister Roberts:

I write you at the request of a poor motherless boy, fifteen years old, the oldest of a family of four. They are Slavs, but can speak English. The oldest is intelligent, and has a position where he is making a support for himself. He also has a home for another one of the children, but can't take care of the two smaller ones. He don't want the Catholics to have them, and requested me to write you, Brother Roberts, the Lord is wonderfully blessing me since I have taken you all on my heart. I hope you can do something for these children.

Your sister in Jesus' name.

Mrs.

Dear friends, we feel that we must get our arms about these helpless ones. We must give them a chance. If we leave them where they are, they can not possibly rise to lives of virtue and usefulness. Remember the story of the Good Samaritan; let us go to their rescue.

If you are interested, write the Superintendent, Rev. J. P. ROBERTS, Pilot Point, Texas. If God lays it on your heart to help in raising a fund to erect the much-needed buildings for enlarging this worthy institution, tell him so, and co-operate with us. Send all donations to the above address, and state that it is for the purpose of enlarging the orphanage quarters.

God bless you!

ple. The folks caught the vision, and we are in the midst of the greatest revival this community ever saw. The Spirit is wonderfully manifest; the scenes of Pentecost are repeated. So far upward of seventy have been saved and sanctified wholly, and God's healing power has been manifested on a number.

A sweet spirit of unity, such as I never saw be-

fore, prevails among God's people. It is so near ideal we have to be careful not to forget to pray that it may abide. Pastor and people prove John seventeen. Last night, January 17th, five young men, five young women, and a middle-aged man were saved; some also were saved after reaching their homes. Children get their folks out of bed to pray for them; young people are being saved in

the Sunday school session. It is glorious to see the children, young people, middle-aged, and white-haired mingling together, working in harmony. Our membership is now seventy-five, "and the end is not yet, praise the Lord." Not a member in the church but what believes in holiness, and over half the membership is in the experience. Attendance at the Sunday up to the hundred mark. The evangelist is gone, but the Holy Ghost abides, and the work goes on.

The Pentecostal Church of the Nazarene has afforded me the best opportunity I have had, not-

withstanding many warned me that in joining it I would narrow my opportunity. I tremble under the great responsibility God has put on me, and crave your prayers that I may ever continue "full of the Holy Ghost and faith."

IRA E. MILLER, *Pastor.*

From EVANGELISTS ALLIE AND EMMA IRICK.

The campaign in Shreveport closed with our church in a blaze of glory. On Sunday night twenty new members were received into the church, and nine more on Monday night, the last service. Among the number are some bright and successful preachers. Rev. J. S. Sanders and wife came in. Such additions to our church will prove of lasting benefit, and great force in pushing Bible holiness in the church. Rev. Mrs. Latham also came in. She is a strong gospel preacher. These ministers are known all over our Southland for their achievements in the cause of Christ and Christian holiness. Brother Williams, the pastor, was thrilled and filled with hope, help, and comfort.

We opened here (Princeton, Fla.) in a dancing pavillion. This is the first revival ever held here. No church, few Christians, and many persons who haven't been to church in years. The power of God is upon us. The altar was full last night, and several found joy and peace in believing; the first sight of its kind witnessed in this place. This is a rich, prosperous fruit-growing belt of this state. Many calls are coming for our labors while in this state. We shall remain in southern Florida for two months. Dr. A. O'Bannon has paved the way for a great work, and several Pentecostal Nazarene churches in these parts. This is an inviting and needy field for holiness, and our preachers and people should force their way down in here and set this land on fire with Pentecostal revivals.

ALLENSVILLE, OHIO

Came home yesterday from The Plains. Our meeting ran three weeks, and was claimed by many to be the best meeting ever held there. Fifty or more were at the altar; about forty prayed through. About twenty-five of these claimed sanctification; twenty were received into the church. We have a fine Sunday school, and a class for the young converts was started, meeting every Tuesday night. Conviction is still on the people; we may have another meeting later. Some coming four or five miles were saved and sanctified. We think the class will number sixty before spring.

GEORGE APPLEMAN, *Pastor.*

HOMINY, OKLA.

Just closed a good meeting with my church at Skedee. There were only five definite professions, but we were able, under God, to clear up some misunderstandings about what and who we are, and as a result several of "the salt of the earth" are looking our way. We began our meeting in the hall where we hold our services, but it would not seat the people. The M. E. pastor and people opened their doors to us, and we moved in. The pastor is not sanctified, but is seeking the blessing. We hope to have a church building of our own before our next Assembly. Join us in prayer that it may be so.

V. P. DRAKE, *Pastor.*

GRAND ISLAND, NEB.

We are just one year old today, January 27th. Have been walking for sometime, too. Thank the Lord for a membership, though small, that is "walking in the light as he is in the light." Time will not suffice to commend Brothers Cochran, Deck, Sitton, Farr, and Brother and Sister Ludwig for faithful service rendered here, making this work possible. We have been here since the Assembly. The work began with a charter membership of seventeen. Up to date there are thirty-eight, two having asked for transfer. The attendance is on the increase, and an interest is manifest on the part of formerly indifferent ones to the truth. As a church we feel that we are gradually vindicating ourselves, so to speak, in the eyes of the prejudiced ones; that we are here with a message, with a thorough way in dealing with souls; and are here to stay regardless of ridicule, protest, and false representation. The people are becoming convinced.

Some of the sound heard in the mulberry tops a short time ago proved more than mere sound, reaching a culmination in Sunday's services. This day we celebrated our first anniversary. A week of self-denial had been practiced for the purpose of turning over money saved to cover all indebtedness. Pressed down and running over measure was given. All indebtedness has been met, with some money left for new books and other necessities. Several agreeable surprises confronted the

pastor and congregation Sunday, for we found the church nicely papered and painted inside, curtains on the windows, and some splendid pulpit furnishings, including a nicely upholstered chair and two pulpit desks. Paper, painting, and gifts were all donations. The pulpit desks were made and presented to the church by Messrs. Niles and Whited, non-members but warm friends of the church. The desks show splendid workmanship. We are wondering how we shall manage with two pulpits—perhaps use both, one for first the other for second blessing preaching. Mr. Whited also presented the Sunday school with a splendid blackboard, upon which he drew a picture of the present church, and in the smoke coming from the chimney can be seen a picture of our new church. We have the church now by faith, and fully believe to have the reality in the not far future. The folks all have the fever. A word of praise is due Brother Seebor, our recording steward, for it was largely through his efforts that the repairs on the church were accomplished.

The day was made especially enjoyable by having with us Rev. G. J. Beckman and wife, now located at Silver Creek, Neb., but members of our church in Colorado. They played upon their instruments, banjo and guitar, and in the evening Brother Beckman preached, giving us a good Spirit-filled message. These dear people sing in the Holy Ghost. We expect to have them back again soon. A splendid gift, a chapel organ, was received from friends of the church a few weeks ago.

C. E. RYDER, *Pastor.*

From EVANGELIST W. R. CAIN

After the Assembly, at Olivet, Ill., I began a meeting in the Free Methodist Church, Marion, Kas. After seventeen days of battle, many names were recorded on high as being saved, reclaimed, and sanctified, while the sanctified took higher ground. Before the meeting closed, we organized the Marion County Holiness Association, with twenty-eight members. Other names have been added since. They are having their regular weekly prayer meetings, and an all-day meeting once each month. They are to have their first camp July 2d-12th.

We then went to Plainville, Kas., for ten days. The pastor of the Pentecostal Church of the Nazarene, Brother Kiemel, had the fire already burning, and it wasn't difficult to have a revival. On day congregations almost filled the main audience room, while the attendance at night was large. Conviction was deep, and the tide ran high. After the first three or four days of the meeting, souls were at the altar at almost every service. Several were saved, reclaimed, and sanctified, and quite a number were received into full connection in the church. During the meeting we had a few cases of divine healing. The last night of the meeting will not soon be forgotten. It was a real Pentecost. The pastor, in two different letters since, says folks are still getting through in the old-fashioned way.

Our next meeting was at Elk City, Kas. For ten days the fight was on. The average church member in this city opposes holiness, thus making the battle that much harder. But God gave victory, and a few plowed through. The saints were strengthened and encouraged, and took some new territory in spite of the stubborn Philistines. This meeting was for the Elk City Holiness Association. Some of the salt of the earth live in Elk City. God bless them.

Following this meeting, I had for my co-worker in a three days' convention in Lyons, Kas., Rev. L. R. Hoff, Lincoln, Neb. Truly it was a splendid time. New members were added to the Rice county list. God's people gave evidence of being farther over in Canaan than ever before. Brother Hoff is a "digger," and some folks objected to such digging; but he promised no one he would quit it. There is in that section some buzzing even yet. We hope will continue until they all get sanctified and join the rank and file of holiness.

VIRGINIA, ILL.

Rev. T. H. Agnew, of Waverly, Ill., is assisting Rev. George W. Boyd in a series of meetings in Virginia, Ill., in the Pentecostal Church of the Nazarene. He is doing great preaching. God gives the right messages, and he delivers them in a manner that brings conviction to the hearts of the people. The church is full every night; some are getting saved, making restitution, throwing away their tobacco, and taking the way with God. We are looking for a great break any time. Pray for this needy field.

GEORGE W. BOYD, *Pastor.*

NEW YORK CITY

In the First Pentecostal Church of the Nazarene, 254 Eighth Avenue, corner Twenty-third

## Student's Bible Text-Book

By Lucy P. Knott

"The object of the STUDENT'S BIBLE TEXT-BOOK is to indoctrinate the minds of the students with the precious Word, and thus fortify them against the rapidly increasing tides of worldliness, subtle infidelity, and false doctrines. It contains a simple arrangement of Bible passages which relate to important truths, and which are intended for memory drill work." THE AUTHOR.

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"I have read the manuscript of the STUDENT'S BIBLE TEXT-BOOK, prepared by Rev. Lucy P. Knott, and am of the opinion that it presents a very valuable collocation of Scripture, arranged in systematic order, thus making it easy to remember the proof-texts of the Bible doctrines. The little book shows painstaking, careful labor, and is just the kind to have in our schools where Christian doctrine is studied by the young; and indeed is a valuable help for any Bible student and teacher." E. F. WALKER.

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"The STUDENT'S BIBLE TEXT-BOOK, prepared by Rev. Lucy P. Knott for use in parochial schools, is admirably suited to its purpose. The book is the result of careful preparation, and is arranged systematically for use in all the grades of the Grammar School. The simplicity of style, the scholarship, the absolutely fair treatment of all questions, and the helpful arrangement of the subject matter make this a valuable text-book for use in its curriculum." H. ORTON WILEY, *President.*

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"Having carefully examined the STUDENT'S BIBLE TEXT-BOOK, by Mrs. Lucy P. Knott, I am thoroughly convinced it is going to meet a long-felt need in our Christian schools and Sunday schools. Its conciseness, systematic arrangement, and emphasis of fundamental truths will recommend the book to all desiring to make a thorough study of the Word. We gladly welcome the little book in our school, where we daily instruct in the Word of God, from the kindergarten through the college course, and most earnestly commend it to teachers of Christian schools, Sunday schools, and to all Christian workers." MAY E. BOWER.

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PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH OF THE NAZARENE  
2109 TROOST AVENUE  
Kansas City, Mo.

street, on Sunday, February 15th, the Praising Band of Utica Avenue (Brooklyn) church will be with us all day, from 9:30 to 10:45 a. m., Bible class; at 2:30 p. m., special service; and at 7:45 p. m. A great day in Zion is expected. Be sure and come. Don't forget that every Monday afternoon at 2:30 there is a holiness meeting in this church, and you are invited to come.

I. M. JUMP, Pastor.

LATEST WORD FROM INDIA

Mrs. E. M. Tanner, writing from Portland, Ore., says: "A postal is received from Sister Eaton, dated December 25th. She says: 'This is Christmas week, and we have had a big time. I am so much better, but so tired with so much to do. This big family means so much work for Christmas—but what joy!' The Misses Mangum and Hargrove leave tonight for Mymensingh to take up Garo work."

SAN ANTONIO REVIVAL

Revival on here. Great crowd last night. Rev. John Thredgill is doing some great preaching. Altar full and souls praying through in the 'good old-fashioned way.'

WILLIAM E. FISHER.

KANSAS CITY, MO.

Our church has closed a week of revival services with Mrs. Minnie Ludwig, of York, Neb., as evangelist. Sister Ludwig made full proof of her ministry. There were responses to nearly every altar call, and a goodly number of souls found their heart's desire in the Lord. On Sunday, both morning and night, the church was filled, a large number of strangers being present. Our regular church services are unctuous and fruitful under Pastor Cochran, and the Young People's Society and Sunday school are increasing in attendance and interest.

COEUR D'ALENE, IDAHO

Sunday night, January 4th, we closed a good meeting in the Pentecostal Church of the Nazarene in Coeur d'Alene, with Rev. C. T. Dille pastor. The Lord gave us fair crowds, honored His Word by sending deep conviction, and saved or sanctified quite a number. The work at this place is quite new, having been established less than a year. Brother Dille has been in Coeur d'Alene only since last August, but already the Lord has helped him to get the work firmly established, besides working almost day and night on their beautiful church building which he has just completed. Assisted by his wife, Brother Dille has done nobly, and they have an excellent people to help them push the battle. Under such conditions we expect to hear of many great victories for Coeur d'Alene in the future.

B. W. and MARY K. SHAYER.

901 Shanon Ave., Spokane, Wash

EAST LIVERPOOL, OHIO

Our work here is on the upgrade continually. The congregations are growing in number. Some had pardon or purity almost every week. Several have handed us their names for membership, and expect to come in with us at once. Among these are two or three of the old holiness leaders of this part of the country. Bud Robinson and W. R. Cain are slated for a great revival campaign with us to begin February 19th, and to continue "till we have a revival," as Bud writes. Our people are praying with mighty wrestlings and continuous supplication for a great outpouring of the Spirit on us. Our faith is inspired by the mighty revival going on in Pasadena. What they are receiving we can have too, if we will pay the price. We are "going forward."

GILBERT E. MARTIN.

LYNN, MASS.

Our last meeting was at Lynnfield Center, Mass., a nice country village, thirteen miles from Boston, in a Congregational church. This is the only church in the place—a village of one thousand persons. This shows a splendid spirit of unity among the Christian people. Most villages of this size have four or five denominations—all struggling along with small congregations and poorly-paid pastors, for there are not enough professing Christians in a community of this size to keep up more than one church. The "one church" idea of this place impressed me forcibly. Rev. Gaius Jackson Slosser, a student in Boston University, is the pastor. He is a devout, Spirit-filled young man, standing out definitely for the second work of grace that cleanses from all sin. It is an unusual thing to find a young man, well educated, and yet who stands for the fundamentals of old-time religion—justification and sanctification. He

lives with his mother, a dear saint of God. The pastor had done much to get the church and community ready for the meeting, by holding a number of extra prayer services. He stood nobly by the truth, and gave us permission to preach the "hottest" gospel we had. One of the deacons announced that there had not been a revival in this church for more than fifty years, so you see it was a new field. There were scores who were either converted or sanctified, and a goodly number joined the church. Our entertainment and offering showed that they appreciated our labors amongst them. God bless them all.

Our meeting at Lynn is in the Wesley Evangelical Church. Looking for great things.

C. EDWARD ROBERTS.

BLACKWELL, OKLA.

The revival meeting at the Pentecostal Church of the Nazarene closed Sunday night, January 25th. The first two weeks of the meeting we had good victory; there were about twelve in all reclaimed, and most of them went on and were sanctified. We are in this fight for full salvation from all sin by a twofold work of grace, and we do not propose to give an inch in this battle, but will buckle on the armor a little tighter, and stay in the front of the fight. How God does bless our souls as we preach against the latter-day errors and doctrines of devils, such as "once in grace always in grace" and "sinning in the flesh," "getting sanctified at conversion," or by growth or in purgatory, or at death. These are delusions that men are fallen into, on account of the false prophets who are preaching that men can keep justified walking back of light. We are going on to do God's will and preach a full gospel that saves from all sin.

J. H. VANCK, Pastor.

DECATUR, ILL.

A three weeks' revival, conducted by the pastor, closed last night (January 25th), with twelve at the altar during the day. Seventy-six were saved or sanctified in the meeting, making a total of ninety-one since I came on the charge in October; thirty-four have been added to the church. The Sunday school has increased from fifteen to 112. The people prayed through in the old-time way, confessing their sins, straightening up their past life, and throwing away their tobacco, and receiving an experience that is telling to the world. We will begin locating a place for a new church this week.

L. G. MEW, Pastor

WASHINGTON, D. C.

GRACE CHURCH

The following telegram reached the HERALD OF HOLINESS last week after the paper had gone to press:

"Evangelist Will O. Jones has been with us for two weeks, and God is giving victory. Not a barren service. Souls are praying through. We are entering the third week with great expectations. Will all the readers of the HERALD OF HOLINESS pray for us.

L. B. WILLIAMS."

LACY'S CHAPEL, KY.

We are glad to report victory at this place. God's blessings are upon the work. Sunday was a great day with us; had five at the altar; received two into the church. We have a fine prayer meeting; people pray through at these services. Our hearts are encouraged, and we are determined to hold out to the end.

Whetstone, Ky.

L. T. WELLS, Pastor.

LYNNFIELD CENTER, MASS.

I am writing you in regard to the splendid results of two weeks of special evangelistic meetings held here in the Center Congregational church, under the leadership of Bro. C. Edward Roberts, his wife, and Miss Leonora Taylor. Four cottage prayer meetings were held simultaneously on two different nights, in addition to the regular Friday night prayer service, just preceding these special meetings. God gave us great victory right from the beginning. There were, so far as man can judge, many definite conversions, many reconsecrations, some were definitely baptized with the Holy Spirit, and twenty-four added to the membership of the church, eight of these being transferred by letter, the remaining one profession of faith. Twelve adults were baptized. The prayer service and Sabbath day services since were unusually well attended.

Deacon George E. Herriek testifies that, more than fifty years ago, special meetings were held which resulted in twelve additions to the church's membership, and that since then there had been no revival worth mentioning. Considerable oppo-

sition was encountered, but the "dynamite" of the Holy Spirit, backed by the faithful services of God's people, and His faithful ministers, brought into this conservative old New England town a genuine, permanent, and sane revival of the old-time religion adapted to present-day problems.

GAIUS JACKSON SLOSSER, Pastor.

MALDEN, MASS.

The writer has just attended the annual meeting of the Board of Publication at Kansas City, and truly the Lord has wonderfully blessed us

Scripture Post Cards

We have a splendid line of imported Post Cards, consisting of twenty beautiful floral designs, representing in natural colors a great variety of wild and cultivated flowers. They must be seen to be appreciated. The following are the Scripture texts in the set:

Without faith it is impossible to please him. HEB. 11:16.

The very God of peace sanctify you wholly. 1 THESS. 5:23.

Jesus Christ, the same yesterday, today, and forever. HEB. 13:8.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 TIM. 4:12.

As thy days, so shall thy strength be. DEUT. 33:25.

Be ye also ready; for in such an hour as ye think not the son of man cometh. MATT. 24:44.

Have faith in God. MARK. 11:22.

Follow peace with all men, and holiness, without which no man shall see the Lord. HEB. 12:14.

Let this mind be in you, which was also in Christ Jesus. PHIL. 2:5.

Fear ye not, stand still, and see the salvation of God. EX. 14:13.

The Lord is at hand. PHIL. 3:5.

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. ISA. 26:7.

If ye love me, keep my commandments. JOHN 14:15.

Be thou faithful unto death, and I will give thee a crown of life. REV. 2:10.

He is able also to save them to the uttermost that come unto God by him. HEB. 7:25.

In all thy ways acknowledge him, and he shall direct thy paths. PROV. 3:6.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. MATT. 5:33.

Blessed are the pure in heart, for they shall see God. MATT. 5:8.

My God shall supply all your need. PHIL. 4:19.

He creeth for you. 1 PETER 5:7.

These texts are printed on the cards in colors which harmonize with the color scheme of each card. Those who have seen them are delighted with them. Some who are not in the book business have ordered as high as twenty-five, thirty, and forty sets.

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# HERALD OF HOLINESS

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C. J. KINNE, Agent.

this past year! The manager, editors, and the whole office force must be tremendously efficient to produce the results we are getting. There has also been sacrifice and plenty of hard work. God bless them all!

The work here at Malden goes on. Great victory at the altar! Souls are finding God. The Preachers' Meeting at our church was blessed. Brother Anderson, of New Britain, preached in the evening. Recently Bro. Gilbert Little supplied our pulpit for a Sunday evening.

Remember our mortgage burning, February 23!  
LEROY D. PEAVEY.

## CLIFTONDALE, MASS.

This church was organized by Bro. C. Howard Davis about seventeen years ago, and though it has now hardly more than thirty active members, eternity will surely reveal a rich harvest of souls in whose salvation it has had a large share.

Rev. E. O. Jago, who has been for some years doing fruitful missionary work among the Jews at Jerusalem, was with us on a recent Friday evening, full of the Holy Ghost and faith, and gave a fiery and intensely interesting talk on missions, dating his impulse, success, and perseverance back to the night that the Lord sanctified him wholly at this altar, some ten years ago.

We are keeping the banner of holiness to the front, where it ought to be, and thank God for a good company of saints in whose hearts revival fire is burning, and we are looking for it to break bounds at any time.

T. M. BROWN.

## KEENE, N. H.

We are praising God for victory. Sunday, Brother Beers, of New Bedford, Mass., was with us for the day, and presented the needs of the Pentecostal Collegiate Institute. The dear saints responded liberally with \$90.56 raised in a very short time. At the evening service there were five seekers.

H. REES JONES, Pastor.

## FULLERTON, CAL.

Since the Assembly we have been serving the Glinda church, situated in the midst of the great oil fields, and our members are mostly engaged in the oil industry. They are truly like those mentioned in Holy Writ, who "have a mind to work." That, of course, means that they come to meeting, give liberally of their means, and know the joyful sound. We have lost one of the charter members of our church lately, which was no small loss, and several have moved away; but others have joined, so that our membership has kept up, and there is a good prospect for a great meeting, which we expect to begin next Sunday with Brother and Sister Daniel, evangelists, of the San Francisco District, to help us.

C. W. WELTS, Pastor.

## TRACY CITY, TENN.

We went to Cowan, Tenn., last Sunday, where we found the saints in a good prayer meeting. They were hungry for the Word, so we preached to them. One was sanctified by the blood of Jesus; others were under conviction. At night we preached to a larger audience at another residence, and there was one seeking pardon. Our people expect to build a church house this year. We preached two nights at Montegle. We are now in a series of meetings at Tracy City, where there are good crowds and good interest. One soul was reclaimed last night.

R. H. FUSSELL.

## Superintendents' Directory

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Washington-Philadelphia District Assembly,  
Camden, N. J. April 15-19
- New York District Assembly April 22-26
- New England District Assembly, Providence  
R. I. April 29-May 3
- Pittsburg District Assembly, Pittsburg,  
Pa. May 13-17
- Idaho District Assembly, May 21-24
- Northwest District Assembly, Seattle,  
Wash. May 27-31
- H. F. REYNOLDS**—Kansas City, Mo.  
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- E. F. WALKER**—Glendora, Cal.  
Glasgow, Scotland, No. 1 Westbourne Terrace  
Kelvinside February 1 March 20

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- ALBERTA (CAN.) MISSION**  
**W. B. TAIT**—Box 691, Red Deer Alta, Can.
- ALABAMA**  
**C. H. LANCASTER**—Jasper, Ala.  
Loss Creek, Ala. February 1-8  
Nauvoo, Ala. (Convention) March 5-8  
Nauvoo, Ala., R. F. D. No. 1. March 14-15  
McDavid, Fla. July 2-12  
Pensacola, Fla. July 16-26  
Guyton, Fla. (Camp) July 30-August 9  
Cullman, Ala., R. F. D. No. 5. August 11-13  
Jones Chapel, Ala. August 14-21  
Nauvoo, Ala., R. F. D. No. 1. August 22-30  
Milledgeport, Ala. (Camp) August 28-September 6
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- IDAHO**  
**J. B. CREIGHTON**—Boise, Idaho
- IOWA**  
**E. A. CLARK**—University Park, Iowa  
Eldon, Iowa. January 30 February 8

## ALBERERNE, VA.

Our Lord has led us through some hard battles, but we have a few Pentecostal Nazarenes here who are determined to go through shouting. We were rejoiced to have our District Superintendent with us. We are expecting great things for this place this year.

J. J. WADE.

## OZARK, ARK.

We are recovering from a six weeks' siege of serious illness of wife, myself, and both children. We praise God that His good hand is upon us. "The God of all the earth will do right." Ozark Circuit is being held up to God daily, and we are expecting victory throughout the year. I believe the Bible, and am "earnestly contending for the faith once delivered unto the saints." A sister was recently filled with the Holy Ghost at prayer service. She leaped, jumped, and shouted for joy.

A. B. CLARK, Pastor.

## IOLA, LA.

The Lord is helping in our battle here. Conviction is upon the people. After the second service one young lady came forward, asking help that she might find God. A number of Catholic people are coming to the services. We are expecting victory.

T. C. LECKIE, Dist. Supt.

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Bradford Pa January 30-February 8
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- WISCONSIN DISTRICT**  
**F. J. THOMAS**—Marshalltown, Iowa  
Monoline, Wis. February 4-8  
Monfort, Wis. February 11-22  
Livingston, Wis. February 23

## CHELAN, WASH.

We have a band of newly-made Pentecostal Nazarenes who are loyal and true lovers of holiness. Our membership now has reached twenty-three, with not a tobacco user or a goat rider in the crowd. The Lord has given victory all along. We have Bible school with about thirty regular scholars. The burden of the lost is on the folks, and we are expecting a time of salvation.

ORA OGLE, Pastor.

## MULDROW, OKLA.

We closed our meeting at Akins with a blessed interest. From there we went to Shiloh, and had a good time, and thence to Paw Paw for the Pentecostal Nazarene pastor. Here we stayed a week, but a number found the Lord in pardon of ourty. We were called back for their annual summer meeting. We are at this place to begin tomorrow night in the M. E. Church, South.

G. O. and BERTHA CROW.

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure, or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask.—Martin Luther.