

HERALD of HOLINESS

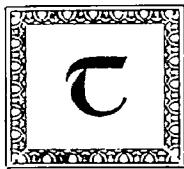
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The Prayermeeting



THE prayermeeting is the real spiritual barometer of the church. If this meeting be spiritual and powerful in its influence the church will be alive and aggressive and fruitful. If the prayermeeting be a drag and spiritless the church will partake of the very same character. This has been attested by hundreds of our most successful pastors and will not be denied by anybody. This being the case some simple suggestions concerning a good way to conduct the prayermeeting ought to be welcome.

In the first place we would say that we should always be prompt in beginning. Never let anything cause a delay in beginning on the very minute announced for beginning. A delay here is very serious indeed. Many of the attendants are greatly rushed for time. Whether this be right or not is not our business here. We are addressing a fact when we say that sometimes there are attendants at the prayermeeting who are in rather a hurry to get through and make some other engagement. Sometimes they have come under a strong sense of duty and have deferred some other matter demanding attention and they mentally resent tardiness in beginning as an infringement on their rights. Whether or not they are right in allowing other engagements to clash with their prayermeeting attendance, it is a fact that the pastor is in danger of losing the presence of such if they are thus allowed just ground of complaint about tardy beginning of the services. We have no right whatever to begin late anyway and by it we set a wretchedly bad example to our people. We dislike for them to be late in coming to church.

Do not protract the services too long. This is the most common mistake made. The service should be brief and crisp and never allowed to drag. Never try to pump up testimonies. If these do not come with a large degree of spontaneity you had better dispense with them altogether. Never pray too long or allow others to do so. Have a good degree of praying but by such as pray with vigor and earnestness, and seek to get the prayers well directed to practical results. Have objects of special prayer often before the meeting and solicit the prayers of those present for these individuals or objects. Honor the Bible in the prayermeeting. Read a lesson from the Word of God and illuminate this lesson and impress it upon the audience by apt and clear and terse comments on it. Get the people in love with the Word of God in the prayermeeting. There is no better place to train the people to a familiarity with and a love for the Word than this meeting. Be sure not to neglect this point. Enlist as many of the audience actively in the services as possible without degrading the meeting to a cheap training school for novices. We mean there is a dignity and a character in the prayermeeting which can be needlessly sacrificed by too much of this use of raw material in its conduct. Have a profoundly earnest purpose and a direct end in the service and allow nothing to divert you from this high and holy purpose. Use it for the development and nurture of the people and use any and all whom you really think you can utilize to this end and no

others. Vary the services from time to time and keep out of ruts and monotony.

Above all, pray much privately for divine direction in these meetings. Pray against mistakes and blunders and seek the graces of tact and sense and good judgment in the conduct of this important branch of the church services.

Manna and Old Corn

MANNA was the wilderness food for the Israelites. The "old corn of the land" was the Canaan food for these same people after they had crossed Jordan. Manna was the divinely prepared food for the wilderness life, while "old corn" was the produce of the land, prepared by their enemies. It was the "old corn." They ate of this the very first year of their arrival in the land, before they had time to plant and reap themselves. It was the food of conquest. The life of regeneration is a life fed and kept by the Father in His boundless mercy for the expected good toward which He looks after we shall have reached Canaan. When we cross the river we will by conquest over enemies through the ever present help of our great Captain, find strength and sustenance. We will live by conquest. We must go on conquering and to conquer. This will be the method of God for sustaining us — by giving us strength and victory over our enemies and thus that vitality and spiritual nutriment essential to our life and continued activity.

The Halt at Gilgal

AFTER crossing the Jordan the Israelites halted at Gilgal and there renewed the covenant with God in receiving the rite of circumcision. Gilgal was five miles from the river, and only five miles from Jericho where deadly enemies were ensconced behind lofty walls and awaiting their opportunity to strike them to their death. Here they found they needed added strength and renewed endowment from on high for their long career of battle for the conquest of the promised land. So when we have crossed over and entered the goodly land of Canaan we must remember that we are only then entering upon our long career of battle and conquest and we need renewed strength and further and constant endowments of the Spirit from God for our mighty and perilous work against our numerous and deadly enemies. No mistake can be greater than to suppose that this life of holiness is one simply for our personal enjoyment. This blessing is one with a great purpose and its greatness is in proportion and in keeping with the magnitude and the majesty of the grace bestowed. God by this blessing is equipping an army for a work of conquest. Warriors, great warriors, are the call of God, and it is for these that He gives us our Pentecost.

Today's Achanism

ACHAN'S sin was one man's sin and a sin unknown to Israel, and yet Israel suffered defeat at Ai on account of this unknown sin in her camp, committed by one man. Herein is a most solemn lesson for these times. What shall be said of those churches which know and tolerate the grieving of the Spirit of God and the defaming of God's Holy Word by

infidel ministers in high standing in these churches? What shall be said of denominations which keep preachers in prominent chairs in their colleges and universities who disbelieve and make sport of much of the contents of the Holy Bible and teach young preachers to doubt and deny most of the history and all the miracles of this Holy Book?

Between the Lines in Ephesians

THERE is an unexpressed purpose like a steel cable running between the lines of this epistle. It is not stated and argued like the doctrine of justification by faith which the apostle established in the masterly argument in Romans. But to a student of Paul this purpose in Ephesians is plain. He tactfully seeks without preannouncing it, to save the Jew and the Gentile from misconceptions of God which they were likely to form from His turning to the Gentiles with the proffer of salvation. The Jew was apt to be tempted with some thought like this: Has our long boasted privilege of being the peculiar people of God been all along a vain, mistaken conception? How can it be possible for God to extend this gospel to the Gentile without impaling Himself on the charge of changing His purpose entirely? If our supposed exclusive privilege as His people really is not true, and is only an exhibition of national vanity, Judaism must disappear and with it the very idea of a kingdom of the Messiah.

On the other side the Gentile was in danger of stumbling against some such questioning as this: Is it possible that for two thousand years the kingdom should have been confined to one nation? Where was the wisdom in this? More; does not God's extension now of the gospel to us Gentiles show that He has radically changed His purposes, and if infinite wisdom can thus change, how can we rest in the certainty and perpetuity of this privilege now given us? How can God change anyhow?

Paul in his prison at Rome studies these intellectual difficulties and determines to settle and meet them by a portrayal of the position and the attitudes and principles of the grace age or of the Church age. He shows that God has not changed but that man, as usual, had changed. He shows that God purposed from the eternities to have a people through whom He could communicate His will and His salvation to all the nations of the world, and establish His kingdom; that He gave the Jews the first opportunity of being that people, but they indignantly rejected the opportunity and killed the Prince of Life when the very climax of this call and privilege came to them. While man had again failed as he always had, God had not failed for He had accomplished one great point through the Jew in preserving monotheism alive amid the surrounding polytheism and pantheism and idolatry of the nations. The Jew's final failure and rejection in the murder of Christ, rendered it necessary for God to turn to the Gentiles to prosecute His one purpose formed and prosecuted from all eternity, of having such a people. So He "did visit the Gentiles, to take out of them a people for His name" (Acts 15:14). The Jew, however, was not cast off. For if the branches broken off "abide not still in unbelief, they shall be grafted in, for God is able to graft them in again" (Rom. 11:23). Thus He would fulfill His words: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16).

The final restoration of the Jews for the establishment of Christ's kingdom stands forth like a glittering star in the Holy Word: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11). "And they shall know that I am the Lord their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land, and I will leave none of them any more there; neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Eze. 39:28, 29).

Paul abundantly vindicates in this epistle the wisdom and the goodness of God, and at the same time saves the Jew and the Gentile from being wrecked on the rocks of gross and derogatory misconceptions of God and His administration.

In the second chapter the apostle discusses their experience of

grace, in having been quickened from the dead and been raised up together and made to sit together in heavenly places in Christ Jesus, (vs. 1, 5, 6). He then proceeds in verses 10-15 to discuss the union of Jew and Gentile. Here he shows that so far from God casting off His people He had really only effected a union of Jew and Gentile. He says, "For he is our peace, who hath made both one [Jew and Gentile] and hath broken down the middle wall of partition between us [Jew and Gentile]; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [Jew and Gentile] one new man [the church], so making peace."

Thus clearly he disposes of the erroneous misinterpretations of God and His administration mentioned above as likely to invade the minds of inquisitive Jews and Gentiles.

Don't Miss the Point

WE URGE preachers not to miss the very distinct point of the Master's instruction when He said, "Feed my sheep." He did not say amuse my sheep. He did not say stir my sheep to a ferment. He did not say make my sheep cry. He did not say beat my sheep or shear my sheep. He said plainly for us to do one solitary thing — which was "Feed my sheep."

It is possible that sometimes in feeding the sheep they may evince their delight in smiles or in shouts or in great excitement. Not as a rule will this be the case. Yet it might at times be that proper feeding will be attended by such accompaniments. The overwhelming matter in feeding is nutrition and growth and development. There must be food convenient for them — such as is adapted to their needs and natures and digestions. God has provided the food supply and nowhere else in the wide universe has He deposited it except in His Holy Bible. We are to do as the apostle says, "Preach the word." Here is our *only* duty. Here is our *only* work. Here should be our *only* delight. We should open the Word. We must feed the people on the sincere milk of the Word that they may grow thereby. It is by the Word the people will grow and become strong. Let us preach the Word and trust to it to do its divinely appointed work of nourishing the people and building them up in their most holy faith.

Peculiar Power

RAHAB'S testimony to and concerning the Israelites who had crossed the Jordan was that "your terror is fallen upon us, and all the inhabitants of the land faint because of you." This must not be considered because of the military equipment of these hords of Jews but because of the victories they were achieving by the power of God and in His name alone. There was something entirely unusual in this new warfare which confounded the Canaanites and filled them with dismay and dread. So it should be and is with God's anointed and sanctified hosts when faithful to Him and when fighting in His name and by His power. There are conquests made altogether out of proportion to their numbers. There is an undefinable charm and power about these holy ones which utterly confounds people and which they can not explain by any of their philosophies. All we have to do is to trust and fight on and let Him give the victories. A small company of such warriors can often see wonders done which baffle all the calculations and all the reasonings of the world and compel them to say and feel that "if this counsel or this work be of men, it will come to nought. But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." So let us simply be true to God and let results rest with Him. Let us be content to take results as He may bring them to pass, undisturbed wholly as to what they may be, whether large or small, or even whether visible at all. If we are in God's hands absolutely He will use us as He seeth best.

PROBLEMS hard and bitter may oppress you and tempt to restiveness and impatience. Don't yield! Remember we are not obliged to live. Better die than to be vanquished by trials. The world will soon forget we ever lived. If we die in self-mastery, eternity will keep record of and vigil over the triumph.

LIFE moves on more evenly and sweetly when moderation rules in thought and speech. How unkind to disturb the bosom of the streams of domestic and social life by hardness or impatience of speech or manner.

THE EDITOR'S SURVEY

News and Notes

General Superintendent H. F. Reynolds is absent from Kansas City, and, while away, will hold the Southeastern District Assembly, and Mississippi and Louisiana District Assemblies. He will also visit our mission work in Cuba and Central America.

Last August the Turks kidnaped sixty-three Armenian girls from the mission compound at Marsovan, most of whom were teachers and students in a girls' boarding school presided over by Miss Charlotte R. Willard. After two or three days delay Miss Willard and Miss Francis Gage of the International Y. W. C. A. obtained permission to follow the Turks who had fled with the sixty-three girls. These two rescuers gathered together all the money they could obtain and finally overtook the fleeing party. Some of the girls had already died. One had yielded to the repeated urgings to accept the Moslem faith and been married to a Turkish officer. By the most persuasive arguments and a liberal use of money Misses Willard and Gage obtained permission to take the forty-one remaining girls back with them to the mission compound at Marsovan.

The present session of Congress, just opened, will prove an unusually exciting session, owing to numerous international questions which may come before it and the question of preparedness which now keeps the limelight in our national affairs.

Each Sunday's closing of the saloons in the city of Chicago means a loss of \$400,000 cash to the saloons, and a consequent \$400,000 saved to numerous citizens of that city to be expended for food and clothing and the comforts of life for their families. This one item alone of Sunday closing equals over \$20,000,000 a year saved to a large class of citizens, generally the most needy. And yet Christian(?) America hesitates and higgles over throttling the saloon infamy entirely every day of the week until Christ comes back to reign. What a blistering shame on the American name and American character!

A Romish newspaper in describing the Thanksgiving Day's service in Washington City, which that so-called church is in the habit of calling the "Pan-American Mass," states that the President of the United States was present at the mass. This is a false statement. It remains to be seen whether the paper that published the false statement will correct it.

Georgia has fallen into line with Alabama in forbidding liquor ads in papers, on bill boards, or any other way in the state. This is a step which every state will have to take in the near future. Indeed, many of the newspapers are excluding liquor ads without waiting for any laws to compel them to do so. The Congregationalist is right in the declaration that "what the children read is really quite as consequential a matter as what they wear."

Writing of the late Dr. P. F. Brosee, the editor of the *Christian Witness* says:

In 1891 he called the two editors of the *Witness*, Brothers C. J. Fowler and G. A. McLaughlin, to hold a campmeeting at Long Beach. It was a great meeting in numbers and results. All the preachers of the district were present

and at least a thousand seekers crowded the altars during the twelve days of the meeting. Dr. Brosee himself declared later that it was the turning point in his life, or rather led to the crisis in his work. He was removed soon after from the district and sent to a church as pastor, where his usefulness was circumscribed. The fires of evangelism burned so intensely in his soul that he felt he must evangelize the lost masses, and he started a mission in Los Angeles. Feeling that ecclesiastical red tape was binding him too tightly, he withdrew from the M. E. Church to give himself entirely to mission work. This work developed into the Pentecostal Church of the Nazarene, of which he was the first General Superintendent, and to the promotion of which he has given his undivided attention during the last twelve years.

Dr. Brosee was a man of marked personality. He had an unctuous experience. He was a man of tender, warm heart. His personal presence was genial and sunny. His great heart quickly manifested itself in personal intercourse, making him exceedingly attractive and beloved.

As a preacher he was remarkably effective, owing to his large-hearted, sympathetic, forceful nature, which was in the control of the Holy Spirit like a great cathedral organ. We have often seen great audiences in national campmeetings moved, swayed, and broken up under his fiery preaching like a forest moved by a mighty wind.

His greatest monument will be the church which he planted and fostered. God takes the workmen home but the work goes on.

Rev. James M. Taylor, in a letter contradicting the report that he had "connected his entire missionary work officially with the Methodist Episcopal Church," as we announced in our September 1st issue, adds: "My work with the Methodist Church has no connection whatever with the Knoxville, Tenn. work, which has always been, and will continue to be, interdenominational."

It is worthy of note that Booker T. Washington was a devout Christian man, and was actuated by the loftiest motives of love to God as well as love and loyalty to his emancipated race, whom he sought to emancipate from a worse bondage than that of slavery. No man could have been the character he was from any other than Christian motives and principles. We are not surprised to find that he was an actual Christian by a living experience of salvation.

In the elections for the general conference which have been progressing for some time past there have been already at this writing 450 delegates elected. There has been an unusually large proportion of entirely new men in legislation elected. Only 5 per cent of pastors have been elected.

Lord Davenport said in the House of Lords the other day in a debate that England faces a grave financial crisis, and that "she could not go on indefinitely as she has been doing and maintain her financial solvency." If this be true may be it will help to a speedier end of the war. We wish no bad fortune to our sister country but we would welcome peace even at the cost of the solvency of Great Britain.

A negro was lynched in Murphysboro, Ill., recently within an enclosed stockade which seated two thousand people and it was filled with spectators of the barbarous outrage. In order to give the two thousand spectators right to witness the gruesome scene the sheriff swore in the entire two thousand as deputies. And this in proud America in the midst of the

marvelous Christian(?) civilization which some people are wont to call the very beginning of the millennium!

The regular receipts of the Foreign Mission Board of the Methodist Church for this year was \$1,188,243.32, while the special gifts amounted to \$512,330.48. This can work a peril unless there is some way to keep up the specials, which is problematic.

Chicago's divorce statistician gives us the number of divorces granted in that city last year 3,458, with two thousand suits pending for divorces. A notable fact in this horrible state of things in that desperately wicked city is that of these 3,458 divorces granted only 71 of the parties owned homes, and in 2,171 cases there were no children. This teaches a loud lesson on the American home and on the sacredness and divine duty of paternity. God ordained the family and His mandate was "multiply and replenish the earth." The destruction of the home and the destruction of children, either by preventive or prenatal methods, or by later murder, or by fashion and folly and sin of any form—these evils are threatening the very foundations of our American government.

The announcement reaches us of the approaching marriage of Miss Claudia F. Lehman to Mr. William W. Mays, on Friday, December 31st, at the Nazarene University Church, Pasadena, California. Miss Claudia Lehman is the daughter of Rev. and Mrs. F. M. Lehman, well known in Kansas City, Brother Lehman having formerly been pastor of First Church of this city. The many friends of Miss Lehman will no doubt rejoice with her in the approaching glad occasion and wish her and the bridegroom-to-be all the happiness possible to a couple in this life. The editor of the *HERALD OF HOLINESS* and the Publishing House people unite in congratulations and best wishes.

THE UNION CONSUMMATED

From the last issue of *The Holiness Herald*, organ of the Pentecostal Church of Scotland, we copy the following account of the formal action of their recent Assembly by which the union of the Pentecostal Church of Scotland and the Pentecostal Church of the Nazarene was consummated:

In accordance with the action of the Assembly held last April that the Assembly should be convened on the return of the delegates, Rev. and Mrs. George Sharpe, to the Pentecostal Church of the Nazarene, held in Kansas City, Mo., U. S. A., two sessions were held in Parkhead Church, Glasgow, on Friday, 5th November, 1915.

The first session met at 4 o'clock. Delegates were present from Blantyre, Morley, Uddington, Perth, Paisley, and Parkhead. All were greatly blessed, their hearts burning with joy and gladness, while Brother and Sister Sharpe gave an account of their experiences at the Assembly at Kansas City, also an idea of the spirit and an outline of the work of our brethren who are pushing forward the cause of holiness in many lands.

Thereafter the report of the Provisional Committee on union with the Pentecostal Church of the Nazarene was presented. It recommended that the union be consummated. The Assembly at this point adjourned to meet at 7:30 p. m.

The second session, after the reading of the minutes was almost wholly occupied with the report and recommendation of the Provisional Committee on union.

The delegates were given the fullest infor-

mation. The spirit of harmony prevailed, and the vote for union was unanimous. The Assembly then sang praise to God and united in prayer with Brother Turnbull, of Uddington, Rev. J. E. Watson, of Morley, Rev. W. L. Telford, of Paisley, and the Rev. George Sharpe, of Parkhead.

The divine presence was manifestly with us. To His name be all the praise.

A Brave Lawyer

It requires courage in a Christian to confess Christ under any and all conditions. To fail to do so involves very serious risk. Christ declares that if we refuse to confess Him before men He will not confess us before His Father in heaven. This courage, however, is the very thing which we need to help deepen our religious life and encourage us in growth in grace. It is what God demands of us and He will always bless it. It is also what the unsaved around us need for such courage will convince them that there is a reality in religion, if men will stand up for it under the most trying circumstances. *The Christian Herald* furnishes the following incident illustrating the superlative courage required to so confess Christ, and the nobility of character it brings to the one who exercises such courage.

Many years ago there was a young lawyer who went home one day and told his wife that he had become a Christian. They were going to have some company that evening, and he said, "After supper I want the servants to come into the drawing-room, and I'm going to read and pray." His wife was a professing Christian, but she said, "My dear, you know that these lawyers who are coming to dinner are scoffers and skeptics, and it will be very embarrassing if you should not succeed in your attempt to pray. Do n't you think you'd better put it off until after they are gone, or go out into the kitchen and pray with the servants?" She seemed to think it would be well to pray with them. The man thought a little while, and then said, "Well, wife, it's the first time I've taken Jesus Christ into my heart, and I feel that I should ask Him into the best room in my house." And, after supper, he said to the gentlemen there that he had that day accepted Jesus Christ and would like them to go with him while he prayed. They went into the drawing-room and the young man led in prayer. That was Judge McLean, one of the finest judges of our Supreme Court, who stood for Christ constantly over forty years. Was n't it a grand confession? Would to God that we could have men coming out like that now! Let our young men start out like that and declare that they will be on His side; it would help turn the spiritual tide of any city.

High-Class Tipplers

One thing can be truthfully said about the liquor business. It is certainly impartial in its effect, treating all in the very same way. A pauper can get as beastly drunk as a literateur, but the scholar can descend as low down into debasement through drink as the pauper. No matter what may be the man's position in life—however high or rich or learned—whether he be statesman or newsboy, bootblack or bishop, pauper or prince, all go down in the same sink of shame, filth, disease, and despair under the influence of this deadly poison. *The Hartford Times* correspondent gives an interesting recital of discoveries he made on a tour among the almshouses in Washington. He says:

One of the first men he met there had been at one time attorney-general of Virginia. In his office a number of now distinguished lawyers were students, and they owe much to his advice. His father had been attorney-general of the United States, and left his son wealth, but he drank, and sacrificed distinction, fortune, and everything, to his love of intoxicating liquor. Another distinguished pauper was an ex-judge of the supreme court of California, and had been esteemed one of the most eloquent men of his time. He came to Washington to get an office, was disappointed, took to

drink, and drank himself out of pocket, mind, and friends, and into the poorhouse.

In his company the correspondent found a once wealthy newspaper editor and proprietor of New York, a man of great political influence. This man also sank all he possessed for whisky, and had been for three years in the poorhouse. Sometimes his friends take him out, "But," says the correspondent, "he drinks so much that he lies about the street, and is returned by the police."

In another branch of the institution the correspondent found an ex-attorney-general of North Carolina. He made many friends, drank

"Your Own"

What if your own were starving, fainting with famine pain,
And yet you knew where golden grew rich fruit with ripened grain,
Would you hear their wail as a thrice-told tale
And turn to your feast again?

What if your own were thirsting, and never a drop could gain,
And you could tell where a sparkling well poured forth melodious rain,
Would you turn aside while they gasped and died,
And leave them to their pain?

What if your own were darkened, without one cheering ray,
And you alone could show where shone the pure sweet light of day,
Would you leave them there in their dark despair,
And sing on your sunlit way?

What if your own were wandering, far in a trackless maze,
And you could show them where to go, along your pleasant ways,
Would your heart be light till the pathway right
Was plain before their gaze?

What if your own were prisoned far in a hostile land,
And the only key to set them free held in your safe command,
Would you breathe free air while they stifled there,
And wait and hold your hand?

Yet, what else are you doing, oh, ye by Christ made free,
If you'll not tell what you know so well to those across the sea,
Who have never heard one tender word Of the Lamb of Calvary?

"They're not your own," you answer, "they're neither kith nor kin."
They are God's own; His love alone can save them from their sin;
They are Christ's own; He left His throne And died their souls to win. —Ex.

whisky, neglected his business and everything else, and drifted into the poorhouse. Says the correspondent, "The principal reason for his being put where he now is, is that he stole a friend's vest and sold it for whiskey." To such depths of degradation will whisky bring the strongest and ablest of us.

A man who was Stephen A. Douglass' intimate friend, and who used to speak from the same platforms with him, became a common pauper. When fortune smiled upon him, he used liquor as a relish, and when her smiles turned to frowns he took it as an antidote for sorrow. It brought him temporary relief, but permanent ruin.

Coming into the almshouse in the "Black Maria," as the correspondent left it, was an old, white-haired man "who was at one time one of the leading men of the Michigan bar. He is the man who backed Zachariah Chandler, and made him, politically speaking, what he afterward became."

And this man of great legal ability, and political influence sufficient to make and unmake men, and much wealth is now a pauper. Why? Because he allowed whisky to obtain the mastery over him, as did all the others herein referred to. Do you not, young man, find this record very suggestive?

The Power of Prayer

Prayer not only brings blessings from God and deepens our spiritual life by such increased communion with the Father. Prayer has a marvelously subjective influence on those who pray. It tends to transform one's sentiments and feelings toward others in a most helpful way. *The Presbyterian Advance* gives a case in point as follows:

It was in prayermeeting, when she asked, "Why is it, pastor, that if you begin to pray for one you do not love, very soon you come to have an altogether different feeling toward him?" The prompt reply was, "Because prayer brings you into oneness with God, and then you see this unloved one as God does, and God loves everybody." That's about right. He loves the unlovable; we don't. We love one as long as he is worthy of it; when he is not worthy, we cast him off. It is certainly very fortunate for us that "He hath not dealt with us after our sins." If He had done so there would be little use for heaven, for there would be nobody to enjoy it. God is trying to kill all His enemies. We had better try to do the same with ours. But let us use the same weapon He does—love. If we are now hating anybody, the hate may hurt us more than it does the hated one. Begin to pray for him, and directly our hate is gone, and it may be the enemy, too, is gone, and we have a friend instead.

A Question

Reader, let me ask a question of you personally: "Have you sent to Brother W. M. Creal, of Warren, Pa. a pledge on the New Hymnal which we so much need? If not, please at once copy and sign the following pledge and mail it to him, inserting one hundred dollars or a larger multiple of that sum. If you need fuller information write Brother Creal who will furnish it and also with a blank card-pledge. Below is copy of the pledge:

To make possible the production of a Hymnal for use in the Pentecostal Church of the Nazarene, in accordance with a Resolution adopted at the General Assembly, held at Kansas City,

Mo., October 8, 1915, I promise to pay-----
DOLLARS, payable as per said Resolution.

Name -----
P. O. Box or Street -----
City or Town -----
State -----

The Hardest Part of the Work

It is not the actual work which we dread so much. It is not the real doing of duty from which men shrink so much. Once begun, a duty brings a kind of fascination or interest with it and its pursuit is with a kind of increasing pleasure. So that in reality we suffer most in dreading the climbing of the mountain before we reach the mountain. The actual climbing has less dread in it than the distant prospect of the climbing possesses. *The Wesleyan Methodist* puts it about right when it says:

"The hardest part of any work," says a wise writer, "is in rousing one's self to do it." Most human beings dwell in the House of Delay. There seems to be in every heart a temptation to pull back, to refuse to make ready, whenever a decisive thing is to be done. Sloth is well called one of the seven deadly sins; and it ruins as many souls as does its more terrible companions.

In the House of Delay the soul meets Doubt and Failure. They are always there. The atmosphere and surroundings suit them. King Solomon said in his proverbs: "The soul of the sluggard desireth, and hath nothing," and it is just as true today as it was in ancient Jerusalem.

IT SEEMS that the spirit of covetousness is so prevalent that it even threatens to destroy the spiritual life of many of our people. Few are content to get along in a modest and quiet way as becometh those professing godliness. The general desire seems to be to get rich quick, or to get some "easy money." The ordinary progress of business or employment seems too slow, and we must find some way of "getting ahead."

The root of this tendency lies in covetousness. Oh, to be sure, Satan gilds it over, and makes it appear to be a prudent desire to lay by something for a rainy day. He frequently convinces men that their real desire to get money is to give to the Lord, and of course this justifies them in stretching their consciences a little.

A timely word of warning will not be amiss, as many of our Pentecostal Nazarene people have been beguiled into investing money in speculative, get-rich-quick schemes. As a rule, those promoting such schemes are only too glad to get a preacher to represent them. They succeed in convincing the preacher that it is a good thing, and that he will really prove a blessing to the people by inducing them to part with their money in exchange for a beautiful certificate or elaborate contract, with wonderful promises of riches just ahead.

However strange it may seem, nevertheless it is true, that many people who say they are wholly consecrated to God, and that all they have is His, will see the cause of God suffering for support, and will vehemently affirm that they would like to help if they were only able, but, alas! they need all their money; and times are so hard. About that time along comes some sanctimonious preacher, representing some land

IT IS generally thought that there is nothing new under the sun. It may be true as a general fact. But individuals may come up against something new in their own experience or personal observation. This has been true in our own case. After fifty years of work and observation at the altar, we have recently met something new, and in an unexpected place. And it reminds us of another old saying that has much of wisdom in it: "What is new is not true, and what is true is not new."

It was at a holiness altar, in a holiness meeting. Some wandering holiness teacher had come to that place, and taught them that nothing must be said to seekers at the altar, no Scripture requirement pointed out; no instruction given, except this great piece of profound wisdom—"Dig and tunnel!" It was accepted as sound advice, and had been practiced and endorsed until the custom had become chronic in this particular place. Workers were forbidden to say anything to seekers. They might gather about and pray for them, but they must be left to "dig and tunnel." And the physical exertion, the pounding, and screaming, and the nervous, frantic efforts to move God to be merciful, was something indescribable. And few seekers got anywhere or obtained what they sought. We have never witnessed anything so painful.

Now let us compare this with Scripture. Did Jesus say: "God so loved the world, that he gave his only begotten Son, that whosoever 'digs and tunnels' should not perish, but have everlasting life"? Is it written in John 3:36, "He that 'digs and tunnels' hath life: but he that 'digs and tunnels' not, shall not see life; but the wrath of God abideth on him"? When the convicted multitudes in Jerusalem cried out: "Men and brethren, what shall we do?" did the apostle scream at them: "Dig and tunnel"? When the Philippian jailor and the rest asked: "What shall I do to be saved?" did Paul turn to Silas and say, "Don't quote any Scripture or say anything about repentance and faith to them," and then turn to the seekers, and say, "Dig and tunnel"? To ask such questions is to answer them, and shows how far removed

Beware of Covetousness

Written by C. J. KINNE

scheme or patent thingamadoo, which is bound to coin money for them quickly. They can hardly believe the tale, but there it is, all figured out, and vouched for by dear brother holiness preacher. It must be all right, for surely he is a sanctified man, and would have nothing to do with anything wrong.

They do not stop to think that the poor man has been snared by Satan with the same deception which he is now using to catch them. The promise of great gain without a corresponding effort or exchange of equivalent value, is the lure that gets them, and the root of that is covetousness, pure and simple.

So the very one who is too hard pressed to do anything for the enterprises of the church, will proceed to produce anywhere from one hundred to ten thousand dollars to barter for a gilded promise. "It is the greatest thing in the world, and will soon rival the Standard Oil company." Just think how they will give money to the Lord's cause when their profits come rolling in.

Yes, indeed, the same old, Devil, who produced the bait to catch them this time, will have a bigger one for them when their profits come

(if they ever do.) In more than nine cases out of ten, the only profit is experience, and many do not profit by that, but are ready to bite when the next preacher comes along.

What about the preacher? Oh, he thought it was all right, and was honest in it, so of course he is excusable. Not in the least is he excusable. If he is called to preach, he has no business fooling with any such schemes, no matter how promising they are. The Lord did not say, "Go ye into all the world and preach the gospel to every creature, and fleece them of what little they may have." Neither did He call the preacher to sell a "good thing," or to lay up money for a rainy day. The fact of the matter is, He said, "Lay not up for yourselves treasures upon earth."

No man can have proper care for the souls of men while he is trying to induce them to speculate. While he may say that he is doing it to benefit them, the fact is he is looking for that fat commission which he is to get. He would not work for the thing five minutes except for his share of the spoils. If you know a preacher who is engaged in selling stock, or any kind of interest in patent rights, or any kind of speculation, ask him how much commission he gets on his sales. If he has accepted a position as an officer in such a concern, ask him how many shares he received for the use of his name. If he gives you an honest answer, that will be about all you will need to know.

At all events, beware of any investment scheme represented by a preacher. Every promoter in the country knows that preachers are just the bait to use in catching the "brethren." The louder they shout, and the greater their profession, the better they are as bait.

A New Form of Contempt for the Bible

Written by A. M. HILLS, D. D.

from the spirit and method of the Holy Bible are these new-tangled, man-made schemes.

We have seen in our travels, Joseph Smith and Dr. Fowler, and Dr. H. C. Morrison, and Dr. Carradine, and Will Huff, and Father Haney, and Clarence Cornell, and many other leaders of holiness, work at the altar; and all of them were at the farthest possible remove from what we are describing, and we never saw such impotent, indefinite results.

And while we are at it, we wish to quote from an excellent work on "Revivals of Religion," by J. L. Glascock, as the result of his twenty years as an evangelist: "Another blunder is for as many as can crowd about the altar to pray in a loud tone of voice at the same time, as though noise is power, and the greater the noise, the greater the power. To pursue this course will not help, but greatly hinder the meeting. Let one lead in prayer, while others follow in the petition that is being offered. . . . Many good people have been betrayed into

the mistake of all praying in a loud tone of voice at the same time. . . . Ordinarily to pursue this course will hinder rather than help the cause we seek to serve.

"In order intelligently to instruct seekers, it is necessary, first of all, to diagnose each case. Find out what is needed, rather than what is wanted. If pardon is needed, the steps are few and simple. The seeker must be instructed to confess his sins, and to repent of them, which means to go out of the sinning business. When this is done, encourage him to believe that God, for Christ's sake, pardons his sins. Get him to praying aloud. Encourage him to believe that the promises of pardon in God's Word are his promises. Aid his faith by singing, and inducing him to sing some song that has in it the element of faith, such as, 'I can, I will, I do believe, that Jesus saves me now.' Prevail on him audibly to confess his faith.

"For one seeking the blessing of purity, instruct him to make a complete, unconditional, and eternal consecration of himself, and all he has, or ever will have, to God. This is the chief difficulty men have in seeking holiness; and if they can be induced to take this step without any reservation, then the next easy and natural step for them to take is to believe 'The blood of Jesus Christ his son cleanseth us from all sin,' which encourage them to believe without delay, and enter into their inheritance."

These directions are a thousand times more sane and scriptural than the "Dig and tunnel" foolishness. It is amazing how lustily people will sing, "I believe the Bible," as if they were its sole defenders, when they make so little effort to find what the Bible teaches, and show such contempt for it by substituting for its utterances the frothy nothings of men. If those who have the power, do not put a stop to these vagaries, we shall soon wake up to the sad fact that we have trained a generation of the choicest young people in the holiness movement to be frantic fanatics, whom sane Christian people will not have about; and the cause of holiness will get more harm than benefit from their lives.

Contentment

Some murmur when their sky is clear
And wholly brought to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that never seems to tire)
Such rich provision made.

—ARCHBISHOP TRENT.

The Sermon

Written by J. W. OLIVER

I FEEL that as a minister, I must speak out against an idea that seems to be prevailing among us to an inexcusable extent.

I mean the idea that in our services, everybody has to have full time save the preacher. If there is any time left, he can deliver a little sermonette.

A number have spoken about this condition, some have written, but to my mind, they are all wrong.

We do not mean to belittle testimony or the song service, but none of these things can take the place of the sermon.

People infringing upon the time of the sermon should remember that a minister—a servant of God—a Moses, an Elijah, a John the Baptist, a Paul, a Luther, a Wesley, a Morrison, or a Bresee, with a heavy heart, stands ready to deliver a burning message.

From time immemorial, the sermon, the message of fire and power, has been the center and mainspring of our services.

Singing and testimony have their places, but nothing can take the place of the sermon. It has been carefully planned, studied out and prayed into, and the mind is afire with it. It must be heard. God will hold us responsible if we don't hear it.

No man can plan his sermon, pray it into him, get his tongue set on fire with the Holy Ghost, and put it into a pot and boil it down to a sermonette. God doesn't call us to preach sermonettes.

A brother with whom I was engaged in revival meetings some years ago, administered a severe rebuke to me because I preached so long. The next night while he was conducting the testimony and song service, I was keeping time. When this service was over he had used up one hour and fifteen minutes. I then followed with a thirty-minute sermon and altar service.

When we had gone to our room, he proceeded to deliver another stinging rebuke. But when I told him he had taken one hour and fifteen minutes, and I only thirty minutes, he would hardly believe it, but I had kept time on him. Just so it is in nearly all cases.

Those testifying and singing should remember that God's servant has a message from heaven, and God said for him to deliver it.

On one occasion this writer was attending a great holiness convention. Our dear sainted Brother Guy had been selected to preach the sermon, but for press of time, the convention had utilized the preacher's time with business. The next day a while before time for preaching, Brother Guy served notice that God had given him a message and for them to clear the deck at the proper time.

It was a great message—one of the greatest I ever heard, but some folks then, as now, wanted "freedom," and thought God would have been as well pleased with the business as the sermon. Business—nothing—can take the place of the sermon.

Having charge of a testimony and song service not long since, I requested the brethren to condense their testimony and not take up too much time, whereupon a good brother arose, and said he didn't want any straps put on him; he wanted a free meeting, and to talk as long as he wanted to.

He had forgotten that he was not the preacher of the hour, and that time allowed for this part of the service was borrowed from the preacher.

It usually takes, when unchecked, from an hour to an hour and one-half for our testimony and song service; then the people are tired. The ear for hearing the preached Word has been dulled, and the Word as it is preached, is not so much appreciated as it would have been, had there not been so much time consumed in this service.

Jesus, our Master, sent us forth to preach the Gospel; Saint Paul, the apostle, says, "Preach the Word"; people's hearts are broken, their conscience disturbed when the Word is preached. Jesus sends us forth for this purpose, the Holy Ghost honors the message; souls are converted,

restitutions are made, wrongs are made right, loads are lifted, homes made happy, the church mightier, and people are sanctified wholly by the preaching of the Word. We say again that nothing under heaven can take the place of the sermon.

A great evangelist says: "Whenever the church is truly spiritual and powerful, it is noticeable that great emphasis and prominence are given to the preaching hour. Whereas, on the other hand, it is a mark of decadence, decay, formality, and spiritual death when the

"Ought to be Shot!"

Written by F. M. LEHMAN

YEARS ago natural gas was discovered in the state of Indiana. Wells multiplied as if by magic. So strong was the pressure of the fumes that the supply was thought to be inexhaustible. Tall chimneys dotted "the belt," and everywhere towns sprang up like mushrooms in the night. Plate-glass and tin-plate factories furnished employment to thousands of people. High wages, cheap whisky, lewd women, and wanton waste prevailed. The "gas belt" became known as the "tough belt." All this was brought about by the use and abuse of the inexpensive fuel.

Flushed with prosperity and still drunk on the "boom," Indiana's far-famed wells began to grow "weak" and finally to "fail." From a few it soon grew to many, until one after another of the factories closed down, "dead" towns multiplied, and the tall chimneys to which the "Hoosier" had pointed with civic pride, crumbled to heaps. The high wages ceased, they

sermon becomes an essay of fifteen minutes, and the testimony and song service monopolizes the better part of the hour."

The Bible says that it has pleased God to save the world through preaching. God relies on the Word preached with the Holy Ghost sent down from heaven to convict, and save men. Hence preaching is the feature of religious worship that shall ever be kept prominent, and relied on under Christ as the instrument above all others that God is using for the salvation of men.

God bless the preacher with his message of love and fire, and may we keep out of the way and let him deliver it!

OKLAHOMA CITY, OKLA.

An Appreciation

In these days when the departure of Dr. Bresee from our midst is keenly felt by all Nazarenes, I am turning, in mind, toward the gentle wife who walked well beside him, and whose ministry was so quietly done, that some may not have realized how well done her life-work has been; nor how potent in the life of the Doctor have been the influence and efficiency of this woman, as wife, and mother, and pastor's help-meet.

Latterly, in a privilege of closer relationship with Doctor and Sister Bresee, I have learned to know better this quiet woman, in her relation to home and pastorate. Unobtrusive efficiency mark her every charge. In the home, under her management, the affairs of the household move with ease and perfect adjustment, to the end that there is neither haste nor confusion, nor a clogging of the ways; but direct accomplishment of the things needful.

Sister Bresee's genius for housekeeping, for the cookery that at once ministers to the pleasure and well-being of family and friend; her pervasive spirit that blesses home and pastorate; her genius for constant and unobtrusive ministry to her husband in his diversified activities; her unfaltering care and solicitude for all his work and interests, make her the noblest type of Christian womanhood that I have ever known.

I am emphasizing her qualities as housewife, for how important is the need of good housekeeping and successful management of household affairs in every home of ours. How beautiful the tone of a silver bell! How clear and resonant! In our midst, dear Nazarenes, just such a tone has been struck in home-life by our beloved Sister Bresee.

Personally, a note has been added to my own, and my conception of home has been beautified and ennobled through her example. Thus I bring before the womanhood of our church this word of appreciation of a saintly character in the home.

So true a woman, sanctifies motherhood and lifts it to the plane that God gives it. Her children will remember the beneficence of her presence and influence in the home, and will call her blessed.

Sister Bresee's faithfulness and helpfulness contributed to the building up and sustaining of the Doctor perhaps more than he knew or than we realized. What continual molding of character he received in his walk of years. A true woman is of inestimable value as an help-meet.

To this woman, living practical Christianity in the beauty of holiness, I bring the sincere and loving tribute of my heart.

LILY D. BOTHWELL.

are still fighting whisky, the undesirable women brought to the harvest a crop of degenerates, and the waste of resources has been recorded in italics on the tablets of history. Indiana forgot Christ's lesson in economics. She has since turned away from the lexicon of waste and today remembers, with sorrow, the lesson He taught.

Before the gas entirely failed, the state resorted to many and various expedients by which it hoped to conserve the fast diminishing supply. Stringent laws were passed and heavy fines imposed for tampering with leaking mains; but it was too late. Then some genius discovered that often a "dead" gas-well could be brought back to its original strength and usefulness by lowering dynamite to the bottom and there explode it. This tore up the accumulated "choke" and opened veins to new and nearby reservoirs. In many instances this treatment not only accelerated but actually perpetuated the flow. Thus the well that was thought to be "lost" was "restored"—the backslider was reclaimed.

We do not teach that a mere professor of religion should in a Mexican banditti way be blindfolded and backed up against a stone wall to be shot to death by a dum-dum. We do teach, however, that where the well of experience has been choked, that such a professor of religion ought to be "shot." Heavenly explosives should be lowered to the depths of the soul, the electric connections adjusted, and the button pressed that genders the spark—until the subterranean upheaval brings back the "flow" and "power" of other days. Subsequently, "if we walk in the light, as he is in the light," where we are sure to have "fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," God will see to it that the well is properly "capped," the "mains" well laid, the "flow" regulated, and its spontaneity and perpetuity guaranteed. An experience thus divinely secured will not need a "pumping station" anywhere along its mains of influence to "inflate with air" and to create a "false roar." The life will be "supernaturally natural," the testimony will pulse "first quality" and the spiritual condition register a "high pressure" test.

How often is the deserted town, the dismantled factory, and the crumbling chimney history duplicated in the religious life of a community or individual. The "bomb" of a justified experience has subsided. The "hum" of Christian activity is no longer heard. The "power" that once pulsed from the redeemed soul in unctuous throbs that moved lives for God is gone. For this condition a careless, prayerless life is responsible. The accumulated dust on the Bible lid bears dumb testimony to the sad silence or pumped-up activity that this is true. Secret, holy communion with the Unseen One is now, only a memory. Whatever of peace and joy and glory and success there was must be dated back somewhere in life's yesterday. Today nothing remains but an inflated energy, a spasmodic effort, a dying hope. All this reminds us of the "Hoosiers'" adulterated gas-supply, delivered through pumping stations from falling wells; they had plenty of air and fuss and

roar, but no heat-units. This yesterday-and-today condition leads us to ask, What of the tomorrow?

A "dead" well must be "shot." Spiritually applied, a dead well experience means a dead community—a backslidden individual, a lost soul. A "shot" well means renewed life and activity and blessing. Reader, if you have "lost out," you had better consent to be "shot." Just as a dead well by severe methods is restored from its lethargic lapses to a former and even fuller capacity, so must the backslider be reclaimed and equipped by power divine. In view of these facts we deliberately conclude and positively affirm and openly declare that—some professors of religion ought to be "shot."

From Japan

Written by L. H. HUMPHREY

WESLEY said, "Our people die well." So we can say from Japan. Recently there has come to my attention the notice of three precious translations to the realms of glory.

A lady living in Nara, and a seeker and student under Misses Pool and Williams five or six years ago, when they were running a mission in that city, has recently departed this life. Her sister, who has been in Kyoto, and made a visit to Miss Williams, related the scenes of the death of her sister. For hours before she passed away, the lady sang gospel songs and prayed and exhorted her friends to turn to Jesus and be saved. She told them how happy she was and of the glories of the heaven to which she was going and the love of the God whom she was serving. The sister who related the scene says, "I was never so moved in my life. I just took her in my arms and held her for a long time, while the tears streamed down my face." Who shall not say that this was a case of old-fashioned salvation? One surprising feature about it is that the missionaries did not know at the time that they were making much if any headway in giving the woman the light and truth of God. It seemed to them, so I am told, that she was very dull if not indifferent to the truth, and they were inclined to be a little discouraged with the woman. But God watered the seed sown, and in these latter times it brought forth heavenly fruit.

A second case is that reported by Brother Nagamatsu in last month's OTHER SHEEP, from Fukuchiyama. As I got it, the deceased was one of our very earnest probationers, or "Seekers" we call them, not yet baptized and received into the church, but often faithful Christians with a good experience. The brother was one of this kind. His death made a profound impression on his family and on the community. At the funeral which was conducted by Brother Nagamatsu, there were about six hundred people present. It furnished a splendid opportunity to preach the Word to them and show them how a real Christian dies.

The third was a recent death of one of our Christian boys at Kumamoto. I have the facts from the workers there. He was sick for several days and very sick from the first. The very best possible care was given him, but the Master claimed His own, and the young man passed away to be with Jesus in the triumphs of a living faith. On the night before he died, he asked Sister Staples who was watching over him to sing "The song of the soul." Three different times he asked for the song during the night. He died very peaceful and happy in Jesus. The funeral was attended by a large audience who were much affected by the death and also the Christian funeral. Perhaps it was the first thing of the kind many of them had ever seen. Truly "God works in mysterious ways His wonders to perform." The death of His saints is precious in His sight, and often, if not always, He makes it a great object lesson in heathen lands. We can not help rejoicing that these three children of His from Japan, have gone home to be for ever with the Lord. Amen!

Dear brethren and sisters in America, keep on

Bud Says:

TO THE readers of the HERALD of HOLINESS: Greetings, in the name of the Father, Son, and Holy Ghost! Well, it has been said that a fool could ask questions that the wise could not answer, and I judge that that is so. Well, here is one or two that we might study together to our profit. When a tree dies, how much fertilizer will have to be put around that tree, and how long will the owner have to irrigate the soil to ever restore life back into it? Well, here is another question of great importance: If one of your neighbors were to advertise an apple orchard for sale, and you had a little money to invest—and you had thought of investing in an apple orchard—and you go over to see the orchard, and behold all the trees are dead at the top, and some worse, and others not quite so bad, but all were dead a part of the way down the tree, but while the top was dead, there was quite a nice lot of fruit on the lower limbs, would you think that the investment was a safe one? Would you invest your hard-earned money in an apple orchard with the trees dead at the top? But here is another sidelight on the same orchard. Will those trees die a little nearer the ground each year? And still another very important question: Is the fruit as sound and as healthy that grew on a tree that was dead at the top, as it would have been if the tree had been perfectly sound? And still another question is this: And now think before you try to answer it. If the tree dies below the lower limbs, will there ever be any more fruit on that old tree?

Well, here comes one more question of more importance than any of the others, and it is this. Will you now proceed at once to turn your brains over and use the other side of them for a few minutes. Now here is what we are coming to, and here is the real question with all

praying. Your prayers and money are coming up before God as a sweet smelling savor, and He is honoring your sacrifice in precious souls.

KYOTO, JAPAN.

God With us

Written by Rev. H. HIGBEE LEE

EMMANUELISM, or "God with us" (Matt. 1:23). "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

I find less trouble in believing the account of creation by the Lord, than by Darwin.

If I reject the supernatural birth of Jesus, I would reject Adam's fatherhood, and the fatherhood and motherhood of Adam is as miraculous as was Jesus.

Thank God for a supernatural revelation by a supernatural God. All through the Bible God is doing supernatural things, and you can't explain these on the plane of a natural law.

Adam sinned, and fell, and spoiled the standard God had for humanity. But in Jesus, God made a new representative of Himself. We could not understand God unless He made a human expression of Himself to us.

The Old Testament is a large picture book for New Testament children. The Lord teaches us by type and symbol, from the lives and customs of the people.

Jesus is God manifested—revealed—"God with us." Oh! what condescension. Oh, the blessedness of having Divine Personality with us.

The pillar of cloud and fire denoted God's presence to lead and guide Israel through the waste howling wilderness to Canaan. The ark of the covenant was a sign and assurance of the presence of divine personality in their midst speaking to and directing their affairs.

Jesus was tabernacled among us and we beheld—"the only begotten of the Father."

the clothes taken off of it, and here it is: As we are a-looking at it do you really think that the scattered holiness move of America will ever be able to put enough life and fire back into the old churches of America to bring them back to the life, and doctrine, and experience of scriptural holiness? If you will just look out of one corner of just one eye you will see that the American church is dead at the top, and the fruit is now growing on the lower limbs, and with the top dead, do you think that the fruit is as sound and as wholesome as it would be if the tree was full of life, and fire, and unction, and glory? Do n't you think that the dead top has had a fearful effect on the fruit that was grown on the lower limbs. If you were to see a large, fine looking church, and they had no Bible on the pulpit, and you were to notice that the basement of the church had pool, and billiards, and cards, and ten-pin alleys, would you think that that would be a safe investment, if you had a little of the Lord's money to invest?

If you were to meet a great preacher and he had on a long coat and his wife had on a waist with short sleeves, and they thought that the Blood of Christ was worth no more to the world than their blood, would you think that it would be safe to invest in their institution, provided you had a few dollars to invest? Well, if a holiness man is not allowed to do anything in his big church except to take a back seat and keep his mouth shut and pay the bills, do you think that he is on the road to reform the institution? But he says that he must be faithful and lead his pastor. Well, if he is leading his pastor, then he is the leader of the shepherd, and in that case, it puts the sheep ahead and the shepherd behind, and so the flock has gone on ahead and the shepherd is coming on behind. How does that look to you? Is that God's order for the sheep to lead the shepherd? What has the pastor been doing that he did not get in at the time that the sheep got in?—BUD ROBINSON.

Jesus went to heaven and sent the Holy Ghost—one they can't kill, and He has a work to do, and earth and hell combined, can't stop, conquer, or control Him—glory! Jesus said, "I will not leave you orphans, I will come." The Holy Ghost is, "God with us."

God with us—GOD—the one who dipped His fingers in the seas of eternity and tossed worlds into space; who hung the sun on nothing; who scooped out the ocean beds; flung aloft hoary mountains; who balances the planets in motion; tinges the wings of the butterfly; paints tiny bluebells; goes to the funeral of every sparrow; counts the hairs of my head; names all the stars; and then the magnitude of His engagements do n't overwhelm neither does the multitude of His engagements confound Him.

At the same time He upholds worlds and superintends the universe. He is planning every minute detail in the lives of His children, and hears the prayers of millions of His followers. God with us in life, in temptation, in sorrow, sickness, in death, in the shop, store, farm, home and foreign land, in prosperity and adversity, in the parish and parsonage, in eternity, God with us. He was with us yesterday and is with us today, and "Lo, I am with you always!" All hail, Emmanuel!

NEW PHILADELPHIA, OHIO.

Burrs

C. A. McCONNELL

If the Lord loves a cheerful giver, I wonder what He thinks of the fuss we make over giving ourselves to Him?

When a man doesn't put religion into his ballot, it is probably because he has none to spare.

If you did it for the glory of God, you won't feel hurt if people fail to find glory in it for you.

The charge that the Angel will bring against many Christians, in that Great Day, will be "For not disturbing the peace."

MOTHER AND LITTLE ONES

FATHER RAINS'S PRAYER

"How you can live in this little out-of-the-way place surpasses all understanding with me, Robert. At college you were the gayest one in our set and led in all the frolics; now it is a wonder you are not insane from monotony," said Alfred Stone to his friend.

Robert smiled and said, "Alfred, if I could once persuade you to be a follower of Christ you would find that things you now consider impossible are not difficult after all."

"But really you don't mean to say that you enjoy living here among these uncultured people?"

"Of course, if I had my choice, I should rather be in a large place and among more refined people, but when you enter the ministry you must go where you are sent."

"Since I have been here," went on Mr. Stone, "I have gone to church and prayer-meeting and heard that old man with the long, white beard make the same prayer on each occasion. I really believe I could repeat it from beginning to end."

"That is Father Rains," said Robert. "It would not seem like prayer-meeting without his familiar prayer. But did you ever notice how difficult it is, Alfred, to avoid repetition even in private prayer? You fall into the way of repeating the same phrases almost unconsciously."

A slight flush rose to Alfred Stone's face as he said quietly, "It may seem odd, or even heathenish, to you, Robert, but I have never prayed in all my life, so I know nothing of the difficulties you speak of."

"Never prayed in your life!" exclaimed his friend. "You surely repeated 'Our Father' when a child?"

"My mother died when I was three weeks old, and my uncle, who adopted me, would not allow me to be taught such things, as he was an unbeliever," explained Alfred. "In school and college no one ever made a personal effort to instruct me in religious things till I met you; so you see, I am not to blame."

Just then a caller claimed the minister's attention and nothing more was said on the subject.

"We must have one more walk through the forest before you leave," said the minister, when his caller had gone. "I shall miss you during the long, cold winter. It was very kind in you to stay as you have."

It was an exquisite day in late autumn, and the two walked farther and farther into the woods. Suddenly from a fallen tree nearby came feeble cries for help and they rushed over to find a workman caught under the thick branches. With desperate haste they cleared away the boughs and lifted out the injured man. He was still conscious, but it was impossible to tell the extent of his injuries.

"Alfred, you must stay with him, while I run for help," exclaimed Mr. Alden.

"Let me go," said Alfred, eagerly. "You could never find your way out of these woods, and I will be back in two hours. Keep up your courage," he said to the wounded man, and started swiftly back through the forest.

Alfred made the poor man as comfortable as possible with his coat for a pillow and then sat down to wait for the return of the relief party. For nearly an hour the injured man lay motionless except for heavy breathing. It seemed to Alfred Stone that each minute was an hour, so slowly did they pass. All at once the man opened his eyes and said, "I am dying. You must pray for me."

Alfred tried to reassure him and urged him to make an effort to live till the doctor came, but all to no purpose.

"I will be dead before they come back, and you are wasting my precious time. I never learned to pray, but you must for me," he said.

Alfred fell on his knees and tried again and again and again to frame a petition to suit the needs of this dying man. His incoherent sentences struck keen disappointment into the man's soul. Suddenly the thought of Father Rains's prayer came to him and he began, in the simple language of that godly

old man, his fervent prayer. Even the same grammatical errors fell from his lips, but the suffering man was not critical. He needed salvation, and Father Rains's prayer opened the way.

"You must pray for yourself," said Alfred, when he had finished.

"Do you believe my sins can be pardoned?" asked the man.

"Of course I do," said Alfred, firmly. "You know the Bible says 'God is not willing for one sinner to perish.' You need only to believe on the Lord Jesus Christ and you will be saved."

"I am afraid it is too late. I have wasted my life and now I am lost."

"It is not too late," exclaimed Alfred, and with the cold hands clasped in his warm, strong ones, he poured out his soul to that One whose pitying eye is upon sinful men

"LIL' BLAC' JOE"

Come, honey, come heah on yo' mammy's lap;
I reckon hit's time yo' was takin' yo' nap!
Pore mammy's sore heart is achin' to-da'
Fer lil' blac' Joe, dat de Lawd tuk awa'.

Missus, she say, "De Lawd he knows bes'."
'Pears lik' dat giv' de achin' some res'.
She say if I cood lift de veil and peep thru',
I'd see Him a-smilin' on mah baby, too.

She say dat he made ebery nashun and race;
Dat he luks on de heart, an' not on de face;
Dat hearts ma' be blac', tho' faces be white;
De Lawd is de frien' of dem dat do right!

'Pears lik' lil' Joe will be strange in dat lan',
But de Lawd he will keep a tight hol' of his han'.

With him mah baby won't hav' any fears,
Fer de Lawd he wipes from all faces de tears.

Missus, she say my blac' cake de nicest;
I reckon it's 'cause of de 'lasses an' spices.
De hearts of de white folks, dey ma' hav' a
lak'.

Dat de Lawd he ma' fin' in de hearts of de
blac'.

Pore mammy's heart, honey, is achin' an'
sors;

'Pears lik' she can't hav' her baby no more;
So lay yo' he'd, honey, whar lil' Joe's la'—
'Pears lak mah arms feel, so empty to-da'.

—Herald and Presbyterian.

everywhere. It was not the prayer of Father Rains now, but an earnest appeal for light and help such as any man might make for himself when he sees his sin and guilt. And Alfred Stone was praying for himself. Unconsciously he made his plea even while his thoughts were with the dying man.

In that hour two souls were born into the kingdom, for at the close of the prayer with a sigh of content came the word, "You have led me to the fountain of life."

"And you have been the means of leading me there also," said Alfred. "For until I began praying for you I was as helpless and sin-defiled as you, but now I know they are all washed away."

The doctor, several men from the village and Robert Alden came hurrying up in time to see a smile pass over the face of the injured man, and hear his last words, "I thank thee, Father, that through the blood of Thy dear Son my sinful soul has found an entrance into the kingdom of peace."

With a last lingering look at Alfred, who was sobbing like a child, he passed fearlessly into the great beyond.

Alfred Stone prepared the body for burial himself, and lingered to attend the funeral, even though important business called him home. It was a very touching little service, for the man was a stranger whom few people knew; but the kind-hearted villagers gathered into the little church, and once more Father Rains prayed the same familiar prayer. It fell like music on Alfred's

ears, and he thanked God that he had been permitted to hear it.

As the last piece of evergreen was placed on the grave, Alfred said to the minister, who was the only person left in the quiet churchyard, "Blessed are the dead who die in the Lord."

"How about your good times now?" asked his friend.

"My good times are just beginning now," answered Alfred.

With one impulse they took up the closing words of Father Rains's prayer, and together said, "May the Lord grant that our pathway may grow brighter and brighter till we come at last to the perfect day. Amen and Amen."

—Exchange.

RELIGION IN THE HOME

The famous John Randolph said: "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hand in hers and cause me on my knees to say, 'Our Father who art in heaven.'"

The most essential element in the development of ideal home life is religion. Its absence is the certain mark of weakness and decay.

What is termed home may be a magnificent pile of stone, situated on a commanding eminence, facing the finest street in a great city, with all the advantages and luxuries that wealth can furnish, but it is a poor sort of place if its doors are closed in the face of Jesus Christ and its walls never echo to the sound of prayer.

We need not worry concerning the future of our country if we shall have an ever-increasing number of homes where moral ideals are high, where true love reigns in the hearts of fathers and mothers and children, where the sacred fire of heaven burns upon the altar, where God is honored and worshipped.

In the family circle of prayer the lasting foundations of character are laid and eternal destinies are determined. How many a person is profoundly thankful to God for a father and a mother who believed in prayer and would allow nothing to interfere with seasons for worship in the home. There are thousands who will testify that the unquenchable influence of the old home religion is supreme among all the factors that have shaped their careers.

Favored indeed is the young man who has been reared in a home of prayer; who, year after year, even from the early days of childhood, was accustomed to the reverent assembling of the family, morning and evening, for prayer and the reading of God's Word; who, during all these years, listened to the daily accents of prayer from the lips of father or mother; who was himself trained to read the Bible and to pray and to place highest values upon spiritual things. It is possible that such a young man, when he is separated from the blessed influence of the old home, may depart in considerable measure from the paths he was taught to tread. But the ties that unite him to the old home altar are mighty and strong; so that the Devil himself can not break them. In time the cheap blandishments and soul-wrecking pleasures of the far country lose their charm, the "mystic chords of memory" are swept by unseen hands, and the wanderer returns to his Father. There is nothing that so baffles the prince of darkness as a home from which the incense of daily prayer ascends to God.

Is there anything so much like heaven as the ideal home? We can not think of heaven without picturing the home folks coming together again. Jesus says that in the Father's house are many mansions, and the saying suggests the thought that heaven must be a very homelike place.—United Presbyterian.

"Who bears a cross prays oft and well;
Bruised herbs send forth the sweetest smell:
Were plants ne'er tossed by stormy wind,
The fragrant spices who would find?"

Announcements

ASSOCIATION MEETING—The Tri-County Holiness Association of Ohio, will hold its all-day meeting at Samaria Rescue Home, 2104 Lagonda ave., Springfield, Ohio, beginning at 9 a. m. Lunch at noon and evening. For particulars, address, Rev. R. E. Dobie, 1229 W. High st., Springfield, Ohio.

EVANGELISTIC—I am ready to make engagements for evangelistic services. Will go anywhere for expenses and free-will offering. Am authorized evangelist from Chicago Central District, Pentecostal Church of the Nazarene. Address me at 6350 Drexel ave., Chicago, Ill.—Mrs. Henrietta Richards.

EVANGELISTS MEETINGS—Owing to an arrangement with the church of Boise, Idaho, that I am pastor of, I am at liberty to hold some meetings outside of this charge. I would like about three meetings in Washington, Oregon, or Idaho. Write to Rev. Harry Hays, District Superintendent, of Nampa, Idaho, or Rev. Arthur F. Ingler, song evangelist, of Fairfield, Idaho, if you want reference.—W. H. Tullis, Boise, Idaho.

EVANGELISTIC—Am open for engagements in evangelistic services or to help as a singer in evangelistic work. Reference, Rev. W. W. Hanks, District Superintendent, Kentucky District, Box 233. Please address me at Ashland, Ky., Gen. Del.—M. C. Adams.

NOTICE—All the pastors of the Pittsburgh District are requested to attend the Ministerial convention, which is to be held at Lisbon, Ohio, December 16th to 19th. This convention was ordered by the District Assembly at Warren, Pa., last May. This is our first; let it be well attended. Yours, in love.—N. B. Herrell, *Dist. Supt.*

District News

NEW ENGLAND NOTES

The December Preachers' Meeting at West Somerville was a time of profit and blessing to the brethren in attendance. Brother DeLong's church royally cared for the ministers and deaconesses. It was doubtless a sample of their hospitality, which will be in readiness for the next District Assembly.

The National Holiness Association have just closed a convention in a deserted Baptist church at Bowdoin Square, Boston. The special preachers were Revs. Will Huff, and Rideout, of the *Christian Witness* staff. Various of our own brethren have been in attendance. Dr. Fowler was present to cheer and bless with his presence, as was also Rev. Post of the Evangelical church.

There is a movement on foot among our brethren to form a New England District Praying Band. This band will doubtless soon be ready for calls. If these brethren are desired for special meetings, write S. W. Beers, leader, Shed st., Lowell, Mass., or C. P. Lanpher, secretary, Fitchburg, Mass.

Brother and Sister Dearn are engaged in a meeting with our church at Cliftondale, and report a good beginning.

Three young married people were received into the writer's church on probation Sunday morning, December 5th. Their testimonies at the altar were an inspiration.

Evangelist St. Clair is in revival work with our church at South Portland. He had a good meeting there last year.

Brother W. G. Schurman, who leaves us this month to serve as District Superintendent of Chicago Central District, preached at the night service at the Preachers' Meeting. There is a clearness in Brother Schurman's messages, and the people are always blessed under his ministry. We hope the Chicago Central brethren realize that they have taken one of our best preachers and pastors, and if they stand at his back, their District will surely make strides in the right direction.

Sister Gillies, widow of Brother J. W. Gillies, was a visitor at the December Preachers' Meeting. Sister Gillies would like to dispose of numerous books of Brother Gillies' library. Here is doubtless an opportunity for any young preacher to secure some choice volumes.

Sister A. F. Skinner, one of our good New England saints, and a member of our Lynn church, writes from Pasadena, Cal., that she is pleasantly located there, and enjoying the ministry of Pastor Henricks and his live church. Wonder if she won't long to see a good New England snowstorm before she greets us again?

The New England brethren appreciate our splendid church paper. Surely it will show our appreciation if we turn in a good number of names, and join the regiment that Brother Bud is trying to raise.

The New Manual

The new Manual is being issued just as rapidly as conditions will permit. We expect to go slow enough to be sure that we publish it just exactly as the Editor orders. Having to publish the Sunday school literature at this time, will cause about two weeks' delay in the work. We hope to have the new Manual ready for delivery by January 1st. In due time we will advertise the prices and date of publication.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 THROST AVENUE
KANSAS CITY, MO.

Pastor Charles Washburn is to conduct special revival services for our Worcester church. Brother Charles reports a grand tide of salvation in his own church.

Brother Gordon Edwards has opened up revival meetings in Fair Haven, Mass., across the river from New Bedford, and reports splendid interest.

A recent line from Brother Haskell says, "Nine persons were given the right hand of fellowship as members in full standing, December 5th, and six or seven more are expected to join in the near future." They have a band of young people that Brother Haskell says are not surpassed on the District. They feel the flush of victory in their church, and God is giving them souls. May this contagion spread all over our District till every church shall feel the throbbings of revival fire.

C. P. L.

KENTUCKY DISTRICT ASSEMBLY

The seventh annual District Assembly of the Kentucky District convened in the Nazarene Church of Ashland, Ky., November 24th to 28th. Rev. E. F. Walker, General Superintendent, was the presiding officer. This District is comparatively small but is healthy and hopeful. Doctor Walker is a master of Assemblies and presides with grace, ease, and universal satisfaction. The pastor, and people, and friends prepared the way for this Assembly with two weeks' of prayer, preaching, revival work, and general adjustment. The power and glory of God were upon our church and people, also, salvation was rolling.

Doctor Walker opened the Assembly on Wednesday night with a great message, and the heavens opened and victory crowned the work. The Assembly business opened Thursday at 9 a. m., with General Superintendent Walker in the chair. The Assembly was organized and committees appointed and put to work. The reports of elders, ministers, and churches were given, and such were inspiring and thrilling to those who would gather to feast upon the power and progress of the Nazarene Church, even in Old Kentucky.

The devotional services were usually lead by Doctor Walker, and his timely messages at these occasions were profitable to all. We have never attended an Assembly that was more blessedly united, deeply spiritual, and especially fruitful for God and holiness than this one. Not a jar or disorder manifested itself to mar the purity, unity, and harmony of this happy host of loyal Nazarenes.

The reports of the District show that the numerical strength of the District has doubled in the past year, while the finances have also greatly increased in all branches.

Rev. W. W. Hanks, the hustling, happy, humble District Superintendent, had wrought marvelously throughout the year on this great and growing District. His report was read and received with pleasure by the Assembly. Brother Hanks was re-elected unanimously.

Rev. I. T. Stovall, of Chicago Central District, was appointed as secretary during the Assembly, and Miss Ida Grant assistant.

The number of new churches organized on the District was four, and the number of new members coming to our church on this District during the year, about three hundred.

There was not a full delegation of the District present, some being kept away on account of lack of money; and others on other accounts.

The evangelistic note of this Assembly was the thrilling and attractive feature to this prosperous city of Ashland, and the smoothness, sweetness, and

rapidity of business deliberations of every session proved an eye-opener to many admiring friends.

The ministry of our General Superintendent, Doctor Walker, was scholarly, spiritual, and intensely effective. Many souls were saved, reclaimed, and sanctified wholly. The local church is young, having been organized last June. As it is merging from a city mission, the work is slow, and delicate but important. Thank the Lord we are growing, and holding every inch of the ground gained.

We started with about thirty members and our roll has nearly doubled in the last few weeks. The Assembly was easily entertained by our church and friends, and every one seemed delighted. The official roll of the District is as follows: District Secretary, Rev. W. W. Hanks; District Secretary, tary, Rev. I. T. Stovall; District Treasurer, Rev. J. G. Nickerson; Advisory Board, I. T. Stovall, J. G. Nickerson, C. C. Childress and M. B. Tolls. The invitations for next year's Assembly came from Owensboro and Louisville. The ballot was taken and Louisville was selected as the place for the eighth annual Assembly of this happy, hopeful, and healthy Assembly to meet.

There were two ministers elected to elder's orders who were publicly ordained by Doctor Walker and assisting elders, Sunday, at 3 p. m. The candidates were: Rev. Howard W. Sweeten, of Ashley, Ill., and Rev. G. W. Erskine. The elder's orders of Revs. Julius and Grace Miller were recognized. Several ministers were transferred from other Districts to this one. The following pastoral arrangements were made for the coming year:

Louisville	J. G. Nickerson
Ashland	Allie and Emma Irick
Owensboro	G. W. Erskine
Newport	To be supplied
Faubush	F. V. Taylor
Lacy Chapel	H. J. Mackey
Highway, Cretesboro, Wadstone	E. E. Johnson
Delmar, Shafter, Naomi	I. T. Stovall
Burnside, Norwood	F. P. Cassiday

Thank God for the Nazarene Church and praise God for this great Assembly.

ALLIE IRICK, *Pastor, and Assembly Reporter.*

MISSISSIPPI DISTRICT

This has been a year of peculiar leadings and blessed victories. Since our District Assembly in 1914, I have held and assisted in twenty-two meetings, spent three weeks in Bible School, and attended the General Assembly. In these meetings hundreds of people have knelt at the altars for prayer and many have been either saved or sanctified. People have been healed, and some have thrown their snuff and tobacco away. There have been three new churches organized. Brother Dodd organized at Eukaba, Brother Jay at Mathiston, and I organized one church at Hebron. I have visited nearly all the churches on the District, and find all are doing good work. I have been away from my home all the year; have bought over one hundred railroad tickets.

I. D. FARMER, *Dist. Supt.*

MID-YEAR PREACHERS' CONVENTION OF THE PITTSBURGH DISTRICT, LISBON, OHIO, DECEMBER 16-19.

As the time draws near for this great gathering, our faith increases for a blessed and profitable time, both for the Lisbon church, and the visiting brethren and sisters of the District. Brother Ephraim Wordsworth comes to us in advance to hold revival meetings, beginning December 6th, and continuing till the opening of the convention, the 16th. This will help advertise the convention, and better prepare us for the feast of good things to come. Many of the pastors have responded to our invitation, while others are yet to be heard from. A good attendance is already assured. Let all receiving cards, please write us as to your coming as early as possible, so arrangements can be made. However, if any can not write in advance, we will be prepared to care for any "eleventh hour comers." Licensed or ordained preachers, or mission superintendents of the Nazarene church will be entertained free. Pastors who are expecting to bring their wives, or other special workers or deaconesses expecting to come, please be sure and notify us in time to receive a reply, as all free entertainment may be taken. We will be glad to arrange for entertainment at reasonable prices for any others who would like to be with us. Come and help us push the battle. We invite large delegations from any of the near churches to be with us and enjoy the grand all-day holiness rally, December 19th. This convention is of importance to the future growth of the work, spiritually and otherwise, and we urge the attendance of the preachers and evangelists.

Three services will be held daily. The morning will be devoted to the discussion of the various phases of pastoral duty while the afternoon and evening services will be largely devoted to preaching and revival work.

Directions concerning trains: Trains arrive twice daily over the P. L. & W. from New Galilee, Pa., and over the Erie twice daily from Niles and Letonia. Both arrive at same station, two squares from church and parsonage. Y. & O. electric cars arrive hourly on the hour from Youngstown, Salem, Letonia, East Liverpool, and Stubenville. Hourly cars connect with this line from Rochester, and Beaver, Pa. A ten-cent transfer takes you to the parsonage or you can walk in fifteen minutes. Fare from East Liverpool, 40 cents; Letonia, 15 cents; Salem, 35 cents; Youngstown, 55 cents.

For further particulars or entertainment, write W. H. Parker, pastor, Box S30, Lisbon, Ohio.

Program for Morning Sessions

- "The Pastor and Prayer," J. W. Short, Dayton, Ohio.
- "The Pastor and His Study," Ephraim Wordsworth, Uhrichsville, Ohio.
- "The Pastor and His Sermon," H. G. Trumbauer.
- "The Altar Call and Altar Work," H. C. Lytle, Point Rock, Ohio.
- "Church Music and Singing," C. E. Baird, The Plains, Ohio.
- "Pastoral Evangelism," R. M. Kell, Columbus, Ohio.
- "The Evangelist and His Work," D. G. Bacon, Alliance, Ohio.
- "Pastoral Visitation," Howard Welch, Troy, Ohio.
- "Advantages of Organized Holiness," Dr. J. Howard Sloan.
- "The Pastor's Relation to the General Interests of the Community," R. L. Wisler, East Palestine, Ohio.
- "Our Budget System," Will H. Hafer, Lincoln Place, Pa.
- "The Pastor and Foreign Missions," J. M. Davidson and Wife, Bradford, Pa.
- "Our Schools and Publishing House," Harry Beegle, New Galilee, Pa.
- "The Pastor's Wife," Mrs. Esther Miller, Terrace, Pa.
- "Here and There Over the District," Mrs. Lillian Herrell.
- "God's Care for Preachers in Hard Places," Homer Elliott, Clayton, Pa.
- "The Pastor at Home," W. G. Gillette, Marlon, Ohio.
- "Enforcing the Manual," John Gould, Warren, Pa.
- "The Deaconess and Her Work," Mrs. Olive Gould, Warren, Pa.
- "Experiences of a Circuit Preacher," E. B. Bulla, Bradford, Pa.
- "Suggestions for the Advancement of the Work of the District," N. B. Herrell, Dist. Supt.

General Church News

ONE HUNDRED PER CENT. INCREASE IN MEMBERSHIP

We have just closed a successful meeting at our church in Baltimore, of which I have been pastor for some time. Rev. James M. Belt, of Washington, D. C., was the evangelist. The Word was preached in simplicity and power; great conviction rested on the people, and it was remarkable the ease with which those who came to the altar found what they were seeking. Brother Belt has a remarkable experience and message which the Lord wonder-

fully blesses. Every one feels like "doing something religious." The saints laugh and shout but sinners tremble. We had some remarkable cases of salvation. A man came to the altar one night who a few days before, in a state of despondency, had attempted to commit suicide. He threw up his hands and cried for the Lord to save him. He was saved in the twinkling of an eye, and shouted about the room. His motherless daughter came to the altar a night or two later, and was sweetly saved. They are both members of the church now. On Thanksgiving afternoon a man in a drunken condition came into the hall, and sat in the back seat. He was ragged, his hair matted, a typical bum. When the altar call was made he staggered down the aisle and knelt. We soon discovered that he was really in earnest; the tears fell from his eyes like rain, until the altar and carpet were wet in front of him; he prayed and cried in great soul agony. He began to get sober. In a few minutes he threw both hands into the air, as if he would grasp something and at the same time shouted "I've got it." You may be sure we turned the meeting over to him for a time. He said he came there a bum, but was not one any more. He soon remembered, his wife, and wanted to go home and tell her what had happened. He asked for a song book to take along with him, which we gladly gave him. He went out of the hall, and asked where he was. When told, he got his bearings, and went down the street a sober man. As he went away he said, "You will see me again, and I will be looking different from what I do now." On Sunday evening he sat half-way down the hall with his wife and little boy beside him, "clothed and in his right mind." We did not recognize him until introduced. The last night of the meeting a Catholic lady came weeping to the altar, and was saved almost as soon as she knelt. We opened the doors of the church on Sunday evening, and sixteen came forward and took our vows. All were grown men and women except two. Our little band was just doubled in number, and greatly rejoiced.—L. B. WILLIAMS, *Pastor*

SEATTLE, WASH.

We have just closed a two weeks' revival here in the First Church of the Nazarene. Rev. C. W. Ruth was the evangelist. The meeting was productive of much good. There was not a barren service, there being from one to an altar full of seekers all through the meeting. Then the church was greatly strengthened and encouraged. We thank God, take courage, and push on with renewed energy in the holy war.—J. F. HARVEY, *Pastor*.

OWENSBORO, KY.

We do give God praise for all His wonderful works to the children of men. We thank Him for a Nazarene church here. Our former pastor, M. C. Adam, has left for the Assembly, and the church is expecting a pastor soon.—NANNIE FULKERSON.

BOISE, IDAHO

Our meetings here are in a full swing of victory. Many seekers and finders. Nearly the whole membership has been to the altar for pardon, reclamation or holiness, or both. Brother Tullis, the new pastor, is a thorough preacher and teacher of the whole gospel, and is well liked by honest souls who desire the best possible experiences in grace. God is blessing our labors together. On Thursday we conducted a Thanksgiving service from 10 a. m. till 12:30 noon. God helped us in discoursing on Isaiah 12, and then we opened the meeting for testimonies and songs. They were inspiring and convincing, and at the close three persons came to the altar for pardon, and seemed to receive satisfaction. It was a great day for us all.—ARTHUR F. INGLER.

HUGO, OKLA.

We were without a pastor most of last year, and our little church was destroyed by fire. We rented a hall; never missed a service. Rev. J. L. McLendon and his godly wife, came to our relief last June, and what a blessing they were. Brother McLendon is one of our strongest preachers. He lives the prayer-life, and works at his job. Our new pastor, Sister Womack, is moving things for God and Bible holiness. The Lord willing, we will soon have another church. We are going on.—T. E. VERNER.

IOLA, KAS.

Immediately after the Assembly we started a revival meeting. We had no sooner gotten started good, than God sent along our dear beloved District Superintendent, H. M. Chambers, who stayed with us for about three weeks and helped us push the fight. He gave us some strong sermons while here. After he left, Rev. James G. Demoret, of Hutchinson, Kas., was with us for about three weeks and preached the gospel in the old-fashioned way. The Lord blessed us both temporally and spiritually while he was with us. He knows how to get the people to give to the pastor. The outward result of the meeting was not great at the time, but God

has been blessing us and we are now reaping the results. The group meeting proved to be a great blessing to us. There were seven at the altar during the meeting. They were not chronic seekers, but all new material. Since the meeting our attendance has been better than it ever was before. The Sunday school is larger, and a deeper interest is being taken in every line. Two united with the church Sunday before last, and others are looking our way.—C. L. CALHOON, *Pastor*.

HOGANSVILLE, GA.

Through the good providence of God, the writer made a successful attempt to get the use of the church at the mill village, of this place, for our beloved Brother Rev. C. E. Shaw, of Crest, Ga., to hold revival services in. After that, I notified him and he came on Saturday, the 20th inst., and began the meeting on Sunday, the day following his arrival. He began with a heart full of love for God and for lost souls. He invited the pastors of the other churches of this town to attend and help in the services; but only one went and he only went one time. Brother Shaw is a young man, but a man of God, filled with power and the Holy Ghost, and he did some good preaching here. Nevertheless, it was a hard battle, because the Devil was on his job enticing people away from the house of the Lord. During the week of the meeting we had eleven services and an average attendance of forty-three or forty-four. Some went to the altar with burdened hearts and weeping eyes, and there got their burdens rolled away by the lowly Nazarene, the Friend of sinners. If the members of the churches would only have laid aside creeds and prejudice and banded themselves together with us to work to save souls and glorify God, this town would have had a revival such as it has not had for many years.—A. O. POST.

OKLAHOMA HOLINESS COLLEGE

On Thanksgiving day we had a little service in the dormitory before partaking of our breakfast. At 9:30, a Thanksgiving service was held in the chapel. Excellent addresses were given, "Thanksgiving," by Brother Ludlam; "The First Thanksgiving," by Brother London; "The Ideal Thanksgiving," by Rev. Jernigan, and "Some Things to Be Thankful For," by Sister Widmeyer. At night our monthly missionary service was held. Five young prospective missionaries gave accounts of their calls. About fourteen dollars was taken in the missionary collection. On Sunday, Brother Widmeyer preached two good sermons. In the morning on "The Spiritual Church," and at night on "The Second Coming of Christ." A good young people's service was held at 6 p. m., the topic being "Influence," as shown by the lives of the following great men: St. John, Paul, General Booth, John Wesley, and our own Dr. Bresee. After our noon meal in the dormitory, at the suggestion of Brother London, special prayer was made that the mantle of Dr. Bresee might fall on some one else. We are being especially blessed lately by the presence

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of missionaries, the last ones being Brother and Sister Antrim, outgoing missionaries to India. These gave us some interesting views of their future fields of labor.—Church Reporter.

BATH, ME.

Sunday, November 21st, was a red-letter day with us. The services of the day were especially devoted to the young people of the congregation. While the table was spread for all, the juniors were the honored guests of the day. The writer preached from the theme, "The Importance of Youth." Ecclesiastes 12: 1, "Remember now thy Creator in the days of thy youth." God honored His truth in the salvation of five young people. Beloved, let us labor in love to get the young lambs of the flock converted and sanctified to God. There is true philosophy in the words, "Train up a child in the way he should go, and when he is old he will not depart from it." He may depart from formalism or superstition but he will never depart from an implicit faith in God. Ideals implanted in the hearts of hot-blooded youth are surprisingly certain to materialize. I speak from experience—the ideals of God and reverence for His house instilled in my young heart are abiding with me today.—J. J. BURNS SULSTON, Pastor.

FARMERS, IND.

We organized a Pentecostal Church of the Nazarene about a year ago in the country, about two miles from Farmers, Ind. Our class is small, and we have had some hard-fought battles, but we seem to be in better spiritual condition now than we have been for quite a while. We hope to hold a series of meetings soon, and ask a special interest in the prayers of the readers of our paper. We have built us a neat block church, 30 x 40, with alcove and belfry, and are almost out of debt. It was dedicated the 17th of September, 1915. Brother Harding, our District Superintendent, had charge of the services, and preached some wonderful discourses.—CATHERINE MOSER, Secretary.

NAMPA, IDAHO

November 24th was dedication day for the new buildings of the Idaho-Oregon holiness school. It was a great time in the Lord. Brother Tullis, of the Boise church, delivered the main address. Many of the townspeople were present—some of the most prominent business men—and all seemed to enjoy the program. The enrollment has now reached one hundred and fifteen, and more are coming. The girls' dormitory is full, and we have erected a temporary building for the boys, expecting to build a permanent home during the next summer, if Jesus tarries. Church attendance is still growing. Brother Hadley is a big preacher.—EUGENE EMERSON.

OLD TOWN, ME.

We are having victory in Old Town Pentecostal Church of the Nazarene in spite of hard times, and some of our best members going away. We worship up two flights of stairs and have been without a light on the first stairway, and no musical instrument, until three weeks ago we bought an organ by faith and promised to pay for it in thirty days, and we have raised the money. Our bills are all paid to date, in spite of the fact we have a small membership, small wages, and high cost of living. We raised \$12 besides our regular offering last Sabbath and every one seemed to get blessed in giving. Our little church is pushing ahead, and love the truth and holiness. Our salary is small in dollars and cents, but we are laying up treasures in heaven. Some one must sacrifice to make these small churches grow, and few are willing to do it. It's God's will that all His servants should have the spirit of sacrifice, for that is the spirit of the Master. Our people are catching the spirit of sacrifice. They come and bring donations of cooked food, vegetables, and fruit, and our hearts are blessed together as we all try to do our best. I'm sure if we do the possible, He will do the things that seem impossible. We hold five services a week. Mid-week prayer meetings are bringing in requests and God is answering by fire. I expected to go to California for the winter in evangelistic work, but I am here, and expect to stay until Assembly time.—MEDA CLIFFORD SMITH.

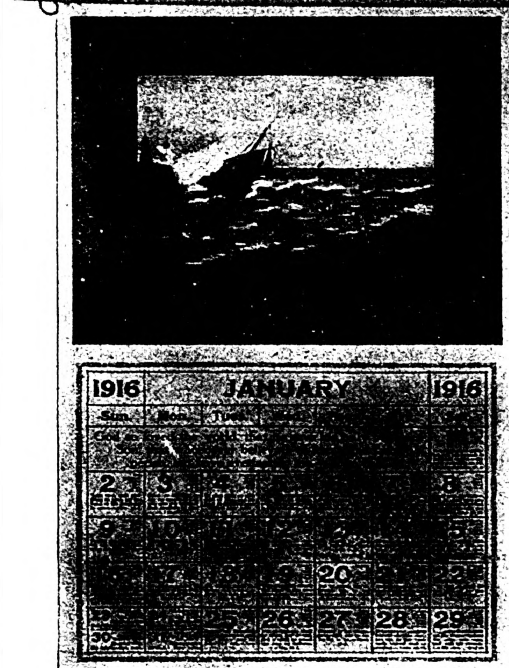
NEWELL, W. VA.

We started a revival service with Rev. N. B. Herrell, our District Superintendent and wife in charge, on November 22d, with a good congregation, and the crowds have been good every night. Thanksgiving was a great day of salvation. We had three services—morning, afternoon, and evening. In the afternoon we had an old-fashioned bread breaking and testimony meeting. What a time we had. Methodists and Baptists and Nazarenes all testified. In the evening came the crowning service. Sister Herrell preached a fine sermon to a crowded church, in which four seekers re-

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sponded. Today also was a good day. The sacrament of the Lord's Supper was administered, and an illustrated sermon on tithing was preached by Brother Herrell. It was fine. In the evening the church was packed full, and some turned away. Brother and Sister Herrell are preaching the truth with the Holy Ghost sent down from heaven, and are digging up some old stumps. We are expecting many to find the Lord before the meetings close. Amen.—FRED MOIR, Pastor.

LOGAN, OHIO

We began a meeting at this place November 23d, with the Nazarene church, Rev. C. E. Baird, pastor. The interest is deepening and conviction is on the people. On Monday night eight came to the altar to get right with God. We are expecting an old-fashioned breaking and a wave of salvation. We filled an engagement over last Sunday at Brother Robert Kell's church, in Columbus, Ohio, and had a gracious day. The Holy Spirit helped us, and at the evening service sixteen came to the altar. The meeting lasted until almost midnight. Pray for us.—D. G. BACON.

From a Local Preacher.

I was in school at Millport last winter. After school I made a crop, and held prayer meetings, preaching a few times. During the summer I have been with Brother Farmer in meetings. We are now at Sandhill schoolhouse. We are looking for a good time at the Assembly at Houston, next week.—L. C. SANDERS.

From Evangelist ST. CLAIR

We had a good time in old Providence, (R. I.) church. The battle was intense from start to finish, but a real victory. There were something like one hundred seekers, and most of them happy finders. Pastor J. A. Ward is as true as steel. He knows how to treat an evangelist, both in the church and in his delightful home. His sunny wife contributed largely to the success of the meeting by her delightful ministrations in the home. We had a number of new folks saved, and I believe there will be a substantial increase in the membership. We sold several books and secured a nice list of subs for

the HERALD of HOLINESS. Brother Olson, the new pastor of Old Emmanuel Church, is a real man of God. He preached a great sermon during our all-day meeting. I am now at South Portland, Me., with Rev. O. S. W. Brown, one of our truest men. We are expecting a great meeting.

BELLINGHAM, WASH.

There are twenty-five of us, mostly women, but we are a God-fearing band, and have His blessing on our souls. We are building a Pentecostal Nazarene church through the help of our beloved pastor, Rev. J. C. Scott. We have gone ahead trusting God, and so far we have not needed one nail that He has not supplied. The building is 40 x 60, with a cement basement under the entire building. The rafters are going on today, and most of the shingles are on the ground, as well as nearly all the lumber we shall need. Undoubtedly the hand of God was upon us for good, as we did not know where \$50 of the money was to come from when we began to build. The plan of the building is like the Walla Walla church.—GEORGE M. FARR.

ELBA, IND.

We have just closed a three weeks' meeting with Brother George Moore and wife, of Indianapolis, as evangelists. Owing to the fact that the Nazarene Church here came out of the United Brethren church, who have been holding forth here for many years, the walls of prejudice were built up high, and it seemed as if our marching was all in vain. But the repeated heart-searching message of God through Sister Moore weakened the foundation, and when at the beginning of the last week our beloved District Superintendent, Brother U. E. Harding, came in and began a charge on the enemy, the walls were piled up in a heap. Twelve were converted and two sanctified. There is less prejudice now than there has ever been.—B. A. FLEMING, Pastor.

UPLAND, IND.

After graduating from the theological course at the Pentecostal Collegiate Institute, I count it a great privilege to be able to pursue further study here at Taylor University. This is a Methodist

school, but one that stands for the second, definite work of grace. Dr. Vaybinger, our president, preaches holiness in every sermon, and the seekers at the altar are urged to tarry until they hear from the Lord. We are glad to report that nearly all of our 280 students testify to being saved and sanctified. I am doing some preaching in the neighboring churches and am engaged for some special services. Wife has charge of the commercial work at the university, and enjoys this part of the country very much.—ROBERT J. KIRKLAND.

VENICE, CAL.

We have just closed a ten days' series of meetings in the Nazarene Church. Evangelist Henry Scheidman, of Pasadena, Cal., and Rev. Seth C. Rees, pastor of Nazarene University Church, of Pasadena, Cal., did the preaching, which was honored by the blessed Holy Ghost. About forty persons sought the Lord during the ten days, and several were happy finders. The revival spirit is still

on. Three have prayed through to victory since the special meetings closed. Other workers with us during the meetings, were Rev. E. F. Sherman, formerly of Hartford, Conn.; Mrs. Victoria Yorba, deaconess, from the University Church at Pasadena, Cal., who rendered valuable service in visiting from house to house, and working in the services; also Miss Edith Johnson, and Miss Ruth Bond, workers from the Fourth Street Mission in Sawtelle, Cal., who were helpful with their messages of song and work around the altar. A few excellent people joined the church to help push the battle in this place. With the exceptions of three Sabbaths, there have been definite seekers at the altar for pardon or purity each Sunday since we came here, July 1, 1915. Also others have sought and found the Lord in the prayermeetings and at the parsonage. On the evening of November 23d, several members and friends of the church met at the parsonage, greeting the pastor and his wife with happy faces and words of encouragement. They also brought quite a variety of good things to eat, and a nice sum of money as a Thanksgiving offer, for which we thank the dear Lord and the kind friends.—W. L. BREWER, Pastor.

SPOKANE, WASH.

We are glad to report that the church in Spokane is making progress. There is a very noticeable increase of unity among the Christians, and an increasing interest in the salvation of the people. Yesterday evening, the 28th, there were six earnest seekers at the altar, and they came forward under conviction enough to pray through by themselves. One was a man, a backslider, for whom many prayers were being offered. We have been trusting God to give us souls in this place, and our prayer is being answered. Our winter revival is to begin with the watch-night meeting. Pray for us. We feel keenly the loss of our dear Dr. Bresee. The influence of his remarkable life will go on, and we will strive to obey his parting message. May God bless and comfort his wife and the family.—ALPIN M. BOWES.

ROBERTSDALE, ALA.

Many of my brethren in the holiness ranks will be surprised to hear that I am not dead, as has been reported, but still living and enjoying God's sanctifying grace. After about a quarter of a century of sanctified life I declare it pays to serve God in the beauty of holiness. Would like to get letters from my friends throughout the country. I am pastor of a few little Nazarene churches away down in South Alabama; also do some evangelistic work during the summer.—N. G. PULLIAM.

SHERMAN, TEXAS

On the night preceding Thanksgiving, a class of our young people entered the pastor's home with bundles and everything that goes to make up a fine dinner. With hearts filled with gratitude and thanksgiving, we gathered around the table and thanked God for the gift and the givers. A comfortable prayer-room and study has been added to the church, and the ladies have furnished it with floor covering and curtains. We have installed gas for the heating of our church. We had with us over Sunday, the Rev. Leopold Cohen, the converted Jew and rabbi, who is in charge of Emmanuel Mission in New York. Our people were greatly blessed by his ministry. Rev. Arthur Christner, the converted Hindu magician and juggler, will be with us Sunday, the 26th, in oriental garb, and tell the story of his life and conversion. Rev. I. Milton Williams will conduct a three weeks' campaign, beginning the second Sunday in April. Free entertainment for all who will come. An all-night prayermeeting will be held in the church each Saturday night this year. We are expecting great things.—B. F. PRITCHETT, Pastor.

NEWMAN GROVE, NEB.

Rev. August N. Nilson, from Portland, Ore., has been conducting a meeting out in Newman Grove, Neb., which began the 21st of November and closed the 28th. It was only one week, but it was the biggest blow the Devil ever got here. Thank God for sending him this way; he won the hearts of the people. We have tasted of the great things the Lord has in store for us, and our prayers are that the good Lord will send Brother Nilson back to us soon. He has now gone to Canton, Ill., for about three weeks.—EMMA O. HANSEN.

PROVIDENCE, R. I.

The People's Pentecostal Church of the Nazarene, just closed a five weeks' meeting with Rev. Fred St. Clair as evangelist. The truth went deep, and the church was greatly blessed. Time after time the glory of God swept over the congregation, and with the glory on them, they marched, shouted, and praised God for His wonderful works to the children of men. About one hundred seekers bowed at the altar during the services, and a large num-

ber prayed through and received what they sought. Brother St. Clair is a thorough evangelist, a great prayer, and mighty in the scriptures. Rev. H. J. Olson, pastor of Emmanuel Church, brought us a blessed message at one of our all-day meetings. We welcome Brother Olson to our city, and thank God that He has sent us a clean, clear, holiness preacher. The pulpit of our church is open to him. Come again. Sunday, December 5th, was a great day with us. At the morning service, Mrs. W. B. Flint united with the church. Mrs. Flint is a sister of our Rev. Martha E. Curry. We are glad to welcome her, and believe she is to be made a blessing in our church. The blessing of God is on the whole church, and we are pressing on to greater victory.—J. A. WARD.

COLUMBUS, OHIO

The Pentecostal Church of the Nazarene is moving along nicely, and God is blessing. We had a great meeting all day Sunday, December 5th. We are getting rooted and grounded in the deep things of God. We are believing God for a great revival and ingathering of souls. Our two weeks' evangelistic services began yesterday, with Brother DeWeerd preaching in the morning from Judges 16:30. Had two at the altar at 7:30. The text was Rev. 6:17. "For the great day of his wrath is come; and who shall be able to stand?" This was a powerful message, stirring the hearts of the people. There were two at the altar, and a number lifted their hand for prayer. We are praying for a revival meeting where souls can pray through to God. So we will just keep on believing the Lord, and thanking God that the victory can be ours through the blood of Jesus.—L. B. W.

CALGARY, CANADA

The work moves on. God has blessed us with one of His best men. His Christ-like walk is a blessing to the saved and a rebuke to the sinner. Brother and Sister Martin are loved and looked up to, not only in our own circle, but in the larger churches of the city they have won their way. We had Brother Ruth with us in November. God blessed his labors. One lady who had been seeking for years, yet could not clearly understand the way, entered into the experience of perfect love, while Brother Ruth gave his Bible reading on "Faith." Some were saved, some sanctified, and others were "settled." Though he moves on, our prayers follow him and we are sure God is blessing his work and labor of love. I can say as a church, our hearts are encouraged and we are pressing on. Sunday evening our pastor gave us a heart-searching sermon on "No man cared for my soul." The altar was filled with the saved ones seeking for a closer walk and more of the heartery of Jesus on them. Remember us at the throne. We want to be a people the Lord can depend on. Victory is our motto.—MYRTA PEEL.

EAST LIVERPOOL, OHIO

Last night saw our revival services come to a close in a blaze of glory, God's spirit being poured out in an unusual measure, the saints rejoicing and praising God, believers getting sanctified, sinners converted, and backsliders reclaimed. Brother Short preached from Prov. 29:1, and twenty seekers came to the altar, seventeen of whom prayed through. We have had a good time during the two weeks of special services; about sixty souls have sought the Lord and the church has been greatly helped. Rev. James W. Short, of Dayton, Ohio, preached with power, and unction, and during the entire meeting, with the exception of the two Sabbath afternoons, when the pastor, Rev. H. G. Trumbauer, preached two inspiring sermons on the subject of "Holiness." We had delightful fellowship with Brother Short, and the Lord made him a great blessing to us. We are determined to press the battle a little harder, and hotter, than ever before.—CHARLES F. WOOD, Secretary.

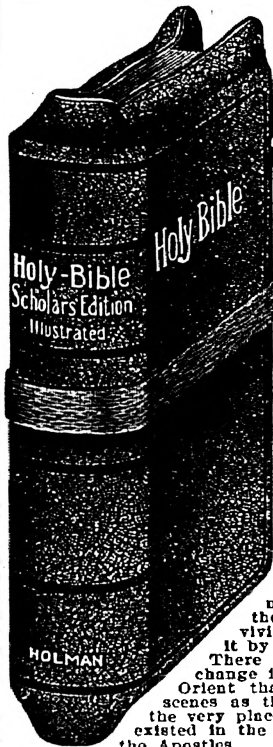
WOODLAWN PENTECOSTAL CHURCH OF THE NAZARENE

We are now almost six months old, and have about outgrown our place of worship. The Lord is blessing us at every coming together. We have a fine corps of teachers in the Sunday school. Our church board voted to place the HERALD of HOLINESS in the hands of every family, so I have sent in a complete list, and as others come in their names will follow. We feel this will increase zeal along all lines. Yesterday, December 5th, was another blessed day. We were conscious of the Lord's presence. And the usual manifestations when He is present were evident: weeping, laughter, and shouts were heard at all the services. The church board had the right-of-way in the afternoon service, Dr. Edwin Burke in charge. He knows how to get everybody to do something. Rev. Frank Bruner, of the M. E. church; Brother Ed. Rice, son of the Brother Rice, who for years was a

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27 And the boys grew; and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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leader of the holiness forces in Chicago, and Sister Nettie Kettle, of Indianapolis, were present, and were the first to speak, after which all the members of the board present, related definite experiences. At night there was a spirit of prayer upon the people, and five seekers came to the altar. A man and his wife were blessedly reclaimed. The man prayed through first. He then threw his arms around his wife and they both prayed until she, too, found Jesus. They returned home to erect a family altar and live for God. Our people are getting more and more under the burden. We will begin a house-to-house canvas of Woodlawn the first of the year. Mr. Wines resigned the pastorate at Marshalltown, Iowa, after the General Assembly and came on here. In a few days he was taken suddenly and dangerously ill. Dr. and Sister Burke had us come at once to their home, where everything was done that could be. Sister Burke helped me wait on him day and night. The whole church joined us in prayer, with others of God's children, and praise the Lord, He raised him up.—MATTIE WINES, Pastor.

NORMAN, OKLA.

We have just closed a two weeks' meeting, conducted by Evangelist J. W. Oliver, of Oklahoma City. We feel very thankful to our Father for the good that was done. There were several that knelt at the altar and prayed through, and the church was helped in every department. We feel more like pressing the battle on for God and lost souls. We feel like recommending Brother Oliver to any one needing evangelistic help. Having served in the pastorate for several years himself, he can appreciate the peculiarities of a pastoral life and burdens, so he does not work in between pastor and people, but works in harmony with them. We pray the Lord to bless him as he goes on with the work.—W. M. REAVES, Pastor.

Have just closed a profitable meeting with Brother Reaves, and his good people, at Norman, Okla. Some salvation work was done. A good feeling prevailed among our own people, and those we expect to win. Norman is the site of the great Oklahoma University, costing about \$425,000, and has a student body of about fifteen hundred. To my mind, it is the most important point in all our work in the state. This city also has a fine high school and several ward schools; and together with the university, makes it a real educational center. Brother Reaves has associated with him Brother Fitz, a medical student at the university. He is president of the young people's society, and is making it go. All departments of church work is taking on new life, and they are looking forward to yet greater things. One notable advancement is the adoption of a systematic way of doing things. Our church building is well worth \$3,000, but our dear Lord was pleased to deliver it into our hands for \$900. It is a nice brick building, well built, located in one block of the business section, is easy of access, and will seat about three hundred people. Brother Reaves is working his way into the hearts of the people, and the last night of our meeting every seat was taken, and several turned away. We would like to mention personally every one composing this flock of Nazarenes, but space forbids. May God bless them all, and keep them preserved unto His coming. The tongues folks are trying to get a foothold there, but we drew the line so close and definitely that people knew full well where we stand on this issue. It shall be a delight to me to work with those good people again.—J. W. OLIVER, Evangelist.

CHERRYVALE, KAS.

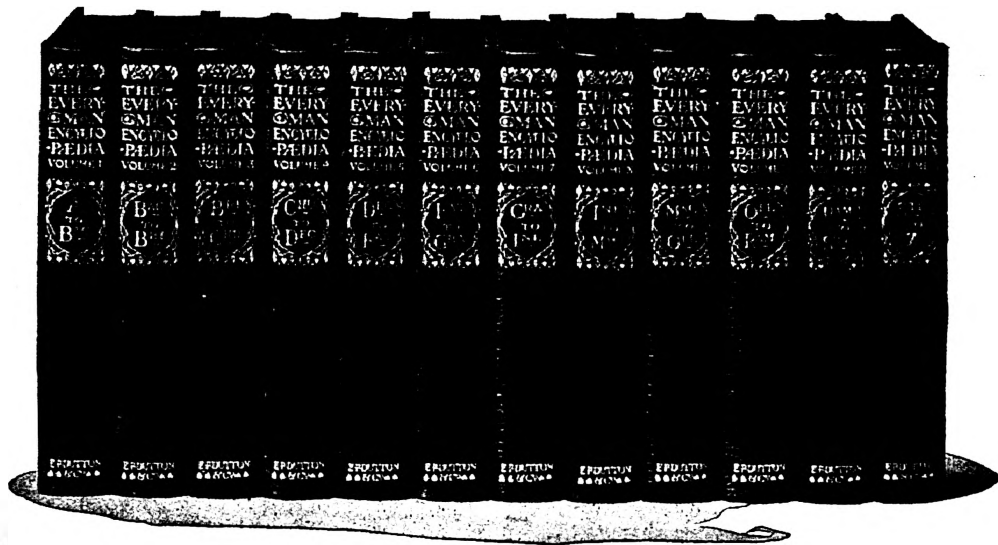
We are in the midst of a great time at Cherryvale with Brother Beaver, our pastor. Have had meeting going for one week with twelve at the altar, receiving victory either for pardon or purity. We are shouting over the victories gained, and going on for greater victories here. The crowds are coming and God is blessing and we are looking up and expecting a number to find Jesus.—H. M. BASSETT.

From Evangelist J. T. WHITE

Sister Sarah Connelly and I began a meeting at Moninger's schoolhouse, nine miles from Marshalltown, Iowa, on the 16th of October, and closed the 5th of November. The Lord came in power and there were eighteen at the altar, all of whom were converted and four of the same claimed sanctification. One of the number converted was a man fifty-seven years old. One young man reclaimed says he is going to school and fit himself for the gospel ministry. Sister Connelly is an evangelist with more than ordinary ability.

WARREN, PA.

God is with us and the glory holds. The spiritual interests of the town have not yet recovered from the blight resulting from a popular tabernacle campaign of six weeks duration, in which nearly two



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thousand people "hit the trail" and "joined the meeting house." This in a city of one hundred thousand would not be appreciable, but in a town of fifteen thousand, it is well-nigh fatal. However, God is blessing, and we are making a little headway. There never was a time when our services were more refreshing and victorious than at the present. The dear people gave us a complete and happy surprise on the evening of the first of December, when about ninety of them came in to help us celebrate the twenty-fifth anniversary of our marriage. The twenty-five shining silver dollars which were left, while much appreciated, was small in comparison to the other expressions of good-will, love, and holy fellowship. Yesterday was the time appointed for our annual offering to the church building fund. My! how these dear people love to give. With no special inspiration to stimulate them, they made an offering unto the Lord in the morning service amounting to \$3,316, which will doubtless grow to \$3,500 before it is all in. We thank God for such people, and give Him all the glory. Oh, that God would open the eyes of our

people to the truth of Prov. 11:24, 25. The meanest blight the Devil can place on a church is that of stinginess. It is a twin sister to covetousness. "God save us from the twins," is the devout prayer of our soul. We expect great things of the Lord in our meeting with Brothers Bud Robinson and C. C. Rinebarger, beginning January 1st.—Rev. and Mrs. JOHN GOULD.

From Evangelists WILL H. and L. B. NERRY

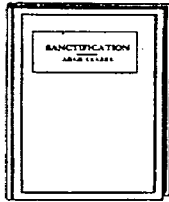
We closed our meeting at Tarentum, Pa., Sunday, November 21st. Seekers were reclaimed, converted, and sanctified, and we got some subscriptions for the HERALD of HOLINESS. The pastor, W. C. Corlett, did his best to make the meeting a success. While going home from meeting one night his auto was struck by a street car, the occupants were thrown out, the car badly damaged, but no one seriously hurt. The Nazarenes and other holiness people from Homestead, Terrace, and Lincoln Place, came in autos several nights, a distance of thirty-five miles to help push the battle. The young people's society of our Terrace, Pa.,

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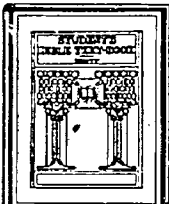


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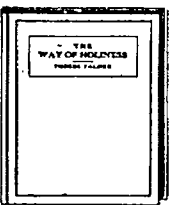


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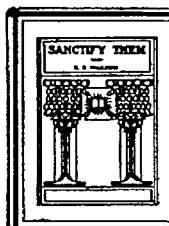


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church came one night in an auto truck, which carried thirty. They had the fire and the glory was down. We spent Monday, November 22d, at our Terrace church with Pastor Miller and his flock. He gave us a gracious time. We are now on our way to Upland, Cal., to take up the pastorate, and we are moving up "by little and little."

CZAR, MO.

We are engaged in a fine meeting at the M. E. church at this place. Souls are praying through to victory in almost every service. There were

twelve at the altar last night. Brother Cole, the pastor, is a fine man and stands by the truth. Our meeting at Viburnum, with the Baptist church, was well attended, and a few seemed to pray through to good victory. Our next engagement is at Newkirk, Okla. Brother Charles and wife will assist us. We covet your prayers.—CLARENCE L. DAVIS and WIFE.

NEW BRIGHTON, PA.

Just closed a successful revival meeting here in the Pentecostal Church of the Nazarene. At the close of the dedication of the new church by our District Superintendent, Rev. N. B. Herrell, we were called to continue the service for a week, but God permitted us to stay nine days, at which time we had to close, to fill another appointment. The Spirit came upon the meetings in mighty power; the glory fell, the saints were blessed, sinners and backsliders were brought under conviction. There were a goodly number who came to the altar and prayed through. On Sabbath afternoon we held an old-time love feast, which was owned and blessed of God; many confessions and reconciliations were made; this prepared the way for a good revival. New Brighton is a good field for a strong Nazarene church. It will take a strong man to be their leader. We are now preparing for a revival in our own church at Lincoln Place, Pa., beginning January 2, 1916. The writer will be the evangelist. Lincoln Place is known as a hard field, but God is equal for every place, so pray for us that God will break through, and give us the victory.—WILL H. HAFFER, Pastor.

BOISE, IDAHO

Our meeting in the Pentecostal Church of the Nazarene closed last night, December 6th, after four weeks of victory. Owing to past troubles and lack of a permanent pastor for any length of time, the work in Boise had gotten in a rundown condition. We arrived in the town August 6th, a somewhat discouraging condition to face. The first thing to do was to raise a \$600 debt, and that was done about the first of September. The next thing in order was a revival. This began the 7th of November. There were twenty-five who claimed to be definitely blessed in the meeting. Some old-time praying was done at the altar. The whole church seems revived and encouraged. There is a blessed harmony of spirit among all the members that shows that God is with us and there can be expected a better future for the church. Several will join the Pentecostal Church of the Nazarene. The standing of the church is much better among the people of the town. Rev. Artaur Ingler was with us for the last three weeks of the meeting. He is a leader of song that one will scarcely find an equal. He was a kind and blessed yokefellow indeed. We learned to love him and wish to hold another meeting with him sometime. The finance of the meeting amounted to almost \$200, all of which has been provided for and the church remains out of debt. We expect another campaign of about three weeks between now and spring. We expect God to give us a better time than ever in the coming meeting. The Pentecostal Church of the Nazarene must not be a barren fig tree in Boise. As long as we remain the pastor we expect to storm the Devil's fort and claim the victory for souls. We have proven again that the old-time gospel will do the work where it is backed up with earnest prayer, and a membership that will walk in the light.—W. H. TULLIS.

PITTSBURGH, PA.

As a result of an eighteen days' tent meeting in West Park in October, we organized a work that is doing things for God. The first church of Pittsburgh is enjoying progress in spiritual things under the leadership of our pastor, Rev. J. N. Hampe, a man of deep spirituality, a profound preacher of truth, possessed of an executive ability which enables him to bring things to pass in a sane and scriptural way, having stood at the head of the Peniel Holiness Association for twenty years, giving him a wide experience in handling difficult problems.—Rev. S. H. WALLS.

YUMA, COLO.

We have just closed a very successful revival meeting at Kirk, Colo. There were some forty souls who received definite experiences of either pardon or purity or both. The building in which the meeting was held was purchased a month before the meeting began. Brother A. E. Sanner saw the victory ahead and raised the money to pay for the building, also to put good seats in it, with the understanding that it should be owned and occupied by a Nazarene organization. On the last Sunday of the meeting, a Nazarene church was organized with thirty-eight charter members. Brother T. A. Mercer was called as pastor until the General Assembly. Eastern Colorado is certainly a virgin field for holiness. We are on the ground floor, and with such men as Brothers Sanner and Mer-

Sunday School Orders

Don't forget that all Sunday school orders must be renewed at this time for the next year. It is already late for them and only about half of the orders are in. Investigate the matter *at once* and see if the supplies have been ordered for your school.

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College News

KINGSWOOD COLLEGE

Kingswood College, Kingswood, Ky., is in the midst of a marvelous revival. For some weeks there has been a spirit of prayer upon the student body and Christian people of the community. At last the Spirit was very graciously poured out upon us in the mid-week prayermeeting and chapel services. The work has been so deep and powerful that for days, teaching had to be suspended during the morning and the time spent in getting people through to God.

The work is being pushed forward by the Faculty and the saved and sanctified members of the student body.

Only a few are left in our midst that have not been reached, and we expect soon to be able to report the entire student body saved and sanctified.

We have a fine Faculty of saved and sanctified Methodists of the church north and south, Wesleyan Methodists, Nazarenes, and Presbyterians. The sweetest harmony prevails and the school is becoming a center of spiritual awakening and power.

We desire an interest in the prayers of all readers of the HERALD OF HOLINESS.

JOSEPH HOGUE, President.

ARKANSAS HOLINESS COLLEGE

There will be a Special School of Bible and Theology held at Vilonia, Ark., under the auspices of the Arkansas Holiness College, during the month of January. Bible study during the day and evangelistic services every night. A great opportunity for young preachers and Bible students of Arkansas. Tuition, \$5, if less than twenty pupils; if more than twenty, \$3. Board, room, light, and fuel furnished for \$3 a week. Also rooms for light housekeeping can be rented very reasonable.

Write us if you are coming.

C. A. IMHOFF, President.

OKLAHOMA HOLINESS COLLEGE

We have just completed our third month of school and can report that Israel's God is leading on to victory. Our enrollment is far ahead of last year, and still new students continue to come.

The spiritual tide of the school is on the increase. The class work is excellent, and each member of the Faculty is enjoying his work. The chapel services are seasons of refreshing.

We are looking forward to a month of special Bible study during January, 1916, with great expectation. Several preachers and evangelists as well as laymen, have planned to be with us. Rev. Roy T. Williams, A. B., B. D., of Peniel, Texas, will have charge, giving a lecture on the Bible each day. He will also give instruction twice a week in preachers' elocution. There will be lectures on church polity, music, and to young preachers during the month's session. Those taking the course will be privileged to attend any of the classes in the College while here. The expenses for the month, board and tuition, are \$15. Plan now to come and write us at once so that we can make all necessary arrangements. During the first half of January, Brother Williams will conduct our mid-winter revival. Brethren, pray for us and the work here.

C. B. WIDMEYER, President.

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Specimen of Type Christ is tempted. He beginneth to prec

13 ¶ Then cometh Jēsus from Galilee to Jordan unto Jōhn, to be baptized of him.	A. D. 28.
14 But Jōhn forbod him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3.
15 And Jēsus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.	¶ Ver. 2. 22.
16 And Jēsus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the	¶ Mark 1. 10.
	¶ Luke 3. 21.
	¶ John 1. 22.
	¶ Luke 3. 21.
	¶ John 1. 22.
	¶ Luke 3. 21.
	¶ John 1. 22.

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cer to lead, we believe this part of the District will be heard from in the future. We are now engaged with the Yuma church. Some have raised their hands for prayer. Most of the members here are real live wires. We are besieging the skies for real victory. We covet your prayers for this needy field. We go from here to Colorado Springs to be in the battle with Brother Plumb.—D. I. Vanderpool.

DANBURY, CONN.

We want to glorify God by writing of some of His mighty workings in our midst. For the past three weeks especially, His dear Spirit has been so manifested in our meetings that there have been seekers at nearly every service. But last Sunday was even more wonderful than the former times. In the morning service one soul was saved, one reclaimed, and in the evening our dear Brother Gould was wondrously sanctified, and declared himself a candidate for membership in the holiness church. Our finances are being attended to in a precious way by the free-will offerings of the people, and we are being able to pay one hundred dollars on some notes at the time of their renewals, besides attending to the current expenses. Also our missionary offerings are increasing for the foreign fields, which show that there is that that scattereth and increaseth and there is that that withholdeth and tendeth to poverty. We have also started a missionary Sunday for the Sunday school, and the children bring their self-denial pennies and tell how they earned or saved them. Last Sunday they had two dollars for the first, and the real love of giving was manifest among them. How this must please Jesus for He loveth a cheerful giver.—Rev. L. HENDERSON, Pastor.

CARTERVILLE, ILL.

The work at this place has been greatly blessed of God in the last few months. When we went to the District Assembly we felt so discouraged, it seemed that we could not return for another year's hard pulling. The church building was in such a condition, and as far as we could see, there was

no chance to repair it. But the District Assembly was such a blessing to us, and after nearly two nights of prayer, God showed us to return, also gave us faith for the needs. We moved out as the Lord directed and now our church is finished, neat and comfortable. All the improvements are paid for. While at the District Assembly we spoke to Brother and Sister Lillenas, of Olivet, about holding a meeting for us. They consented to do so, with so little to look forward to. They began November 12th. We found them to be God's true servants. Educated, talented, sensible, clear in the teaching of scriptural holiness, and as humble and sweet spirited as we have ever had the privilege of meeting. It was such a pleasure to have them with us in the work and in our home. God blessed their efforts and gave us forty definite professions at the altar. Besides some who did not come to the altar but dug through at home, and confessed and met the Lord. We hope to have them again in a meeting, as we believe the Lord is using them for His glory. Pray for this work that God may bless us all for His glory.—EDNA WELLS HOOKE, Pastor.

SEADRIFT, TEXAS

My wife came home from the Assembly at San Antonio and took to her bed with bronchial pneumonia. She has been down fourteen days, and is very weak. We ask prayers for her speedy recovery. She rests very little at night for coughing. She has been on the battlefield for holiness for sixteen years, and I believe God will raise her up again.—D. C. W. TETRICK.

KEENE, N. H.

We are having deep spiritual meetings and still preaching the first and second work of grace. Both pastor and people are united. We have just closed a ten days' campaign with Lewis and Matthews as special workers. The converts are giving a good evidence of a thorough work of grace. These men are of God; they have the sweet spirit of the Master and are true Pentecostal Nazarenes, preaching the two definite works of grace. We enjoyed working with them. Their singing and playing was a great blessing.—H. REES JONES, Pastor.

MOUNTAINVIEW, N. H.

I have just closed one of the best meetings of my life at South Tamworth, N. H., M. E. church. They had a nice church building, but only four families to worship; from six to twenty went to church. I went to town and asked them to let me hold a meeting in their church. They reluctantly let me have it. The townspeople told me no one would go to the meetings, and I would not get a seeker. We started in and for the first week it went hard, then the break came; twenty-nine sinners came to the altar one night. The next day the children in school were under such conviction they could not study. The teacher closed the school and brought them all to the afternoon meeting and twenty of them, from twelve to seventeen years of age, gave their hearts to God. The tide kept rising, until we had over one hundred converted. The house could not hold the people the last Sunday afternoon. The minister baptized forty-six and took in forty-one on probation, and there are as many more to come. I closed Sunday with a full house and fifteen at the altar. I started here Monday night at Mountainview, N. H., for the second time in three months. Last night the house was full. We are looking for a great meeting. I have with me Lewis E. Bacheller, of Malden, Mass. He is a first-class violinist, a good solo singer, and a good preacher. He is one of our coming young men. I also have Miss Lula Barnard, of Lowell, Mass., with me. She plays the piano and is a fine solo singer. She is one of our best workers. She gets under the meeting and stays there all the time. Great in prayer, and always has the glory in her soul. I should keep these two workers with me all the time, for I have more work than I could do until Spring, but God seems to call me to be pastor of our Haverhill church, so will have to give up this work after this meeting. This is the greatest work I have ever undertaken for God. Mrs. Fogg goes with me; we go to town and hire a house, and Mrs. Fogg entertains the workers, and helps push the battle as few can. We hire a hall or church, give notice of the meetings, and start in, and God gives us the victory.—L. N. FOGG.

Kind Words

H. W. Robinson from Iowa writes: "Some one has sent me your paper, which I am reading. I think one issue of your paper has more real spiritual food than the average church paper contains in a year. Will you please send your paper for six months to each of the following addresses, and I will remit to you upon receiving your bill for same?"

Rev. H. Higbee Lee, Ohio, writes: "P. S.—Say, Brother Haynes, your editorial on our new hymnal was super-excellent. I am an ardent admirer and supporter of those deep, solid, helpful, doctrinal, and deeply spiritual hymns. They sing conviction on the unsaved and preserve a holy awe and fear in the hearts of saved men that is wholesome. It seems your editorials are like the rings made by dropping a pebble on a pond—they get larger and deeper as they come. This is no attempt at flattery. It's just heart talk. We feel a little hesitancy some times to talk heart-talk—but thank God for your pen and may God continue this blessing on you and your staff."

Ellen Dalton from Texas says: "Please find enclosed one dollar (\$1.00) for the renewal of my subscription to the HERALD OF HOLINESS. I am so well pleased with the paper that I will not try to do without it as long as the dear Lord blesses me with a dollar to pay for it."

L. B. Blackman from Oregon says: "Enclosed please find money order for \$1.00 (one dollar) for the HERALD OF HOLINESS. Please pardon delay on my part. Do not feel that we can get along without it. The editorials are worth many times the price of the paper as I see it."

Rev. W. Bullock from Arkansas says: "I enjoy the paper very much and certainly do miss it when it doesn't come. I don't see how I have done without it so long, as it is of great help to me as a minister."

Edwin P. Phillips from Lekenan, Mo., says: "I have been receiving the HERALD OF HOLINESS for the past year through the brotherly kindness of some friend, so I take this opportunity to ex-

press my thanks to you and this friend, whoever they may be. I have enjoyed the paper, and it has been constantly growing better with each issue, so wife and I feel that we want it to come to us each week for another year. Inclosed you will find one dollar for the same. We have been in the clear experience of sanctification for twenty years, and I have tried faithfully to preach it for fifteen years. Your paper and the Pentecostal Church of the Nazarene have our constant prayers."

F. F. Riddell from Curtis, Neb., says: "It gives me much pleasure to acknowledge that the latest copy of the HERALD OF HOLINESS is (it seems to me) better than ever, which is saying a great deal. It is such a paper as a real, live, aggressive church should and does appreciate. A publisher of Indiana and a Methodist admits it is the only definite, spiritual official organ of any church in the country, and for this reason he says, 'Many are looking outside their own church literature to get spiritual help.'"

QUESTIONS ANSWERED BY THE EDITOR

Is it a sin to use tobacco? If you answer, please do so by saying, "Yes" or "No." Don't give me a long, drawn-out story about light. Answer definitely.

ANSWER: No. But I prefer to be a clean Christian and not a filthy one. A man can practice the habit of wallowing in the mire with hogs and continue to be a man, but he certainly would be looking, and acting, and smelling more like a hog than a man.

Is it advisable to read books and other literature published by the International Bible Students' Association?

ANSWER: You should shun such stuff as you would a venomous reptile. That literature is a stream of filth and heresy issuing from Russell and Russellism.

Can you receive members into the Pentecostal Church of the Nazarene without water baptism?

ANSWER: Of course you can, but the Manual expressly provides for receiving them and for their baptism.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene.
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B. F. HAYNES, D. D., Editor.
C. A. McCONNELL, Asst. Editor.

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The Late Rev. J. W. Gilles

Rev. J. W. Gilles was born in Waterford, N. Y. His early manhood was spent in business life; but when he became a Christian he felt called to the ministry, which he entered and gave the rest of his life to this great work. He was happily married and found a real help-meet in his wife.

His pastorates were the Evangelical churches at Bridgeport, Conn., and Everett, Mass.; the Pentecostal Churches of the Nazarene at Peabody, Mass., West Somerville, Mass., and Bath, Me. He was for several years secretary of the New England District Assembly. He was statistical secretary for the General Assembly at Nashville, Tenn. In these offices he was capable and vigorous. God gave him many souls for his ministry; but he was essentially a teacher-preacher, and always gave his audiences something worthy of their thought. He was a general favorite among his brethren. His unflinching wit has enlivened many a weary journey and diverted many a tired mind.

For more than a year he has had serious heart trouble; but seemed to be nearly recovered at the time of the General Assembly of 1915.

Not realizing his weakened condition, he went to this Assembly, but found the strain too much for him and was obliged to take his bed. He grew rapidly worse, and died in the midst of the Assembly session. Through the thoughtfulness of the delegates, he was well cared for and his body sent on to his native state for burial.

We miss a brother beloved, and a fellow-worker in the harvest field of souls. The New England Preachers' Meeting at its December gathering voted that sympathy be extended his widow and an obituary be prepared and sent to the HERALD of HOLINESS.

We rejoice that another spirit has passed beyond the surges of earth's woes, and entered the heavenly city through the Blood of the Lamb. We expect to meet him e'er long in the city of pearl and gold. Our saints are gathering home to the sweet country where hearts beat as one. What a meeting when we all get there! God keep us faithful even unto death.

J. C. BEARSE.

From Evangelists Rev. ESSIE OSBORN and
MAE SALLEE

Our meeting at Mary Childers Chapel, Childers, Okla., was a success in every respect. God gave liberty in every effort, and the effect of the meeting was far-reaching. The saints were greatly strengthened and edified. On Monday night the break came, and the entire congregation caught the inspiration, and we enjoyed an old-fashioned shout. The unsaved requested prayer voluntarily, and the altar was filled without any effort to preach. These are fine Methodist people. They stand for holiness, free from fanaticism and formality. The results of this meeting were very gratifying.

HEBER SPRINGS, ARK.

Rev. Arthur Green and the writer held a revival meeting at Cross Roads schoolhouse, six miles south of Heber Springs, Ark. The battle was hard, but God gave victory, and seekers prayed through, and were converted, reclaimed, and sanctified. Brother Green organized a Pentecostal Nazarene Church of thirteen members.—M. M. MITCHELL.

BETHANY CHURCH, HASSELL, N. M.

We are pressing on and looking up. We are to begin a ten days' meeting tonight, December 3d, with Rev. J. Walter Hall, of Artesia, as leader. We are expecting great things from God at this time.—L. P. and IDA FRETWELL, Pastors.

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Deaths

Black—Allie Mae Black, sister of Mrs. J. T. Shingler, of Donalsonville, Ga., passed from this to a brighter world, November 24, 1915. She had been seriously ill for nearly six months, but bore the great suffering with Christlike patience. She was one of the charter members of the Southern Nazarene Holiness University, and lived a beautiful Christian life, convincing her schoolmates that she was acquainted with Jesus. During the campaigning she was gloriously sanctified. As she was leaving she had a vision of the Beautiful Gate to the city of God, and sang a verse of "Sunshine in my soul." The funeral service was held in the Nazarene church by the pastor, Rev. Z. B. Whitehurst, Thanksgiving day.

Dallas—Mrs. W. J. Dallas was born September 12, 1873; converted in early life; sanctified August, 1897; married to W. J. Dallas, November 28, 1898; died May 8, 1915. A genuine Christian presided as queen over the church members of the Southern Nazarene Holiness University, and lived a beautiful Christian life, convincing her schoolmates that she was acquainted with Jesus. During the campaigning she was gloriously sanctified. As she was leaving she had a vision of the Beautiful Gate to the city of God, and sang a verse of "Sunshine in my soul." The funeral service was held in the Nazarene church by the pastor, Rev. Z. B. Whitehurst, Thanksgiving day.

Osmer—Little Arizona Osmer went to live with Jesus, September 30, 1915. She was a strong Nazarene for her ten years, and was a beautiful singer. She gave a beautiful testimony in our revival meeting in the summer. She is with the angels.—Fauntle D. Tanner, pastor.

Schleuler—Augusta Everett was born November 7, 1870. She was married to Elenus Schleuler; died in Palmetton hospital October 11th. She was one of the members of the Pentecostal Church at Lehigh, Pa. She was converted when a mere child, and about fourteen years ago sought and found the experience of entire sanctification, and lived the life. She was local preacher, class leader, Sunday school superintendent, teacher, and leader of the holiness meeting. Her voice still rings in our ears in exhortation, testimony, and song.—E. C. Kraft, pastor.

Hilerman—Ollie Hilerman, wife of Walter W. Hilerman, and daughter of Mr. and Mrs. James H. Rose, was stricken with paralysis and died without a word, on November 2, 1915, aged twenty-five years. About a year ago she was converted and then sanctified and was a member of the Pentecostal Church of the Nazarene. She will be sadly missed by the church and all who knew her. Burial was at Sikeston, Mo.—John A. Hill.

Patton—Miss Florence Eddie Patton was born in Dade county, Mo., in 1887. In her work as trained nurse, her constitution was broken down, and she took to her bed the 10th of last March. She died October 12, 1915. She was converted when quite young, and was sanctified thirteen years ago. She was a member of the Pentecostal Church of the Nazarene at Newton, Kas., at the time of her death. Funeral services were conducted by Rev. N. D. Hughes, pastor of the Nazarene church at Mangum, Okla.

Coffin—Lydia Louise Coffin passed to her reward Sunday, October 17th, aged sixty-eight years. She united with the Pentecostal Church of the Nazarene in Indianapolis, Ind., during our pastorate there. About one year ago she and her husband came to Oak Park to make their home with a niece (Mrs. Hedd) whom they had just married. She was a member of the Woodlawn church. She was a true example of perfect love. Her body was taken to Crawfordsville, Ind., for interment, and the funeral sermon preached in the country church, where she first found Jesus.—(Mrs.) Mattie Wines, pastor.

Robinson—Mrs. Lucinda Robinson died at the home of her only daughter, Mrs. Mattie Hoke, in Hutchinson, Kas., October 13, 1915, aged eighty-five years. She was converted at the age of fifteen and sanctified in 1870, under the preaching of Milton Hance. She was a charter member of the Hutchinson Pentecostal Church of the Nazarene, and also a trustee of the church and Bible school. She made it her life's business to serve the Lord and was intensely missionary in spirit. Her last words were: "Jesus come, I'm ready, take me." The funeral was conducted in the college chapel by her pastor, assisted by Rev. Bud Robinson.—Rev. H. N. Haas, pastor.

Kyle—Our dear brother, E. P. Kyle and wife, of Salem, Ore., holiness evangelists for thirty-four years, have gone to their reward in glory. Sister O. H. Kyle passed peacefully away October 18, 1915. Brother Kyle died October 8th, ten days before. Soon

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st., Little Rock, Ark.
LOUISIANA—T. C. Leckie.....Lake Charles, La.
MANITOBA—SASK. MISSION—C. A. Thompson, Box
288, Regina, Sask.
MICHIGAN—A. H. Kauffman, 233 Mt. Vernon ave.,
Berkeley, Mich.
MISSISSIPPI—J. Farmer.....Houston, Miss.
MISSOURI—G. O. Crow.....Springfield, Mo.
NEBRASKA—M. F. Lendar.....Buff Okla. Kas.
NEW ENGLAND—N. H. Washburn.....Beverly, Mass.
NEW MEXICO—E. E. Dunham.....Artesia, N. M.
NEW YORK—J. T. Little.....Luckaho, N. Y.
NORTH CAROLINA—F. H. Morgan.....Wister, Okla.
WEST OKLAHOMA—S. H. Owens.....Bethany, Okla.
PITTSBURGH—N. B. Herrell.....Olivet, Ill.
SAN ANTONIO—William E. Fisher, 1719 N. Comal
st., San Antonio, Texas.
SAN FRANCISCO—H. H. Miller, 2328 McKinley ave.,
Berkeley, Cal.
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E.
Thirty-ninth st., Los Angeles, Cal.
SOUTHEASTERN—W. R. Hanson.....Glenville, Ga.
TENNESSEE—J. A. Chenault.....Lebanon, Tenn.
WASH.—PHILA.—J. T. Maybury, 1917 Allegheny ave.,
Philadelphia, Pa.

We shall meet them at the Eastern Gate.—Thomas
Murrish, pastor.

Balley—Horace Newton Balley, one of our oldest and most esteemed members, was laid to rest October 31, 1915, age eighty-two years. Brother Balley was converted in early life in the West. Sanctified some years after, he was enabled through grace to lead a godly consistent Christian life until he died, walking with God without a break for half a century. The large gathering at the funeral service which was held in the First Pentecostal church of the Nazarene, showed the esteem in which he was held by the community. He served in the Civil War, but was pre-eminently a soldier of Jesus. He was a holy man.—W. G. Schurman, pastor.

Leffer—Charles Leffer died at his home, Friday evening, November 5, 1915. He was born January 13, 1850, near Johnstown, Pa. Married to Elizabeth Thomas June 10, 1275. Converted in the United Brethren church at Johnstown about twenty-eight years ago. Moved to Los Angeles in 1904, and began attending the First Church of the Nazarene. Where he was sanctified wholly. A beautiful character. He was sweeping through the gates. The funeral was held at First Church, Los Angeles, Monday, November 9th. Rev. W. H. Blackburn, Rev. P. G. Linaeweaver, Rev. R. Pierce, assisted the pastor, Rev. C. E. Cornell.—C. E. C.

Wallas—Mattie C. Berchan was born January 3, 1837, and departed this life on Monday, November 15, 1915, at her home in Des Arc, Mo. She was united in holy matrimony to George W. Wallas, December 25, 1870, and to this union was born nine children. She was regenerated a number of years ago, and wholly sanctified some time later; she lived a holy life and left a clear testimony to her salvation. She was a member of the Des Arc Pentecostal Church of the Nazarene, and loved by her church and many other Christians.

Ebert—Mrs. Cella Ebert was born in Ohio, August 10, 1849; passed to her heavenly home at Alhambra, November 12, 1915. In her early married life she was converted, and maintained a good Christian character for many years. In 1880 she heard the doctrine of holiness, and sought and found the blessing in the East Los Angeles Methodist Episcopal church under the ministry of Dr. Breese. She was a consistent noble woman and a charter member of the First Church, Los Angeles. The funeral was conducted at the First Church, the pastor, Rev. C. E. Cornell, in charge.—C. E. C.

Branstetter—Miss Edith Branstetter, who died at the home of her parents, November 14, 1915, was born August 3, 1871, in New Harmony, Pike county, Missouri. After graduating at College Mound, Mo., she traveled west, locating in Madras, Ore. In the fall of 1914, Miss Branstetter united with the Nazarene Church, and from that time up to her death, added lustre to the spirituality of the church, tenderly drawing the young people to near relation with her Master. While attending a cottage protracted meeting, November 1st, at the home of her pastor, she was suddenly taken ill. Friday evening she lapsed into unconsciousness, from which she never fully recovered, and passed away at 2-20 p. m., Saturday, November 13th. The funeral was conducted by the pastor, in the Pentecostal Church of the Nazarene in the presence of a large audience.—S. L. Mendel.