

HERALD of HOLINESS

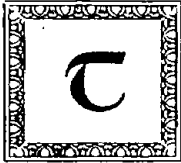
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The World's Invasion



THE greatest danger of the church in all ages has been from an invasion by the world. The Devil seeks to cover his tracks and to make his assaults through the means of some worldly channel, skilfully disguised. Either through the seductive vehicle of society, or the exciting and delusive means of politics, falsely called statesmanship, or through some shrewd commercial scheme the Devil seeks to accomplish his ends, when a bold proposal to accomplish the identical results by an open and candid statement of the results to come of the enterprise in hand would defeat for ever the matter.

The Devil would never think of proposing boldly to break down the influence of the ministry, or neutralize the influence of the prominent laity of the church, or to waste the means of the church members which is so sorely needed by the great benevolences of the church, or to jeopardize or wreck the moral standing and usefulness of a large number of the representatives of the holiness movement by some wicked or acknowledged questionable enterprise. He well knows that God's people would be for ever set against any such diabolical attempts, and such proposals would receive scornful and indignant refusals.

He comes, however, in these commercialized days, and whispers the needs of the Lord's work and suggests how easy it would be to make big money quick and have ample means with which to help along God's work in this and all lands. Then he has his smooth-tongued promoters to appear on the scene with the very scheme which will accomplish these wonders by means of which the Lord's work can be pushed along by strides in keeping with this rapid age which has outgrown the slow and plodding methods and movements of bygone days.

With the sincerest motives often of helping along the Lord's work the brethren in the ministry and of the laity often are led either into investing in get-rich-quick schemes, or of becoming agents or promoters by their influence or means of such schemes. They generally find to their sorrow that their money is wasted and their usefulness greatly impaired or even wrecked for ever, and they are hurt and often become the agents through which numbers of their brethren are brought to their financial if not their spiritual ruin.

If the Devil can only get a preacher to do the selling of the stock in these enterprises, and through his ministerial influence thus commercialized inveigle the church members into investing in these worthless enterprises, he is perfectly happy and laughs immoderately.

What a pitiful harvest the Devil has reaped these past few years of this last age when the commercial spirit has wellnigh engulfed everything. What tragic consequences have come to sad hearts after they are awakened to their awful state. What losses of means so much needed by the various needy enterprises of the church in the conflict of the church with the powers of darkness.

Will not our brethren take warning and steer clear of these breakers and keep clean of all such enterprises as these world-schemes for deceiving the very elect? If our holiness people can not refuse to be made the tools for victimizing the public, in and outside of our church, whom can we look to for guidance and counsel? Is it to come to pass that the church is to allow the world to make its invasion into her ranks of both ministry

and laity with its get-rich-quick schemes and thus advertise as true the oft-declared slander of the world that church people are just as greedy as any other people? We have been in the habit of denying this slander, but are we to be forced to shut our mouth and silently admit the truth of this supposed slander against us?

Let our preachers and people answer these questions! Let us seek to get and to keep clean in this matter and try to protect our people against these human sharks who would despoil our people of their hard-earned money and humiliate them and pauperize them to the point of not only inability to help along the church, but to supply often the actual needs of their own families dependent upon them.

Jonah and the Whale

MUCH cheap but vicious wit has been indulged over the scriptural account of Jonah and the fish. Notwithstanding, this piece of absolutely authentic history received the sanction of our Lord who, referring to the very feature of the history which excites the fiercest derision, says: "For as Jonah was three days and nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Again he makes Jonah a sign in the thirty-ninth verse. And again in the forty-first verse he refers to the history as history, mentioning the repentance of the Ninevites at the preaching of Jonah. That there were and are now fish sufficiently large to have swallowed a man is proven superabundantly by examples of fish caught today as well as those examined in other days. One species of whale has a very small mouth, too small to have swallowed a man, and the critics hailed this with accustomed delight as enabling them to discredit the Bible. But their joy was short-lived for this was an exception to the whole family of whales. Others were found which could swallow several men at once; and a fish was killed near Miami, Fla., a year or two ago, as related in these pages, which had a fish in its stomach that weighed fifteen hundred pounds. It had also very large live fish in its stomach that had been there at least eight days, and it was not known how much longer. All of which, however, is needless, as God prepared the fish for this purpose. He could have made one especially for this occasion or have trended one to the spot already made by Him. So this impressive history with its sublime lessons which were honored and appreciated by Christ, is not to be despised or cast aside by us. Let it continue to speak to us solemnly of the danger of fleeing from duty by setting sail for Tarshish. Let us cling to this old Bible in every detail of its history; for it is all true and absolutely reliable as it stands, and needs not the tampering of educated fools to bring it within the bounds of allowable credulity.

Palestine and the Jews

THE phenomenon has long existed in the case of the Jew and Palestine of there existing before our eyes a people without a land and a land without a people. God has, however, declared specifically and repeatedly that this spectacle should have an end, and that this people would return to this

land, so strangely held from all other peoples, waiting the return of its rightful owners. The Turk has never really occupied the land. He has rather kept all others from taking possession of the land while he desecrated and polluted it. The Jew is to return to this his land before the return of Christ to reign in righteousness. Already marked intimations of the approach of this great event are coming into view from across the seas. Germany is bidding for the Jew by tendering him back his land if his people will espouse the cause of Germany. The Russians are trying to show the Jews that their only hope of realizing their national aspiration is to throw all their influence on the side of the Russian power. And now Italy comes forward with a movement styled "*Pro causa Hebraica*." Its object is to impress the Christian public opinion of the civilized world with the immediate necessity of solving the Jewish problem by the establishment of a Jewish autonomous state in Palestine.

Meanwhile, we would say, what is doubtless needless to say to our Jewish brethren, that they need not be hasty in taking to any of these propositions as their case is in the hands of One mightier than all earthly diplomats who will see that they are in due time regathered to their loved country, being so strangely preserved for them. The mouth of the Lord hath spoken it! And who can stay or withstand?

Rev. W. C. Wilson

IT WAS not our privilege to know this faithful servant of the church as intimately as we knew a great many of our leaders, but all our knowledge of him, and association with him, have been of the most delightful character and had placed him very high, indeed, in our esteem.

We first knew him through his son, the Rev. Guy Wilson, who was a student in the college of which we were president. By correspondence we felt the spirit of the father and were greatly impressed with the extreme care and solicitude and prayerfulness with which he sought to launch that precious boy into a life of usefulness in the Master's vineyard. We thought we could read between the lines of this correspondence the heart of a true father and the genuinely paternal and Christian spirit which should actuate every man whom God honors with children.

We heard him preach only once, and had him in our home only once or twice. We recognized him as a preacher of strength, forcefulness, and great usefulness. The highest tribute which could be paid to, as well as evidences of, his ability as a preacher, his loyalty to the church, and his capacity for broad usefulness, was found in the fact of his election by the General Assembly to the position of General Superintendent. He received this honor with a quiet meekness and gentle dignity which became a holy man, and went promptly into the onerous responsibilities and labors of the position like a valiant servant of God.

He was interrupted in what promised a career of great usefulness in the very beginning of his labors in the last field of activity to which his church had called him. On all hands it was predicted that he would make a faithful and successful Superintendent and that he would never allow the church's banner to trail in the dust so long as he was honored as one of its standard bearers. How mysterious are the providences of God! How past finding out are His ways! The church mourns the loss of this faithful servant but is blessed in the memory of his undeviating loyalty, his fearless advocacy of right, his staunch defense of the faith once for all delivered unto the saints, and a life whose sun, though setting seemingly all too soon, went down the western declivity without a spot to mar its luster.

Another Lesson

FOR a-hundred years Germany has poured forth its deadly poison of rationalism and infidelity upon the so-called Christian world.

Her universities and institutions of learning were hotbeds of rationalism and infidelity. The last remnant practically of the Lutheran Reformation—its soundness, its doctrinal truth, its fervor and martyr spirit—have been burned to cinders in the fierce heat of these negations and this unfaith and reckless rationalism. Today we are presented with a Germany without a Luther, without a reformation, without God, without a faith, without a Christ, without salvation. We have a Germany, however, of vaulting, carnal ambition, of mediæval cruelty and brutality, of bloodshed, horror, and

cataclysm. Into this awful vortex other nations and countries who have for fifty years followed the leadings of this blind leader of the blind are found writhing in the same woes and horrors.

A world looks on and bewails the death of ethical standards which are the only basis and only hope of commercial security. The commerce of the world enters its protest, where it has sense enough to do so, against the retirement of God, the removal of faith, and assassination of morality in the interests of human revenge, the lust of conquest, and the greed for territory.

The world is finding out that its only safety is in a Supreme God, a regnant faith, and ethical standards which emanate alone from Sinai and Calvary. The world had as well take to heart the absolute truth uttered by Isaiah that "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:12).

The paralysis of industrial and commercial interests in these warring nations, the prodigal waste of countless millions of money, to say nothing of graver and severer losses, point to the truth of the prophet as above quoted. Wise statesmen in the parliaments and royal courts of the warring nations are all declaring the imminence of national bankruptcy and warning of the gravest disasters sure to come.

The world had as well learn that it can not get along without God. Learning, millions of money, colossal armaments can not take His place. Defiance, denial, and all of the other devilry of rationalistic negation can not substitute God. In the hour of stress and strain, in the dark days, when earthly props snap asunder, and, in hopelessness and weakness we reach out for a stay and a comfort we want to catch hold of God. In those hours of woe we want to feel underneath our feet the everlasting rock. In those times when the heart palpitates with nameless grief and the spirit shudders amid the portents and specters of evil spirits and perils thick we want to hear the potent, life-giving, and life-sustaining utterances of the inspired Word of our God saying to our dismayed and threatened spirits, "Hope thou in God, be not cast down; as thy days, so shall thy strength be."

The Point of Attack

GERMAN rationalism and infidelity, voiced by higher criticism, and so ignobly aped by thousands of the little preachers of the past fifty years, aims solely at the supernatural in the Bible. If we will give up the supernatural in the Bible these "best scholars" will admit the truth of any details of history or of fact or of chronology or what not. If we will say that all these things were done by natural processes in some way, we will have no war to wage with these infidels. As long as we insist upon the supernatural in the Bible, we will have to resist these gentlemen to the death. They are now about in their death-throes from the deadly blows of archaeology and the surveys of the Bible lands. It is God their fight is against and not the Bible. They well know that God has linked Himself absolutely with the Bible, and that is is *God and a divinely inspired Bible* or nothing. They much prefer nothing to this combination. To get rid of God from His universe they will destroy the Bible and everything else in the way. It is all to be with them a system of merely natural phenomena and nothing else. Sin is not sin but a misfortune out of which we are to grow by education. There is no blood atonement. This smacks too much of commercialism for the aesthetic ears and stomachs of these refined and cultured gentlemen. The Bible is made up of myths and legends and folklore and is not to be believed as of any divine authority whatever. The world is out at sea without a chart or compass or pilot, but so far as these gentlemen are concerned the world can float on whither she pleases. They know not and care not as to her destiny. In fact, come to think about it, they do not believe in destiny anyhow. So there can be no danger as everything runs on chance lines anyway. So let her float on whither she may and be not disturbed. All this missionary work is a craze anyway. Let the heathen alone and disturb them not in their religion, for one religion is about as good as another.

"SPEAK GENTLY" is an injunction of high importance. Whether to those over you or those under you who sorely try you, gentleness of speech is best. Remember the couplet,

"Speak gently! It is better far
To rule by love than fear."

THE EDITOR'S SURVEY

News and Notes

The prohibition which prevails in so many states and parts of states is creating trouble for the Pullman dining cars on the railroads. These diners have always made a practice of serving alcoholic liquors to their patrons. This selling of liquor to passengers on railroads is in stark inconsistency with these roads forbidding their own employes to drink. This inconsistency, together with the embarrassment and danger encountered in the roads allowing the selling on their diners of intoxicating liquors, is tending to do away with the habit of such sale by the railroads. The coming new year will witness several additional roads entering the list of those prohibiting such sale. The Denver & Rio Grande goes dry on January 1, 1916, and it is said that the Michigan Central, Missouri Pacific, and Chicago, Milwaukee & St. Paul will soon follow. There are some states which refuse to have state-wide prohibition which yet forbid the sale of intoxicating liquors on the trains running through those states.

Rev. D. B. Strouse died suddenly in Salem, Va., where he resided, on December 7th. Brother Strouse for many years has had an annual campmeeting in Salem, and has been very prominently connected with the holiness movement for a number of years.

Japan is to have its first Young Women's Christian Association. It was officially opened recently with appropriate ceremony, with a large audience composed of Americans, English, and Japanese. The building is for the use of the Japanese, and was erected mainly by funds contributed by them.

A leading paper of one of the old churches gives as an evidence of the continued and increasing hold which Christianity has on people the fact that never before was such great sums of money devoted to the building and equipment of churches. Our brother makes a broad mistake in the assumption. Such gifts of money prove nothing of the kind. When our Anti-Christ comes we doubt not there will be larger sums of money given for churches than at any period in the preceding history of the world. It must be remembered that false religions are the most lavish in the expenditure of money for their respective cults. Nobody need go far from his front door to find proofs of this fact.

Dr. Charles M. Sheldon, of Topeka, Kansas, has addressed an open letter to President Wilson strongly taking issue with him on his program of war preparedness. He assures the President that after a residence of twenty-seven years in the West, and after having, within the last year, faced over one million and a half of the people in this country, he is perfectly sure that the administration program of militarism will meet with earnest and intelligent opposition from his part of the country. Dr. Sheldon says, "I for one can not and will not uphold you and your advisers in this matter."

We trust that Rev. J. W. Oliver's article week before last will not fail of the fruit it deserves. He makes a needed plea for the sermon not to be lost sight of in the growing round of things being superadded to the regular church services. Let it be understood

that the sermon is the great event always in the services of the church. We heartily endorse the article of our brother.

That condemnation is not one whit too severe which Dr. Richardson, of Boston, and Professor Munsterberg, of Harvard, are said to have pronounced on the dance. We have never yet been able to find words too severe with which to clothe this lustful and debauching practice of the rich and the poor fools alike. The two gentlemen are reported to have said: "It is war on physical health; a menace to men's moral nature; the avenue through which thousands pass to the brothels. The dance hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy."

Recurring to that plan for a new hymnal which Brother Creal so wisely inaugurated at the last General Assembly we wish to add that the financial aid asked at your hands is not as a gift but only as a loan, unless you should prefer, as some have done, to make it a gift. The plan is to get enough brethren and sisters to lend one hundred or more dollars for this purpose until the hymn book is gotten out and then these lenders are to be reimbursed as soon as enough of the books are sold to do so. This is because the Publishing House has not the funds to invest in it at present, and the church can not wait longer for the hymnal. Now, brother, sister, please write Brother Creal about this matter and help him get together enough church members to underwrite this enterprise so that we may speedily get this hymn book out, which is so sorely needed. Act at once, for Brother Creal has only about half the sum pledged that is required to bring the book out.

Remember, brother, that the Jew is the secret to the understanding of the Bible more than any one other thing—the Jew as he was; the Jew as he is; and the Jew as he is to be.

The Israelites had been strangers and sojourners in Egypt. Now God would make them feared and honored as masters in their own land. So, the regenerated life is a life of a stranger and sojourner among strangers and sojourners. There is not the really deep and holiest communion in this life. God proposes to give a life of real freedom and mastery where there will be the broadest communion of the blessed Holy Spirit as our very breath and life. No bondage now. Only the glorious liberty with which Christ maketh free. Hence is the freedom indeed awaiting the forgiven. Press on into it until it is yours!

Just a word to our short-term subscribers. A very large number of our readers are taking the paper on the twenty-five-cent proposition, or the paper is being sent to them by friends on this proposition. These all expire January 1st, as well as a large number of the yearly subscriptions. The editor wishes personally to express his delight at having been allowed to have you all as readers and to urge most earnestly that every one of you whose time expires with the new year, renew your subscription for the coming year. The next year will be an eventful year. God is moving mightily these last days. We are challenged

by every consideration and by every sign of the times to be up and doing and thoroughly alert. Every lover of the Lord needs a wide-awake, strong, up-to-date, and aggressive religious paper to help them meet fully all the demands which God and providence and these perilous times unite in making upon them. Brethren and sisters, whatever you do, renew for the HERALD OF HOLINESS!! Cut off anywhere else, before on this vital point. Talk to God about it and I am sure He will impress you to do as we beg you.

A NEED OF PRAYER

The sad loss of our lamented brother, General Superintendent W. C. Wilson, brings upon us the necessity of having an addition to our General Superintendents. There is provision in the Manual for this emergency which will be found on page 42, paragraph 10, as follows:

If a vacancy occurs in the Board of General Superintendents by death or otherwise, in the interim of the General Assembly, the Secretary of the preceding General Assembly shall at once notify the District Superintendents of the Church, who shall select some Elder of the Church, to perform the duties of General Superintendent until the next General Assembly.

This law, as will be seen, leaves the whole matter in the hands of the District Superintendents, the initiative to be taken by the Secretary of the last General Assembly. The law is mandatory, both as to the duty of the District Superintendents and the initiative prerogative of the Secretary of the last General Assembly.

The law seems to imply the selection of one additional General Superintendent for each vacancy caused by death or otherwise, but should the District Superintendents deem one additional sufficient, doubtless their decision would meet the endorsement of the church at large. The especial point needing emphasis now is prayer for divine blessing and guidance upon the District Superintendents who are vested with the electoral power in the premises. They are all good, faithful, and loyal men, and will do the very best according to their godly judgment. We are sure, however, that they will gladly appreciate earnest and continuous prayer by the entire church for special spiritual help and illumination in the great responsibility with which they are vested in the matter before us. Let prayer unceasing be made of the church for these dear brethren.

No Rule Like It

There is no rule known to man so intelligible, so broad, reasonable, and wholesome as the Golden Rule. Its inculcation and enforcement and its obedience in the life will eliminate selfishness, and superinduce universal brotherhood, and alleviate the hard conditions of the unfortunate. Indeed, the principal of the spirit of doing unto others as we would be done by would send us all out, going about doing good, like the Master, and bring in that dream of false theology, the brotherhood of man, upon a gospel basis, and by gospel means. An exchange gives the following incident of the application of this rule in the life of Alfred the Great:

A beautiful and inspiring incident is recorded concerning Alfred the Great, king of England, while in retreat at Athelney, in Somersetshire, after his forces had been completely routed by

the Danes. He and his royal family were forced prisoners within the walls of their little castle there, with little hope of immediate release or prospect of food. One day, while discussing their straitened condition, a poor beggar knocked at the door and asked for alms. The queen responded, informed the man of their own plight, and stated that they had only one half-loaf of bread left, which would be inadequate to their present needs, to say nothing about the future. Their friends had gone out in search of food, but had very poor prospect of finding any. They could do nothing for the beggar. But the king overheard the conversation at the door, and said to his queen: "Give the poor man half of the loaf. He who could feed the five thousand with five loaves and two fishes can certainly make that loaf suffice for more than our necessities." The half-loaf was given, the man relieved of his hunger, and the king's compliance with the Golden Rule was soon rewarded with an ample store of fresh provisions, which lasted them for the entire time spent in that memorable retreat.

How the Answer Comes

In the matter of prayer God often, indeed, generally, sends the answer after we have had to wait and watch quite a while subsequent to the prayer. Of all things, acceptable prayer robs us of the spirit of dictation or impatience in our prayers. This spirit is utterly alien to true prayer. The other attitude and spirit of true prayer implies and necessitates an absolute willingness of waiting and watching just as long as God may choose to delay sending the answer. An incident in Dr. Adoniram Judson's life illustrates this truth, and is thus related by an exchange:

Dr. Adoniram Judson, the pioneer Pauline missionary, at one period of his life was deeply moved to pray for the awakening of the Jews. When his earthly career was closing he regretted that his strong desire in behalf of the people of God had not been gratified. He lamented his efforts had been a failure. When he was on his deathbed, however, his wife read him a letter published in *The Watchman and Reflector*, that cast a gracious gleam of light and thrilled his heart with gladness.

At a meeting of the leading missionaries at Constantinople it was stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had also translated it for a colony of Jews on the Euxine, and that a message had been received in Constantinople asking that a gospel teacher be sent to show them the way of Life.

A look of unearthly solemnity came over his features and his eyes filled with tears. He caught fast hold of the hand he held and said, "Wife, this frightens me; I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything but it came at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!"

What a testimony was that which lingered on the lips of that dying saint and mighty missionary of the cross! Shall we lose heart and repine because we do not see the results of our prayers as rapidly as we supposed, or if they are not as prolific as we perchance expected? He, Jehovah, is a faithful God. He keeps all His promises to the people of His love. Pray on! Wait and watch and pray!

"Learn to wait—life's hardest lesson,
Conceded, perchance, through blinding tears,
While the heart-throbs sadly echo
To the tread of passing years.

"Learn to wait hope's slow fruition;
Faint not though the way seems long;
There is joy in each condition—
Hearts, though suffering, may grow strong.

"Human strength and human greatness,
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide."

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2: 3).

The Triumph of Prayer

Wonderful things sometimes are wrought in answer to prayer. Where the true conditions meet for everything necessary to fervent, effectual prayer something happens. God moves in a mysterious way, His wonders to perform, in this realm of answered prayer. Be it ours to accept readily and cheerfully the answers without straining to find natural means or explanations for the conditions which come to us, seeming to claim to be answers. "Wonders of Prayer" contains the following incident illustrative of the foregoing:

An engineer brought his train to a stand at a Massachusetts village, where the passengers have five minutes for lunch. A lady came along the platform and said: "The conductor tells me the train at the junction in P— leaves fifteen minutes before our arrival. It is Saturday night, that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?" "Well," said the engineer, "I wish I could tell you." "Would it be possible for you to hurry a little?" said the anxious, tearful mother. "No, madam, I have the timetable, and the rules say I must run by it."

She turned sorrowfully away, leaving the bronze face of the engineer wet with tears. Presently she returned and said, "Are you a Christian?" "I trust I am," was the reply. "Will you pray with me that the Lord may, in some way, delay the train at the junction?" "Why, yes, I will pray with you, but I have not much faith." Just then the conductor cried, "All aboard." The poor woman hurried back to her deformed and sick child, and away went the train, climbing the grade. "Somehow," says the engineer, "everything worked to a charm. As I prayed I could not help letting my engine out just a little. We hardly stopped at the first station, people got on and off with wonderful alacrity, the conductor's lantern was in the air in half a minute, and then away again. Once over the summit it was dreadful easy to give her a little more, as I prayed, till she seemed to shoot through the air like an arrow. Somehow I could not hold her, knowing I had the road, and so we dashed up to the junction six minutes ahead of time. There stood the train, and the conductor with his lantern on his arm. "Well," said he, "will you tell me what I am waiting for? Somehow I felt I must wait your coming tonight, but I don't know why." "I guess," said the brother conductor, "it is for this woman, with the sick and deformed child, dreadfully anxious to get home this Saturday night." But the man on the engine and the grateful mother think they can tell why the train waited. God held it in answer to their prayers.

Think of this wonderful improbability according to natural circumstances. These trains never connected with each other, nor were intended to. There was no message sent ahead to stop. There was not the slightest business reason for waiting, yet the second conductor, on arrival of the first, asks this question, "What am I waiting for?" and the answer of the first is more singular, "I don't know."

Conquering Character

Life is invincible. Especially is this true of the life which dwelt in, and beamed forth from, the character of Jesus Christ. Thoughtfully and patiently read, as His life is portrayed by the evangelists, or as written by many uninspired pens even, or seen in the matchless products of the artist's brush or pencil, or heard from the inspired lips of fervid oratory from the sacred desks, the matchless life of the man of Galilee will profoundly impress serious observers. This is a very impressive truth. We shall never forget the profound emotion which stirred our heart when we first saw Muncsky's great painting, "Christ Before Pilate." We sat in a great hall amid

a multitude of observers and forgot the presence of a human being, and for hours were wrapped in awe and wonder at the scene before us. We were profoundly impressed with the sinister mien of the priests, the sycophancy of the rabble, the malevolence of political plotters; and the realistic triumph of art seen in Pilate's brow. Most of all, however, our heart melted and dripped its love at the sight of the majestic innocence, standing calmly, a willing victim to calumny, cruelty, death, while myriad angels awaited His beck and call to deliver Him from their infamy. An exchange furnishes the following instances of the triumph of artistic representation in the moral realm: A German artist, redeemed from the life of a debauchee, painted a picture of the Christ. His heart was so filled with love for his dying Savior that every line, shading, and color blended into an incomparable expression of the love of Jesus for the lost. The picture was hung in the village church. Underneath was inscribed:

"All this I did for thee;
What hast thou done for me?"

The painting attracted many people. One fine morning a young scion of nobility sauntered up the aisle until his eye fell upon the Christ-face, wrought by the Spirit of God through the heart, head, and hand of the converted artist. Surpassing love shone in every feature. Blood flowed from the riven side, thorn-pierced brow, and lacerated hands and feet. As he read the inscription and looked again with eager curiosity at the tender compassion of that love-lit face, a new conception of the suffering love of Jesus was born within him. Surely He who had thus died had a claim upon his careless life.

Thus he sat for hours, and never took his eyes from that wonderful face. The day was nearly spent, and the twilight found Count Zinzendorf on his face, with broken heart confessing his sins, and with streaming eyes yielding his life to the Savior of his soul and the Conqueror of his heart. Forth from that Bethel, saved by grace and uplifted by love, went a spiritual force which for nearly two hundred years has beited the globe with the many devoted missionaries of the Moravians.

Charles Simeon kept a portrait of Henry Martyn hanging in his study, and it continually said to him: "Do not trifle, be earnest." But better still, it kept the vision of Christ in the soul, for no one could face that picture, that lofty character, that self-sacrificing devotion, without having his own heart touched. If we are to become like Christ we must think about Him, for we are unconsciously changed into the image of those things about which we constantly think. Blessed the man who can say: "My meditation of him is sweet."

"Jesus, the very thought of Thee
With sweetness fills my breast."

Sin a Deadly Poison

It is related that after a sermon by a distinguished minister, dealing most pointedly with sin, one of the church officers visited the pastor and remonstrated as follows:

"We do not want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The pastor took down a small bottle of strychnine, marked "Poison," and showed it to his visitor saying, "I see what you want me to do. You want me to change the label. Now, suppose I take this label off and substitute another, say, 'Essence of Peppermint,' do you not see what happens? The milder you make your label the more dangerous you make the poison." Jeroboam changed the label and the more easily led Israel into the sin of idolatry. Sin is the same deadly poison whatever label you put on it, but the milder you make the label the more likely people are to be beguiled.

Ruthlessly sweep on one side all interests and persons that would come between you and your Lord. Live from the beginning a life of passionate devotion. The one condition the Master loathes is that of lukewarmness.—G. CAMPBELL MORAN.

THE OPEN PARLIAMENT

THE support of our pastors in the Pentecostal Church of the Nazarene, at this time of the history of our church, is a matter of much concern. To compare the support of our pastors, considering the membership with other churches, it can be said that our people are the best givers, and support our pastors more liberally, according to their ability, than any other church in the world; but this is not saying that our pastors are sufficiently supported. There are but a few of our pastors that are being sufficiently supported. In the last fourteen months, I have preached in eighty-four of our churches, being the field agent for one of our schools, Olivet, Ill. This has enabled me to know the condition of our churches, and also the support of our pastors quite fully.

As financial agent for the school, the question of money would naturally have some bearing on my visit to the churches. In nearly every church that I have visited, the support of the pastor has been considered. As I have said before, their support in nearly every case, is very small, barely enough to keep soul and body together. Some of our pastors receive as little as \$5.00 a week, with a family to support. Talk about sacrifice for the work of God, and to build up the Nazarene church! If our pastors are not doing it, I would like to know who are making sacrifice. I have been studying this question all the year, and I am reaching some convictions and conclusions which I feel I should state in this paper.

First, it is my judgment, that we are licensing to preach, and sending men into the field to preach, that should never be licensed to preach. It should be a question if any Church Board, should ever license one to preach, that has never felt the "Woe of God upon him, if he preach not the gospel." It is my judgment, that if a man, or woman either, can please God, and satisfy their own conscience without preaching the gospel, they never should be licensed by the church to preach. The preacher's or pas-

The Pastor and His Support

Written by T. H. AGNEW

tor's relation to the church is such, that he can do more to defeat the work of God, and the church, than all the people in the church; hence the importance of the pastor. *Second*, men that are called to preach the gospel should, and I say must, give themselves up to preaching the gospel. In every church that I have visited this year, where the pastor is giving, or devoting his entire time to the work of the church, other things being equal, there the work of God and the church is the most prosperous. It is my conviction that we should demand of every pastor in our church, that he devote his entire time to the work of the ministry; and if he is called to preach, his work is to preach, not paint, paper walls, or build houses, or any other manual labor. If a man is called to preach the gospel, and if he gives himself absolutely up to that work, this man has a check on the promise of God Almighty himself, that he shall live of the gospel. "It is ordained [the money is now in the bank] that they which preach the gospel, shall live of the gospel." If the church is too weak to support you, then God will send ravens, or the children of the world, to supply your needs. Visit the people—all the people—pray with them, get their salvation on your heart. Love them, not theirs, and they will give you of theirs, and will come and hear you preach. It should be considered a shame for preachers to work with their hands, if not a disgrace. Not that work, or manual

labor, is a disgrace; but preachers are called to the higher, and the diviner work of God. I would like to see the preacher, that has really come to want, that has devotedly given himself up absolutely to the work of the ministry, or the work of the pastor.

Another thing our preachers should be ashamed of, and that is to preach to a little handful of people. It may take time, and our pastors may need to get on the "Ways" and "Means" committee and get busy, but it can be done; and should be done; and what should be done, must be done; and if you, my brother-preacher, are truly called of God to preach, then you can build up a congregation. There must be a serious fault in the preacher, or in his people, if he does the work a preacher or pastor should do, and not build up his congregation.

It is my solemn judgment, after spending thirty-five years in the ministry, and twenty-two years in the pastorate, that any pastor that does not visit at least twenty homes each week, and at least one half of them outside of his members, and pray with all these people, and in their home, should quit the ministry, and get out of the way of some one that would do it. This preaching business is a most serious business, as we will find when we stand at the judgment bar of God. I would rather go to the judgment bar of God as a saloonkeeper, than an unfaithful preacher.

I have passed the sixty-first milestone of my earthly life. During the month of November, just passed, I traveled eighteen hundred miles, preached twenty-one times, slept in twenty-two different beds, and raised an even \$1,000 for the school at Olivet. Called seekers to the altar of prayer six times, and saw some twenty people at the altar, and a number rise and give testimony that God had saved them. Thank the Lord for full salvation, and something to do in my sixties. Amen.

JACKSONVILLE, ILL.

What Think Ye?

Written by W. R. CAIN

TO deliberately prefer to be affiliated with mere denominationalism with its worldliness and decomposition, while entertaining the hope of pointing souls to the Son of God that taketh away the sin of the world, is one of the most conspicuous things these days. The reasons given for remaining among the "old comrades" and "standpaters," are not a few, including this one: The claim is made that there is about as much hypocrisy and possibly as much difficulty, and as many "fusses" manifest in the rank and file of the holiness people as anywhere, and of course, as a rule, a holiness church, Nazarene or some other, is peculiarly singled out as about the most despicable of all.

Is this reason well founded? In the first place, the "rows" in the formalistic places is never because of holiness, but the absence of it. On the other hand, what place in all the earth does Satan and his emissaries abhor like places where holiness is stressed? The Devil already has the cold-storage plants. We notice that within the Phillipian church, Euodias and Syntyche, (two holiness women—members of this particular church) had had trouble, for Paul says, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2). Was this trouble any good reason why any member should leave her fold, or that an outsider, (a sanctified member of any other denomination) should stand aloof? A certain pastor, recently, wrote in a church letter, "You are making a grave mistake by withdrawing your membership from our church," etc. He said to this person, "You will find there is carnality in all churches." Possibly that is true, but carries no weight as an argument. This pastor says carnality is nothing but "human nature." Others are telling

the people it is "an infirmity." Still others are saying it is "an instinct." Now let us be honest, and just as long as such a position is taken, carnality can not be removed. No one can get any faith for its removal at that rate. Furthermore, this kind of rot is taught in the various schools and seminaries of the land, and they are representative of the various denominations. That being true, then where is the consistency in paying God's money to support them? Especially when there are fine holiness colleges, and a thousand different places, and poorly paid holiness preachers, and poverty-stricken girls and boys who want to attend school at the places where they stand for the cardinals, but can not, because of no money? Why not appropriate our money in a definite manner and invoke God's smile?

We have been observing for some time that those who attend holiness meetings and get under conviction, go to the altar, call on God, meet the conditions, hear from heaven, get saved, reclaimed, or sanctified, and subsequently go right back to their icebergs and polar bear performances, and drift to a lower place spiritually than before. Go back to these same places to preach holiness for a strictly holiness church or an interdenominational camp, and the same seekers are at the altar. What is the trouble? Can't any one see?

There is another thing: These same denominations, so anti-holiness in their general rank and file, occasionally engage one of their own holiness evangelists (it may be one of their strongest), and he preaches, prays, yearns, etc., but does not do anything. It surely seems God would use that man to dig things up, but He does not. A few years ago we heard a bishop say, "Why brethren, all . . . preachers are holiness preachers." This we personally knew to

be false, and had black and white evidence in our possession to prove it. But there is an accusation almost inseparably connected with the position taken in this article, namely, they say we are "proselyters." How any one with average intelligence and free from bias can say such a thing is a mystery. Suppose we look at it. Where did the majority (we might say all who are sanctified wholly) get their experience? In an ice-plant or cold-storage? Did they get it under the preaching of an anti-holiness preacher? The answer is plain; they received the beautiful, snow-white blessing in a holiness meeting somewhere. Then, logically, they are the legitimate children of the holiness church; but the dead and fossilized places have kidnapped them, and all under heaven we holiness people are trying to do is to restore our own offspring and prevent spiritual death.

Why is it there is no ability to detect the fact that multitudes are without God? We know that is true, for we behold them, while earnestly contending to be God's children, patronizing the lectures, chatauquas, dog and pony shows, circuses, street carnivals, fairs, banquetings, baseball and brutal football games, and the bulk of them identified with the godless fraternities, and while they claim they take their Lord with them to these worldly places, John leaves no uncertain sound that they do not, "If any man love the world the love of the Father is not in him" (1 John 2:15). Can the newly saved or wholly sanctified say such an atmosphere is conducive to their growth? Entire separation is the only hope.

Concerning anti-preachers, we quote Mr. Wesley. "If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it (sanctification) let him be a local preacher no longer. I doubt whether

he should continue in our society; because he that could speak thus in our congregations, can not be an honest man." This was written three months and six days prior to his death, according to Dr. Adam Clarke. It is high time we did everything possible to conserve holiness, for it is no secret the Spirit is greatly grieved and has already left multitudes. To know all these things, and then to either keep quiet, or advise people to "stay on board the old ship," is the very thing Belshazzar did. See Daniel 5:22.

Witnesses

Written by W. H. TULLIS

(Text, Acts 1:8.)

OUT of this text, with many sermons in it, I select the word "Witnesses" as the basis for this article.

Witnessing for Jesus is not unlike witnessing in a court. A witness must know something definite. Imaginations, heresies, opinions won't convince a jury. Spiritually speaking, the Christian witness must possess some knowledge besides an opinion or hearsay evidence. In the civil court they ask the witness the questions: "Do you know this man? Were you present when the transaction took place? Can you give the date?" etc. So in the high court of the moral world, where we have a dead, cold, prejudiced, unbelieving sinner to convince, the witness must possess clear definite knowledge. John said, "That which we have seen and heard declare we unto you." Paul said, "At mid-day—on the road to Damascus—I heard—I saw—I fell." Peter said, "We can but declare what we have seen and heard." Such a witness is in trust of valuable knowledge. One might have enough evidence in trust to keep a man from the penitentiary, or the gallows, but if he kept the knowledge to himself, the man might hang. So the Christian who really knows what salvation is, may keep souls out of hell if he witnesses and denies not.

False witnesses have to manufacture something to say. They may act "parrot" and copy some other person's testimony. Such mechanical testimony carries no weight and is easily detected even by sinners. God says, I can't use you, the world will not believe such testimony. A moral perjurer is the worst perjurer in the world. Such evidence is rejected, and God says, "Stand aside, please."

In this cause every witness is severely tested. The judge on the throne has his all-seeing eye on us. We can't lie to Him. He reads our hearts. Our lips and hearts must correspond. The Bible, the law-book of the kingdom of God, is before the witness. What the witness has to say must be the truth, the whole truth, and nothing but the truth. Our testimony must not differ from the Bible plan of salvation; if it does, we are either hypocrites on the one hand or fanatics on the other. A critical world won't have any charity for our blunders, much less if they catch one of us in a lie. Our conscience will condemn us if we make a false statement. You won't feel comfortable if you make false testimony or fail to tell all you know. Besides, the Holy Ghost will reprove us faithfully, and possibly severely, if we lie.

God wants overwhelming evidence in your neighborhood, church, or home. Are you a witness he can depend upon? One witness that knows what he is talking about may convince a neighborhood. One man or woman with a clear knowledge of the New Birth has more weight than a thousand who never have been born again. If we want to know what conversion is, we don't ask a thousand sinners, but go and ask the one who struck fire at the altar while seeking God as a penitent sinner. If you want to know what the second blessing is, whom are you going to believe? Are you going to risk this important matter on the evidence of some Holy Ghost-rejecting, carnal person, who knows nothing of the price the blessing costs, or of the peace and victory it brings?

I say, No! One witness, who has been sanctified wholly, is more reliable than a thousand

that never had the experience. And two that corroborate this experience, carry more weight than ten thousand that contradict it with a multitude of opinions, ideas, and notions. God can take a witness that knows something, that will obey Him, and believe Him, and silence a world. He did it with Noah, Abraham, Jonah, Daniel, Paul, Luther, Wesley, Edwards, and a cloud of other witnesses. My! how the clearing startles wicked men. When sinners, backsliders, and hypocrites hear you talk with boldness, with authority, and a shine on the face, they feel like they were a thousand miles from God. They begin to tremble like Felix. Conviction seizes them like it did the jailor. They may fly into a rage or run, but it affects them just the same.

The effect of one of God's witness is marvelous. They verify the Word. Back up the gospel. Glorify Jesus. Magnify grace. Make the world hungry for salvation. Make men sick of sin. Convince the world there is a hell, heaven, and a God on the throne, and that they have to meet Him. Convict until they can't rest and make them cry out, "What must I do to be saved?" A band of such people can storm the Devil's fort and shout the walls down, and bring a revival in any community. Amen!

What does the Pentecostal Church of the Nazarene and all holiness bodies need? *Witnesses!* Men and women in the pulpit and pew, church and home, who know God. Those who have tasted of the good Word of God, and know whereof they speak. Men and women who can look the world square in the face with their past sins and iniquity under the cleansing blood and the Holy Ghost, witnessing by the shine on the face and the sweetness in the tone of their voice, that they have been to God, and found peace, joy, and victory. Such, I say, can tell the world something they will listen to. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The Fever of Speculation

Written by F. M. LEHMAN

WITH no knowledge of business, eighteen months ago this winter was wheeled into secularism. From the pulpit and the desk to stock-selling was a long and disastrous jump. The thought was to "support the family," "get out of debt," and to "make money for the Lord" (!) — a trick of the enemy as old as time. Scarcely knowing the difference between a check and a draft, as far as selling stock was concerned, we were successful from the first — either because the people had confidence in the writer, or in the scheme, or in both. We say this not to boast; we say it in deepest humiliation.

By a strange chain of providences, the family was not as well supported as when we were in religious work, the debts are still unpaid, and, as far as we were concerned in helping the dear Lord out, He is still poor. We have had our life-lesson in that God has smashed our plans. All the beautiful castles of air we built skyward, have tumbled about our ears. After much thought and prayer, we decided to take this short-cut to warn others against doing the same thing we did. This article is particularly addressed to the ministry of the Pentecostal Church of the Nazarene.

The humiliation to thus write, is keen; that it may prevent others who may be as sincere (and as mistaken) as we were, from falling into the pit into which we fell, we sincerely hope. If we can save one from yielding to speculative ventures, we are willing to be crucified. We have absolutely and for ever *died out to stock-selling and speculation*. We deliberately choose the lone way of suffering with the lonely Nazarene. We bow our heads to the crown of thorns. We are willing that some one else should wear the wreath of roses.

Asks one, "Do you mean to say that a minister of our church should not be connected with nor sell stock for a concern more or less speculative?"

That is exactly what we do mean to say!

That is the burden of this article. There is one sentence of the Lord's Prayer that we wish our brethren might pray with special emphasis. It is: "Lead us not into temptation!" Lead us not into the temptation to affiliate with stock-concerns made up of men in principles, worldly. Lead us not into the temptation to get rich quick; it is a snare of the Devil.

Since the scales have fallen from our eyes, we look with uneasy concern upon ministers, and others, hob-nobbing with speculative ventures. We have personally been guilty of this awful thing, however innocently and unconsciously it came about. We have repented in sackcloth and ashes and bitter tears, and God has forgiven us. Will not my brethren heed the warning cry of one who has had the bitter experience of being lured out of the Lord's work by a will-o-the-wisp? Remember the moth whose wings were scorched in the flickering flame.

Perhaps the resort to some newly translated Scripture might make our position clearer and our message more forceful? "And he saith unto them, Follow me, and I will make you speculative stock-sellers above men. And they straightway left their nets and sold stock" (Matt. 4:19, 20). Keeping in mind a consecrated ministry throughout, how would this read amongst the Beatitudes? "Blessed are the speculative stock-sellers and stock-concerns, for they shall indeed get rich quick." Here is one of some significance: "No man can serve two masters: for either he will sell speculative stock or preach the gospel; he will hold to the one and neglect the other. Ye cannot serve God and mammon" (Matt. 6:24). "Could anything be more absurd than for Christ to have taught in His Sermon on the Mount: "Rejoice, and be exceedingly glad: for great is your reward — if you have successfully manipulated speculative stock; for so manipulated the prophets which were before you" (Matt. 5:12).

Brethren, is this far fetched? We once heard Dr. Walker say when putting forth a pertinent truth: "What does it matter? just so it is fetched!" We believe it is "fetched," anyhow. Now get your Bible, compare these absurdities with "the original text," and if then the "leadings" are still clear to affiliate with questionable concerns, so be it. Repentance and remorse may come later.

If the sad experience of one of your number counts for anything; if his venture into stock-selling brought heartache and ruin to him, if it will not bring it to others; if the disaster that has followed in the wake of other "sure things" not yet forgotten weigh anything; if the heart-cry of one who pleads for a ministry free from speculative entanglement can influence any one to turn from such temptation and attend only to the work to which the Lord has so definitely called, then this humiliation is rewarded, and this article is not written in vain. Oh, my brethren, for God's sake look not with favor upon a financial mirage.

The enemy's design is to switch us off into secularism (and especially into speculative schemes), become heavily involved, heavily involve others, and then we have the sackcloth and ashes, and heartaches, and tears. The inflated talk (of which, thank God, the writer has not been consciously guilty), of stock-selling consciously indulged in, when ruin comes, leads some to suicide, a few to repentance, others to remorse and many to hell.

What is a holiness preacher's two-by-four knowledge of business, usually, against men whose life has been spent promoting and launching schemes to coax money from the pockets of the unsuspecting middle class? Unfortunately a practiced quiver of the voice, and a few crocodile tears shed by men who are pleased to play the pious dodge too often "take us in." With one eye on our shkel-drawing ability and the other on the filling treasury, they weep copiously when in our presence and occasion demands; when in the presence of their own carnal ilk and off their guard, lo! we have the smutty story, the temper-display, and the world's way of doing business — with no regard for the finer distinctions of righteousness Christ impressed upon His followers.

With a holy hatred and an undying horror for anything that savors of speculative stock; with a keen consciousness of the humiliation this article calls forth, but with the hope that some one may be saved the heartache and disaster that has befallen us; with our faith fixed in God that soon a place of usefulness may be found for us in the Lord's work somewhere; with malice toward none and love toward all, we commend these warning lines to the earnest consideration of our brethren in the ministry.

PASADENA, CAL.

Placing the Tithe

Written by OSCAR HUDSON

THE financial system of tithing antedates the giving of the law, and its practice has always been attended with God's bountiful blessings. No Christian, to whom this duty has been revealed, can neglect it without suffering. Calamities, in many instances, are traceable directly to such conduct, while prosperity and happiness have risen suddenly upon the lives of those who have undertaken it. It is scriptural, reasonable, and practical, and the subject is worthy of prayerful investigation.

While books, ably edited, and articles galore are written upon this important subject, there is one phase of it—the placing of the tithe—about which little is said. The promise recorded by Malachi to "Pour you out a blessing that there shall not be room enough to receive it," is conditioned upon "bringing all the tithes into the storehouse." The stress is not so much upon the tithe itself, as that is a matter-of-fact, but upon getting the tithe into the storehouse. This passage has been used far and wide as a text for sermons on tithing, and it is a good one; but to obtain the blessing, the tithe must be brought into the storehouse.

A storehouse, in the sense in which it is used here, is a depository for the reception and holding of supplies until they are needed for consumption. The thought is that of an army in the field, whose units have turned, for the time being at least, from civil pursuits and personal gain, to battle for the honor of their king and the extension of his kingdom; and the storehouse is the place where the stores or supplies for the army are collected and dispensed. It is a kind of assemblage point, without which there could be no system in provisioning the army and little success. It is the thing that enables the government to bring its ways and means to a focus and gives them power. Acting independently and haphazardly, the different governmental agencies might exert and exhaust all their energies and yet be unable to prevent suffering and privation and possibly defeat.

Right here is a weak point in our ecclesiastical economy that can be strengthened, and the progress of our church accelerated by the exercise of a little wisdom. We have come up from individual enterprises, through local bands and independent movements, unto the great and rapidly growing Pentecostal Church of the Nazarene, and it is hard for us to kick off the swaddling clothes of our early disorganized way of doing things and don the uniform and organized methods of the army. But we must do it or some one will suffer.

A Good Rule

We have the wisest teacher and she has given us the rule
That helps us in our lessons—you can use it in your school:
"Always add a smile or two when things are going wrong,
Subtract the frowns that try to come when lessons seem too long.
Then multiply your efforts when the figures won't come right,
Divide your pleasures day by day with every one in sight."
Now, if you always use this rule you'll have a happy day,
For lessons then are easy, and the hours fly away.

—nd Presbyter.

Bud Says:

Dear Herald children: Greetings in the name of the Father, Son, and blessed Holy Ghost. Well in 2 Timothy 2: 7, we read: "Consider what I say, and the Lord give thee understanding in all things." Well, there are several things that we can consider and make it profitable to ourselves. How long do you think the river Jordan would have to run into the Dead Sea to reform it and bring it back to life so that the waters would be good for drinking purposes and until various kinds of fish could live in those dead waters? Do you really think that it can ever be done, and if the beautiful river Jordan were to run down that lovely Jordan valley and tumble over into the Dead Sea do you think that the Dead Sea would open up her dead mouth and swallow the river Jordan? Well, if she did, do you think that the river Jordan would die as dead as the Dead Sea?

Well, if she were to would that make you think of anything that you have seen in the United States? Do n't you think that the great holiness move has been to this country a kind of a river Jordan, and do n't you think that the American church has been somewhat like the Dead Sea? Do n't you think that for the past forty years the American church has opened up her mouth and swallowed up the great holiness move, and do n't you think that the move has died as dead as the church that swallowed it? Do n't you remember that the apostle said, "Consider what I say, and the Lord give you understanding in all things"? Well, if you were to walk down the streets and meet the wife of a great pastor walking by the side of her son, and if he was smoking a cigaret, and they were going to the theater, and on the next block you were to meet the pastor on his way to his lodge, do you really

There was a time when every one had to use his or her own judgment and pray for divine guidance in distributing his tithes. We had no well regulated organization with its ever needy treasury, and we had to "follow the Lord" in placing the tithe. It is still necessary to follow the Lord in this and all other matters, but where we can see clearly with our own eyes there is no need of a revelation and none is given. We have a well regulated church organization—a mighty machine—carrying forward every line of work that the holiness movement has ever undertaken, and this machine must be kept well lubricated with our tithes or the running will be heavy.

We have many Nazarenes who give much attention to paying tithes and are conscientious in the matter, who go about it in such a slipshod manner that they receive little blessing or reward for it. I have known people to give money to their kinsfolk and call that tithing. Others have given to beggars in the same way, while some have put money into independent and interdenominational institutions and holiness fighting churches and charged it up to tithes. If we feel that God would have us do so, it might be all right to give some money to these people and institutions not connected with us, but He has evidently raised up the Nazarene church to foster and carry forward the great work of holiness, and if we expect the promised blessing, we must bring all the tithes into the storehouse. God's promises are literally true, and if our people everywhere could be induced to "pay tithes of all they possess," and put all their tithes into the work of the Pentecostal Church of the Nazarene, there would be such an outburst of energy and divine blessing that the very ends of the earth would be needed to receive it. If each one could wisely dispense his tithes, there would be no need of a storehouse, but the fact that God speaks of one is evidence that it is necessary. He has provided it; shall we use it, or continue to pour out His tenth elsewhere? Your actions will be the answer.

think that they would ever reform the church of which he is the pastor? Well, you might think of this as you walk and commune by the way. If a preacher carries no fire, only that which he carries in his pipe, do you think that he will ever start a Holy Ghost fire in his church? And when you meet a preacher on the sidewalk and he smells so strong of tobacco that you have to hold your nose and look the other way while you talk to him, do you wonder how long he has been dead? And does n't it seem strange that they have failed to bury him? Well, do you think it possible that God was looking at that preacher when He said, "Where art thou, and what hast thou done, and where is thy brother, and what hearest thou?" Don't you think that if the poor fellow had listened that he could have heard the Lord say, "Be ye clean that bear the vessels of the Lord." Well, if you were holding a meeting in a state and right by the state prison, and in one month if two of the leading preachers of one of the leading denominations were to be sent to that prison, one for ten to twenty years and the other for twenty to fifty years, and they both were hard holiness fighters, do you think that you would give up holiness; or do you think you would buckle up your belt one hole tighter and preach it hotter and straighter than ever before? Well, beloved, that is what I determined to do as those fine-looking men went into that great old prison. I said, "Lord, if they really had had the old man out they both would be as free as heaven and as happy as larks, but the Devil said that holiness is not popular and it will ruin you, so be wise and make your escape from holiness, and he saw at the same time that he would soon have them both in the chain gang." Well, beloved, give me holiness and let the other fellow have the penitentiary and all that goes with it. Well, on with the sub. list! Let's make it hum for the next thirty days.

If

N. W. PHILBROOK, P. C.

This little word of two letters holds a very important place in the New Testament, for it emphasizes the fact that the gifts of God to man are subject to the fulfillment of conditions on their part. A study of this word in its various connections brings us very near to the heart of the Gospel.

- IF thou wilt enter into life, keep the commandments. (Matt. 19: 17.)
- IF ye forgive men their trespasses, your heavenly Father will also forgive you. (Matt. 6: 14.)
- IF a man love me he will keep my word. (John 14: 23.)
- IF a man abide not in me he is cast forth as a branch and is withered. (John 15: 6.)
- IF ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. (John 15: 7.)
- IF ye keep my commandments ye shall abide in my love. (John 15: 10.)
- IF ye continue in the faith grounded and settled. (Col. 1: 21-23.)
- IF we hold the beginning of our confidence steadfast unto the end. (Heb. 3: 14.)
- IF we confess our sins he is faithful and just to forgive us our sins and to cleanse us of all unrighteousness. (1 John 1: 9.)
- IF any man love the world, the love of the Father is not in him. (1 John 2: 15.)
- IF that which ye have heard from the beginning abide in you, ye also shall abide in the Father and the Son. (1 John 2: 24.)
- IF our hearts condemn us not then we have confidence toward God. (1 John 3: 21.)
- IF God so loved us, we ought also to love one another. (1 John 4: 11.)
- IF we love one another God dwelleth in us. (1 John 4: 12.)
- IF we walk in the light as he is in the light, the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1: 7.)
- IF we ask anything according to his will, he heareth us. (1 John 5: 14.)

327 Con. Realty Bldg., Los Angeles, Cal.

MOTHER AND LITTLE ONES

"JUST ME"

A missionary of the Central District of the great American Sunday School Union told a story illustrating what a boy can do. He said:

"I had organized a Sabbath school in the fall, in one of the outlying districts of my field, and the effort gave promise of much usefulness, the locality being a needy one, although only a little way out of the city.

"One stormy Sabbath, in winter, I wended my way to the locality through quite a fall of snow. When I came in sight of the school-house, I could see the white smoke curling up from the chimney, and felt sure that there was a warm welcome awaiting me. As I drew near, the bell was being rung; the hour for the session had arrived.

"Entering the schoolhouse I found the gathering made up of one lad, about fourteen years old, and myself. I greeted my young friend cordially, and asked, 'Was that the last bell for Sabbath school?'

"Yes, sir,' was his polite response to my question.

"How has the Sabbath school been getting along?" I inquired, by way of keeping up the conversation.

"Oh," said he, 'it was doing first-rate till the bad weather came; but since then it hasn't been doing so well.'

"We chatted pleasantly for some time, enjoying the warm fire he had built. No one else appearing, I said to my young friend, 'Do you think there will be any one else here today?'

"No," he said; 'it's a pretty bad day, and they don't come out very well when it is bad weather.'

"How many were here last Sabbath?" I asked, recalling the fact that the weather of the several previous Sabbaths had not been so bad.

"Just me," was the laconic reply.

"Well, that's not very encouraging, is it?" I suggested.

"No," was the reply, 'but I thought if I came and built the fire, and rang the bell, somebody else might come.'

"And you stayed here alone, did you?"

"Yes, sir, till the hour was up; then I locked up the house and went home."

"How far from here do you live?" I asked.

"About a mile across there," he said, indicating a locality across the fields, and through a patch of woods over on another road.

"How many were here two weeks ago?" I asked.

"Just me," was his laconic reply.

"And this is the third Sabbath in succession you have come here, built a fire, rung the bell, and waited for an hour for some one to come?"

"Yes, sir."

"Well, how long are you going to keep this up?"

"Till they tell me to quit," was his reply, and he seemed to realize the importance of his position and how great was the responsibility laid upon him.

"Well, you are the stuff they make successful Sabbath school workers out of," I said, patting him approvingly on the shoulder.

"I don't want to see the Sabbath school go down, and it shan't if I can help it," was his reply.

"You are all right, my boy," I said. "You just keep right on doing your duty, whether any one else does or not, and you will have your reward. Have you a Bible all your own?" I asked.

"No," he said, 'but I mean to have one some day.'

"All right, here is one that shall be yours," and I gave him a good Bible I had with me, and wrote his name in it, accompanying the gift with a few words of advice.

"The next Sabbath, 'Just Me' went as usual, built his fire, and rang the bell. Some of the people and the children came out and the Sabbath school was saved.

"I have got my eyes on that boy, and some day I am of the opinion that there will be another chapter written in his life's history, and it will tell of other and greater responsi-

ibilities, and their faithful fulfillment, because 'He that is faithful in that which is least, is faithful also in much.'

"When the book is opened, and the roll is called in heaven, 'Just Me,' as I have chosen to call him, will be there, I hope, and able to lay many trophies at the Master's feet."
— *The Watchword*.

PARENTS AND CHILDREN

A very interesting announcement was made recently concerning Princess Juliana, helress to the Dutch crown, who has nearly completed her sixth year. No religious teaching will be given the little princess except by her mother, who desires to keep this all-important branch of education in her own hands. This is good news, for the elements of the faith can best be learned by a child from a parent, and it is certainly the supreme and primary duty of the parent to give such teaching. Nothing can possibly make up for

KINDNESS

RUTH RICHARDS

Affectionately dedicated to the deaconesses of First Church, Portland, Ore.

Is there a kindness I can do,
To show my love is kind and true?
I'll cheer some lonely one or sad;
Encourage one who has failure had;
Inspire new hope in a fainting heart;
Help some tried soul to do his part;
Comfort a feeble-minded soul;
Remind the weary of the goal
That we shall reach if we do not faint.
Lay on the wayward a kind restraint;
If any of these shall come my way,
Help me relieve, O Lord, I pray,
Though I be weary and worn, "Amen!"
I'll never have this chance again.
I'll do it now, this once prove true;
Many kind deeds I thus may do,
And a deed performed for the weakest one,
Lo! for the Master is surely done.
And He'll repay, 't is not in vain,
Our labor here 'mid toil and pain.
Our work of love, done in His name,
He'll not forget, He'll not disdain.
For every kindness we have given,
Great our reward reserved in heaven!

parental work in this respect, and however good a school may be, and whatever religious lessons may be provided, it is the influence of the home, and in particular of the parent, that will go deepest into the souls of a child. Parents are therefore earnestly urged to follow this admirable royal example, and never allow their own obvious duty to be delegated to any teacher, be he clergyman or layman. All outside religious teaching must be supplementary to that given at home. Then and then only can we guarantee the proper teaching and training of those who, by and by, will be Christian men and women in our churches.— *Canadian Churchman*.

"THE STRENGTH OF TEN"

There is nothing that quite so quickly cuts under a fellow's strength as the thinking of unclean thoughts. These thoughts do not need to work out into actions in order to do their damage. Their movement in the mind works havoc. If they are given any place there, if they are given the chance to play the game they like in the field of any fellow's soul, they win.

Unclean thoughts are just plain poison. They poison the spring at the very source of the river of the boy's doings. If he lets them hang around that spring, he might as well make up his mind that his mind is going to be made up chiefly of mud. And that means the spoiling of a source from which should pour out only clean, sparkling, fresh and healthy thinking.

No boy who lets his mind become a poison pool can possibly expect to have real ability in study, the highest skill in sport, the power to get his mind concentrated upon any one

good thing for any length of time. He can then no more expect to have a smoothly-running mind than a smoothly-running bicycle, if he lets the bearings of either machine get choked with dirt.

Boys sometimes imagine that, so long as they do nothing unclean, what goes on in the mind does n't matter so much. But that is exactly what does matter. Even though not one of the evil things thought of by a boy may ever be done by him, the very dwelling upon them in his mind is so ruinous that the thinking out of which good work comes is thereby made impossible. He can not willingly look at low pictures nor read unclean books nor listen to or tell foul stories without suffering damage. Nor can he hang such stuff up in his imagination all by himself without suffering damage in the same way. And a damaged mind is a weakened mind always.

But some of you are saying: "How can I help thinking such thoughts? I get that sort of thing thrown at me when I don't mean to have anything of the kind in my mind. I can't help seeing and hearing such stuff when there is so much of it around."

Perhaps you can't—entirely. But here's the point. You can help giving these things a place of abiding in your mind.

You need n't take a second look; you need n't repeat the story you didn't want to hear; you can let the other fellows know that you hate such stories and that you are not with them in their liking of low things; you can get busy with your mind on so many good things that when evil thoughts ask for your time you have not any to give them; you can, best of all, put the whole problem into Christ's keeping and ask Him to remind you of himself when unworthy thoughts try to get into motion with you. If He is occupying your thought as your Master and best Friend, how can unclean thoughts have any power with you?

Oh, they may try you; but you have no place where they can stay if Christ is at home in your life. If He is your guest, uncleaness can not also be your guest.

Have you read Tennyson's "Sir Galahad" lately? Read it again. And do not two lines of that poem strike home? They are worth learning and following:

"My strength is as the strength of ten,
Because my heart is pure."

— *King's Treasures*.

"ANY IN HEAVEN, TOO?"

Little Mary was sitting with her Uncle George one afternoon. Uncle had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still; then Mary heard her uncle say, "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.

"Oh, no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

"But have n't you any in heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away to your mother, now, for I am going out."

Uncle George went out and was gone a good while, but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasures laid up in heaven to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasures in heaven. He did so. Little Mary never knew until years after that it was her childish question that started Uncle George on a generous, active, Christian life.— *Zion's Herald*.

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—Please announce that Rev. Geo. Ward and wife are open for evangelistic services, and would like to confer with some church in need of a pastor. Address at East Palestine, Ohio.

RECOMMENDATION—I wish to heartily recommend Rev. Silas F. Worley, as a sound, able preacher of holiness, and a real Nazarene at heart. He not only preaches the doctrine, but lives the life. He has come to us from the Free Methodist church. He has evangelistic license, and will be good help for you in a meeting.—Thomas D. Dunn, Waco, Texas.

EVANGELISTIC—Any one desiring to secure my services to hold revival services, may address me at Station A, Dallas, Texas.—B. Freeland.

CHANGE OF ADDRESS—The address of Rev. W. E. Ellis is changed from Dodsonville, Texas, to Hamlin, Texas.

CHANGE OF ADDRESS—The address of the Samaria Rescue Home is changed from 2104 Lagonda ave., to 741 South Limestone st., Springfield, Ohio. Take a South Limestone street car and get off at 700, and go a few doors to 741.—Rev. R. E. Dobie.

REQUEST FOR PRAYER—Anna C. Oliver, Poncatello, Idaho, requests the prayers of the HERALD of HOLINESS family for a friend, that she may be restored to health and her family.

EVANGELISTIC—Rev. W. R. Cain will hold revival services at Danville, Ill., January 23 to 30th, and Dayton, Ohio, from February 6th to 27th.

NOTICE—Preachers and lay members of Alabama District: "How shall they hear without a preacher? and how shall they preach except they be sent?" Let us do our best to double our apportionment for foreign missions. It can be done. Will the pastors and evangelists please keep this before their people. Send offerings to Mrs. M. V. Hall, District Treasurer, Florence, Ala.

District News

MISSISSIPPI DISTRICT

The following report of the Committee on Resolutions and Memoirs was requested published by the Mississippi District Assembly:

Resolved, That we tender our appreciation to our General Superintendent, Dr. H. F. Reynolds for his efficient service, and the godly manner in which he has presided over this Assembly, and for his holy influence, counsel, and sermons, which have blessed and edified this body.

Resolved, That we express our appreciation to District Superintendent I. D. Farmer, for his labors and sacrifices for the District this year.

Resolved, That we thank the Committee on Entertainment for their faithful service; also to the kind people of Houston, who have thrown open to us their comfortable homes and so royally entertained us.

It is with sad hearts that we note the absence of our beloved senior General Superintendent, Dr. P. F. Bresee, whom God has translated to heaven since our General Assembly. We are sure that our loss is heaven's gain, and fully expect to meet him in the "Eastern Gate." We heartily express our sympathy with our sister, Mrs. P. F. Bresee, and children.

(Signed) I. D. FARMER,
H. H. HOOKER,
J. M. WESTMORELAND,
Committee.

A. M. GAMMELL, *Dist. Secy.*

NORTHWEST DISTRICT

The work on the Northwest District is on the upgrade, and the winter revival campaign is on. We are expecting great victory all along the line. Rev. W. A. Elliott and Rev. Kartozian, our much loved Armenian brother, have been in the battle without a rest ever since the middle of August. They are now at Sequim, Wash. These brethren are doing splendid work, throwing themselves into the weaker places and staying till victory comes.

Rev. Milton Williams is to be with the Walla Walla church in January, which church has just closed a blessed and glorious revival under the leadership of their heroic pastor, Mrs. Elsie M. Wallace.

Rev. Guy Wilson is to be with the Spokane church January 1st to 16th. A great meeting is expected. The work there is moving on nicely under the new pastor, Rev. A. M. Bowes, who has already greatly endeared himself to the church.

A revival is going on at Newberg. They are now

in the sixth week of the meeting. Rev. A. Wells, the pastor, is conducting the meeting. The attendance is good, souls are being saved, and they are looking for bigger things yet.

A good meeting has just been held at the Garfield church. Rev. Jesse N. Blakeley was the evangelist. Brother Blakeley is doing good work on the District. He is a man of prayer and deep piety. Brother Frazier, the pastor at Garfield, is having a year of great success.

Rev. Stella Crooks was with the First Church, Portland, in a two weeks' meeting. Good work was done, and it was thought best to continue the meeting for a while under the leadership of the pastor, Rev. C. H. Davis. Brother Davis is soon to hold a meeting at Brentwood, where Sister Crooks is pastor, in exchange for the meeting held at First Church.

Rev. H. C. Elliott is now in a revival meeting at Huntville, Wash. I have no report of the meeting as yet. Brother Elliott has resigned the pastorate at Kellogg, Idaho, and expects to take up evangelistic work. His address is Kellogg, at present.

Brother N. J. Lund has also taken up evangelistic work, having resigned the work at McMinville. He is now in evangelistic meetings on the Sound. You can address him at McMinville.

The writer is in a special meeting with the Sellwood church, Portland. We are having a good meeting. Some deep work is being done. Quite a few young folks have really paid the price and tarried until the fire fell. The dear Lord bless them good. Brother H. C. Baker, the pastor, and his faithful wife are certainly doing a good work here. I go from here to Chelan, Wis., to be in a meeting with our pastor, Rev. D. D. Edwards; then on to Spokane, to be in their special meeting from January 10th to 16th; then in labors abundant about Spokane till January 30th, when I commence a meeting with Rev. Urschel, our pastor at

Mukilteo, then to Pullman, Wash., February 17th to 27th, to be in a special meeting with the pastor there, Rev. James Mailey. We expect to keep on the move all the time.

Every pastor on the District will soon receive a letter from the Advisory Board, stating the needs of the Publishing House, and the manner in which the needed money is to be raised. I hereby wish to express a desire that all of our pastors take this up as soon as they receive the letter. The Publishing House lies at the very center of our beloved church, and to neglect this institution, would be neglecting our very life. We must be well and healthy here, if we are to be well and healthy as a church. I greatly desire that we, the Northwest District, the oldest District in the church, set an example of promptness and quick relief. Let as many churches as can, pay the four years' pledge at once. Only 40 cents per member per year, for four years. Why not make a special effort and get at least half of it in cash. Brother pastor, get this on your heart. It must be done and done at once. Find some good brother who wishes to invest in something that will pay large dividends. Our Publishing House will be a great blessing to thousands until Jesus says, "It is enough, come up higher." I really believe it is the greatest investment in the world today. I really do, so then let us get in on the ground floor.

J. T. LITTLE, *Dist. Supt.*

ALABAMA DISTRICT

I will give a little report of my work this year. I have devoted my time to the pastorate and evangelistic work. I have held fourteen meetings during the year. God gave us some gracious meetings. A great many were saved and sanctified, and I trust great good was accomplished. This has been one of the best years of my life.

We had a splendid Assembly. We had the pleasure of having Dr. Walker to preside, and we en-

Our Responsibility and Our Obligation

The Pentecostal Church of the Nazarene was not called into the field as an experiment, nor is it man's creation. It is of divine origin and has a mission to the whole world. Its mission is to spread scriptural holiness over all lands. Unless we recognize and accept this mission, we have no reason for our existence as a church. Our people recognize this fact and have devoted their lives to this divinely appointed work.

As a church the responsibility is upon us, and we must follow the course which will the most successfully and speedily accomplish our mission.

In the providence of God, we have adopted a form of church government which has commended itself to our people from the beginning. One feature of this government is our general superintendency, which, in the judgment of the church, is one of the strong features of our church polity. Every congregation in the connection, and every member of the congregation, accepts every feature of our government, and hence we are all under an obligation to support it.

This obligation is as binding as any other and embraces the support of our General Superintendents. We can not ignore it and have the favor of God. Recognizing that the responsibility and obligation rest upon the church as a whole, the General Assembly fixed a minimum amount for every congregation to contribute toward the support of General Superintendents.

In order that no congregation, however poor, could feel that this was a burden, this minimum amount was fixed small enough to be within reach of the poorest. The minimum amount asked from every congregation each year is an amount equal to *fifteen cents a member*. Surely no one can consider this a burden. The minimum amount is not sufficient to meet our needs. The great majority of our churches are able to pay more and we trust that many will fix the amount for their congregation at a larger sum.

One quarter of the church year is gone, and therefore one-fourth of the total amount is now due and should be paid at once. Let every pastor take up the matter with his church and see to it that at least one-fourth of the amount of the yearly contribution is sent at once to the District Missionary Treasurer, or to ELMER G. ANDERSON, General Treasurer, 2109 Troost Avenue, Kansas City, Mo.

It would be an easy matter for every church to raise at once an amount equal to at least 5 cents a member. This would provide a fund for immediate use. The committee appointed by the General Assembly to apportion the fund will see that it is properly applied at once.

COMMITTEE ON GENERAL SUPERINTENDENTS' FUND,
C. J. KINNE, *Chairman.*

General Church News

joyed very much his splendid sermons and good talks to the young preachers. We pray that his life may be spared many days yet to bless humanity, and to glorify God. We had several good, strong preachers come to us, for which we thank the Lord, and we are needing some more; men who are not afraid of hard places.

This is a needy field, but the possibilities and opportunities are great for the Pentecostal Church of the Nazarene. I would like to correspond with any preacher who might want to come this way.

P. M. COVINGTON, Dist. Supt.

KENTUCKY DISTRICT

Since our District Assembly, November 24th to 28th, the writer has been praying, laying plans, and doing some corresponding with outside people—I mean outside of Kentucky and outside of our church—in new fields; our plan is to spread and enlarge the District in our new territory.

At the General Assembly our District was enlarged, and we now cover that portion of West Virginia south of the Pennsylvania line, and that portion of Virginia, west of the Allegheny mountains, and we are very anxious to get in touch with any one in these fields, who want a meeting, or a church organized, or any one who know any hellish people in this field. We have several good evangelists, also some good pastors, and we are planning to get to these new places, and get a good Nazarene church in every town where there is none. Will you help us?

When the Kentucky District was spoken of at the General Assembly, at Kansas City, Mo., it was called one of the small Districts, but I want to say right now, if Jesus tarries till next General Assembly, we expect to make a showing that will astonish the brethren. Look up brethren, let's double the membership again this year, and above all keep clean and humble. I had rather remain small and be clean than to grow and be full of unclean and cooled-off people. Lord make us Gideonites.

W. W. HANKES, Dist. Supt.

DECATUR, ILL.

We have just closed one of the greatest revivals ever held in the Nazarene church in this city. It was conducted by the pastor, as Rev. A. P. Gouthey, who we had engaged for the meeting, failed to arrive. The meeting lasted three weeks, and there were seventy-one seekers for pardon or purity, most of them praying through. Some threw away their pipes and tobacco at the altar. Others would leave the altar and go back into the audience, ask forgiveness, and get right with folks. Two Catholic sisters about forty-five years old, got saved, and came back again and were sanctified. We had eleven additions to our church. We have 215 babies on our cradle roll, and a regular attendance of 120 in Sunday school. Our meeting closed with six at the altar. A wave of shouts and glory went over the house and so charmed the people that they could hardly leave. Decatur church is on fire for God. One of our preacher boys and I will go January 9th to hold a meeting at Paney, Ill., in the Congregational church. We ask your prayers for that meeting.—L. G. MILBY, Pastor.

ASHLAND, KY.

We report glorious times with our church in this city. The Assembly was a grand feast to all, and much help was realized by this happy host coming to our church and city. The crowds are coming, and salvation is sweeping down upon us, many being saved, reclaimed, and sanctified on our regular services. We are kept busy and blest as we strive to pastor these dear people. We have services nearly every night in the week, and twice on Sunday, a lively Sunday school and gracious prayermeetings. The HERALD OF HOLINESS gets better, brighter, and more commanding. The editorials are rich and instructive; the articles are timely, valuable, and helpful; the Editor's Survey is very stimulating, and the announcements are always looked up with much eagerness and delight; the reports of things coming to pass in our churches, missions, rescue homes, and from the field, fill us with exceeding joy.—ALICE FRICK and WIFE, Pastors.

Box 121.

ATWOOD, OKLA.

We have just closed a gracious ten days' meeting with our church at Citra, Okla. The Misses Dameron and Veener had charge of the singing. Evangelist L. H. Ritter did most of the preaching, while we scotched as best we could. God blessed from the beginning and twenty-five professed either pardon or purity. We are at home now for a few days, and then on with the battle. We hope to soon be able to get in some of our churches in the Eastern Oklahoma District, in behalf of our young people's societies.—JANETTE and DELL AYCOCK, Evangelists.

LOWELL, MASS.

We are having good days in Lowell. Sunday, December 5th, we began revival services with Brothers Lewis and Mathews, and Rev. E. E. Curtiss for a few days. Rev. W. G. Schurman was with us for three services and many found their way to God. We never were so sure that God is on our side as we are these days. Brother Riggs and Brother Beers are preaching their best these days; the Lord is blessing them. Brother Ward and Brother Bearse were with us December 1st, and we raised \$75 for the school. We are in the fight to win.—MINA MOORE, Church Reporter.

BOYNE CITY, MICH.

The Lord has been giving us an old-fashioned revival about six miles from Boyne City, in the Evangelical church. This is the fifth week. Seekers are praying through to victory. An old man and a young man dropped dead near here during the first part of the meeting. Rev. Milton Williams was at the Evangelical church for two weeks in November, and a number were saved and sanctified. Rev. Charles Strait is the pastor. I sent for thirty-five of the new calendars from the Nazarene Publishing House, and they sold readily. These Calendars can not be excelled. I hope that every Nazarene family will have one and then buy some extra ones to give away for Christmas presents.—V. BUXTON.

ANDERSON, IND.

Sunday was a great day; thirteen seekers in both our churches; six seekers in the prayermeetings through the week. No special revival effort, but a steady revival spirit is on. Eight joined the church on Sunday. More than eighty out to prayer-meeting Friday night. Just paid \$500 cash on the Muncie church debt. District Superintendent U. E. Harding gave the Muncie church a boost December 9th, with his visits there.—C. E. ROBERTS.

ADA, OKLA.

Sunday, the 12th, was truly a great day with us. We had a precious service at the 11 o'clock hour, and the writer preached at night from Gen. 6:3. Two seekers came to the altar and prayed through. We have raised about \$200 on our new parsonage, and are going right up with it.—F. C. SAVAGE.

GALLATIN, TENN.

Since I sent in my last report, I have had a great meeting. God was with us in power. There were fifteen souls saved, sanctified, or reclaimed. The people all over the neighborhood got out their Bibles and read them as never before. We were in a Baptist community on Station Camp creek, nine miles from Gallatin. Rev. Claud Myers was with me, and did the singing and some of the preaching. He is a fine yokefellow. I love to work with him. Whether you want a singer or preacher, he is all of both you need.—G. E. MCGHEE.

KINGSLAND, ARK.

The work goes on with the conqueror's tread. God is blessing in our regular semi-monthly meeting. Yesterday was a day of victory for us. God is blessing in our Sunday school and prayermeeting. The catechism is proving a blessing to our Sunday school. It is continually growing. We have two good prayermeetings each week. We have set apart one Sunday in each month as missionary day. The people are reading THE OTHER SHEEP, and are becoming aroused on the subject of missions. There is a band of true Nazarenes here. We are pressing on and claiming greater things for God.—R. E. CUMMINGS, Pastor.

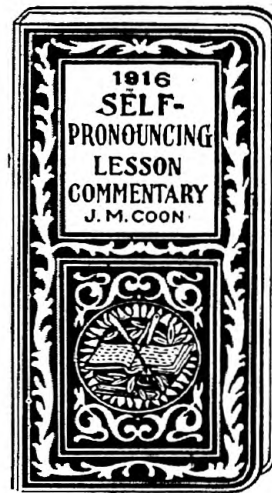
CLIFTONDALE, MASS.

Our precious brother, Ernest Dearn and wife, have closed their good two weeks' meeting here with victory. The Devil put up a stiff fight as only he knows how, sending a spirit of indifference among the people, but thank God, he is a defeated foe. God answered prayer and blessed Brother and Sister Dearn's singing, and his preaching, and some

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Specimen of Type

Christ is tempted. Ho beginneth to pra

13 ¶ Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, ſaying, I have need to be baptized of thee, and comest thou to me? 15 And Jeſus answering ſaid unto him, ſuffer it to be ſo now; for thus it becometh uſt to fulfill all righteousneſs. Then he ſuffered him. 16 And Jeſus, when he was baptized, went up ſtraightway out of the water; and lo, the heavens were opened unto him, and he ſaw the

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precious souls were reclaimed; others were clearly and blessedly converted, and some sanctified wholly. A sister who began worshipping with us last spring at the time of Brother Washburn's meetings, and has been a great help in our Sunday school, stepped out into the fountain for entire cleansing; and one of our Sunday school boys, who was brightly saved a couple of months ago, bowed at the altar and testified with a shining face that the Lord had now sanctified him. Some who were deeply convicted of sin failed to flee from the wrath to come, but for the good number who sought and obtained deliverance we say, praise the name of the Lord for ever.—Tom M. Brown, Pastor.

From Evangelist JERRY CLEVENGER

I began with a two days' convention at Rayville, my home town. Rev. Charles Davis and wife, Rev. J. M. Handy, Rev. P. C. Norton, and Rev. Samuel Martin were the ministers present. The people were delighted with the singing of Brother and Sister Davis. The brethren all preached well, and we had a glorious time. After the convention, which included the first Sunday in July, Brother Norton and I went to Kansas City and attended the Wednesday night prayermeeting at the Nazarene church, where I was formally received into the church by Dr. John Matthews, the pastor. From Kansas City we went to Jasper, Mo., and began a meeting in the Presbyterian church. We encountered a chautauqua, and had no visible results. We then moved into the country four miles to what was called The Blue, and held two weeks and a half. It was the busiest time I ever saw farmers to be in. There were five threshing machines going at the same time. But the men would work hard around the machines all day and then crowd the house at night. On Sundays there would be enough people to fill two houses. God broke through and there were fourteen saved and sanctified. We next went to Webb City and began services in the Christian Union church. They had a new building, but it was unfinished. I had with me then Brother Norton and Brother Carter, a lay worker. We had trouble getting a place to stay, and it looked for awhile like we were going to have to go to a hotel. But finally homes opened and we entered the fight. I began to preach holiness, and one day the leading member of the official board came into my room and said, "Brother Jerry, this second work is ruining everything. I think you would do more good to preach to sinners. I said, "Brother Gibson, I must be true to the Lord. I am preaching just as God tells me to. You let me alone and we will have a good meeting, and I'll raise money to finish this church." So he went away not feeling very well. I kept on preaching holiness until there were twenty-six saved, and eight of the number sanctified. One of them was the wife of the city clerk. We raised money and bought a nice chapel organ and finished the church. We also raised \$650 to pay the pastor for half his time. My next meeting was the Ozark campmeeting with Brother J. H. Flower, of St. Louis. This is the place where dear Brother O'Bryen left us and went to glory. Just the day before the meeting was to begin, Brother Flower was called to his reward. When I got to the camp I was called on to fill the pulpit at the most important hours until Brother Spindler succeeded in getting Brother Kinzie from Fort Scott. He came. He was a man of unusual ability. I preached in the daytime and he preached at night. The local workers, Revs. Spindler, Evans, Buchanan, and Sister Nash, also preached with power during the meeting. God wonderfully answered in the power of the Holy Ghost until about fifty were saved and sanctified. Then I came by Dodeville, Mo., where I preached four nights, just to cheer them up a little. One young man was saved. I then came on and attended the General Assembly of the Pentecostal Church of the Nazarene, held in Kansas City, September 30th to October 11th. It was the privilege of a lifetime. There were hundreds of ministers from different parts of the United States and foreign lands. I was impressed with the singing. Oh! they sang with the spirit and with the understanding. Then I never heard greater praying; they used the wires between earth and heaven. The volume of prayer at times was like the roar of Niagara, and God answered in the presence and power of the Holy Ghost. I had the pleasure of seeing many ministers of whom I had read much about but never had met; such men as Dr. Bresee, Seth C. Rees, Bud Robinson, C. E. Cornell and many others. But I thought among all the great and good men that Brother John Matthews stood as tall as any. I was impressed with the vision of the man. While it was, of course, the great business meeting of the church, he conceived the idea that it was a grand opportunity to save souls, and he worked to that end. I never shall forget the nights he took the pulpit and preached and held on to God by naked faith until the altar was crowded with as many as sixty at a time. Oh, I am in love with the men who see

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the need of reaching out after souls. I was much impressed with the workers in the Publishing House, Dr. Haynes, Brother McCoull, and all. They are certainly sending out the goods and doing a great work for God. I can truly say, "I'm glad I'm one of them." The church has n't gained much by getting Jerry Clevenger, but I have suddenly become a millionaire (spiritually) by getting among them.

WEST SOMERVILLE, MASS.

We held a two weeks' revival meeting in November with Rev. I. W. Hanson, of Haverhill, as evangelist. God's blessing was upon every service, and a goodly number sought the Lord for pardon or purity. November 30th, the New England District deaconesses held their monthly meeting here, and December 1st the preachers met. God gave us two gracious days. On Wednesday evening, Rev. W. G. Schurman preached in demonstration of the spirit and of power. God is blessing our church on all lines. Nine united with us yesterday. Our missionary interest is increasing; new scholars are coming into our Sunday school; we are marching ahead with a conqueror's tread, giving God all the glory.—Mrs. LOTTIE DeLONG.

From Brother C. B. JERNIGAN

I am in the evangelistic field again, after having been detained at home for several months on account of the serious condition of our daughter who has been in the hospital for an operation for chronic bone trouble. How I do praise God for answering prayer in her behalf. I am at present assisting Rev. D. M. Coulson, our pastor at Harmon, and God is blessing the services greatly. We go, December 20th, to Dill, Okla., to assist Pastor R. H. Dennis in a holiday revival. Brother Coulson had a serious accident recently from falling across a railroad iron and cutting his knee cap; but is able to be up again.

SANTA ANA, CAL.

God has been wonderfully blessing us here. Souls are praying through to victory. We are having new additions to our church right along, for which we thank our heavenly Father. Every department of our church is on the stretch for God and holiness. Our deaconess, Sister Godling, is doing a great work among the poor people. Our missionary department is moving along splendidly. We have just started a work in the city of Orange, one of the most beautiful and prosperous spots in Southern California. With the aid of our District Superintendent, Brother Eckel, and Brother and Sister Vajean, and other faithful ones, I believe God will give us a church there. There are a number of holiness Mennonite brethren that are standing by us nobly and are doing all they can to help us to establish a Nazarene church there. We are very thankful for the brotherly love and spirit they have shown. Souls are getting through to God at each service.—C. W. GREEN.

MALDEN, MASS.

Our church observed communion last Sunday morning. Our 6 o'clock prayermeeting was resumed before the evening revival service. The text of the evening sermon was found in Luke 24: 29. A goodly number were present and deep conviction was on the people. The National Holiness convention was attended by quite a number of our people, and much benefit received from Brother Huff's preaching.—M. B. MARSHALL, Reporter.

SHERMAN, TEXAS

The Nazarene church in Sherman is getting along well. Spiritually the church is in a good condition. Rev. B. F. Fritchett, our pastor, makes a good general, and each member a good soldier. We are

fighting the Devil hard. The Lord is with us, and we have victory with people getting saved at nearly every service. We are always glad to get the HERALD of HOLINESS; it is always full of good news. There never was a time in the world when full salvation was more needed to be preached than today. May we all live like we will wish we had, when we stand at the judgment.—J. E. ASTON, Sec'y.

From Evangelist M. C. ADAMS

Am in a big revival in the mountains of Kentucky, at a place known as Soldier. We commenced our meeting Saturday evening, December 11th. Have had a few sanctified. The Devil is stirred, and the people are moved with deep conviction. I am assisted at the organ by Miss Jene V. Vincent, and we are expecting a break at any moment. A few have held up their hands for prayer. Pray for this place that God will, in a marvelous way, touch these people with Holy Ghost conviction. Victory is mine, and I am pushing ahead.

SHELBYVILLE, TENN.

We closed a great revival here last Sunday night with Brother Lee L. Hamric, of Vilonia, Ark., as evangelist. This was the greatest meeting we have ever had in our church. The Devil fought us hard from start to finish, but the Holy Ghost overruled every opposing power and brought blessed victory. The preaching of Brother Hamric was deep and powerful. Old-time conviction, in the power of the Holy Ghost, settled on the people, and many yielded to the call of God to repentance and salvation. Quite a number were saved and sanctified. Brother Hamric's faithful and untiring efforts, and deep gospel preaching, was so powerfully honored of the Holy Ghost that all the people that heard him were deeply convinced of their need of this wonderful salvation that saves from all sin.—LIGE WEAVER.

MARTINSBURG, W. VA.

We can truly say the blessing of God is upon us. Since our return from our great General Assembly, we have found the harvest field more white and ready, it seems, than ever. Our special revival services which had been running for three weeks, closed last Sunday night. We had a hard battle, but as we followed "the Man with the drawn sword," He has caused the walls to fall down flat, and has given us the victory. Some were very brightly saved and two backsliders were reclaimed. Then we have been making some improvement on the outside of our church building, in that we have had it nicely painted and a new cement-pavement laid along the front of the church. We were assisted in our recent meeting by Rev. M. L. Yeakley, of this city, and Sisters Sarah and Jennie Jones, formerly of Washington, D. C., but who have recently moved to this city, and have united with us in the Pentecostal Church of the Nazarene.—J. H. PENN., Pastor.

DEC ARC, MO.

A revival began here December 3d with Rev. T. P. Roberts, as evangelist. We are having great interest. Souls are under mighty conviction, but so few will break loose and trust God for victory. Men and women are becoming interested, and touched in a way as never before. There have been eight or ten professions up to date. We are having large crowds; the college music hall is almost too small for the services. In the midst of the revival, our dear pastor, a mighty man of God, was taken ill. Will HERALD of HOLINESS readers remember us and this place, in prayer; as folks have rejected the light until the spirit has almost left some of them.—Church Secretary.

DES ARC, MO.

A gracious revival has just closed in the music hall of our Missouri Holiness College. Evangelist T. P. Roberts, of Wilmore, Ky., did the preaching. A number were converted, reclaimed, or sanctified, and a class of twelve were received into the church on the last night. Six were taken in on Sunday night before the meeting opened. Brother Roberts may act as financial agent for the school.—B. T. FLANERY, Pres.

From Evangelists THEODORE and MINNIE LUDWIG

We are on our way from Paleo, Kas., where we closed last night, December 19th, a hard-fought battle against many odds. God gave a few definite seekers, and the most of them got through with much praying, and teaching along the line of definite surrender and faith. On the last Sunday two infants and three adults were baptized, and seven united with the zealous, faithful band of Nazarenes. We have learned to love all these people. Our young Brother Maybew, the pastor, is a blessed man to labor with. God bless him and his flock. We are at home for the holidays, after an absence of two months.

GLENWOOD, W. VA.

We have just closed a meeting in Mason county, in which sixteen prayed through to victory. When we began there were some of the church people who would not speak to each other. But when conviction struck them they confessed their faults to each other and prayed through to God. We closed Sunday night, and Monday we were at home with wife and babies. On Tuesday I went down to Knova, where Rev. W. W. Hanks and wife were holding a meeting. They are certainly sounding out the gospel in the old-time way. Several have held up their hands for prayer.—NAME R. NICLEY.

PORTLAND, ORE.

Just closed a ten days' meeting with our church at Canby, Ore., Rev. J. M. Butchart, pastor. The interest was good throughout. A number were either saved or sanctified, and the church was strengthened spiritually. Brother Butchart is a dear good man and a splendid pastor. I begin a meeting tonight at Cherry Grove, Ore., where they are calling for a meeting.—N. J. LUND, *Evangelist*.

PORTALES, N. MEX.

I am away out here in the frontier country where there are no Nazarenes, but lots of people who need to be saved. Any of our preachers passing this way will find a hearty welcome.—O. TAYLOR.

From Evangelist J. H. CALLAWAY

Since I joined the Nazarene church a year ago, I have preached in Louisiana, Arkansas, Texas, and Oklahoma, and have had a good time sowing the seed in neglected places. My wife's health failed, and then on August 25th we had a fire in Sulphur, Okla., in which we lost all we had. The people helped us some, and the Lord helped us more by healing my wife. We are now better than ever prepared to work for Him, and will go wherever He calls us. I will start a meeting this week in the bounds of a circuit I traveled in 1890, in Ashley county, Arkansas, when a boy-preacher. I attended the Assembly at Lake Charles, La., and took a transfer to the Arkansas District.

RUTHERFORD, TENN.

We have been at Powers, Tenn., for a few days, helping Rev. W. F. Collier, pastor of our Nazarene church. We had some fine services. Our work on the Zion circuit is progressing very well. We are pressing on to victory.—E. T. COX.

ST. DAVID, ILL.

At the District Assembly I received a call to this place as pastor, and after much prayer and assurance that God was leading, I accepted. Though some said it was a hard place, we felt like Joshua

and Caleb, we were well able to overcome in the name of the Lord. In the second service we had seekers at the altar, and have had them at almost every service since. Soon after we arrived, we began having all-night prayermeetings. Surely God has answered. Several sinners have confessed they can not sleep nights for conviction. We have had twenty-seven seekers to get saved, and twenty to get sanctified. They get blessed and sing, and pray, and testify, and shout. We believe this is just a beginning of what God has for us. The church is loving us good.—C. C. WHITE, *Pastor*.

SHERMAN TEXAS

We are getting along nicely in our new church, which was organized a little more than one year ago. Our membership numbers over one hundred, with six preachers, six deaconesses, and a good superintendent. Our pastor, B. F. Pritchett, can't be beat when it comes to feeding the flock with the gospel. He always has a good supply from the throne. We have splendid prayermeetings. The town has been divided into six parts, with a good leader for every cottage prayermeeting. I trust this will help to spread holiness over the earth. When this is done, God's Word says, then shall the end come. We will all go up to meet Jesus in the air.—Mrs. DONNIE PEARSON.

BLOOMFIELD, IOWA

We came to Bloomfield, October 14th, as we believe in the providence of God, and found a few saints holding on to the Lord, and true to the church in this place. We have surely had some great times with the Lord, who has been answering our prayers in saving and sanctifying souls. Eight in all have been at the altar; four last night. We are looking for a great harvest of souls, when Sister Edna Wells Hoke and Sister Grace Edwards come to be with us beginning January 2, 1916. Please unite with us in prayer for a gracious outpouring of the Holy Ghost. Plan to attend if you are within reach.—M. C. CAMPBELL, *Pastor*.

VILONIA, ARK.

Yesterday was a great day at Arkansas Holiness College. We had with us our District Superintendent, who gave us two soul-stirring sermons. We have had thirty saved, reclaimed, or sanctified, and eighteen additions to the church since the Assembly. We are planning for a great campaign in the mid-winter meeting. We have engaged Rev. J. M. Sitton, of Olivet, Ill., for leader. We are praying and planning a great time in the Holy Ghost. Free entertainment for all preachers and workers. Let all who can, come and help push the battle.—A. F. DANIEL, *Pastor*.

WOODLAWN CHURCH, CHICAGO

Last Sunday, December 12th, our church held a memorial service, in honor of Dr. Bresee, our late General Superintendent. Brother Roberts, of Hammond, closed his church in the afternoon that they might join in the service. Delegates from our church in Chicago Heights and from the Evangelistic Institute were present. Brother Roberts made the opening prayer, followed by an address by Professor Akers, whose early life was spent in the same neighborhood with Brother Bresee, thus he was able to show us his life from a slightly different angle than that which is usually presented, and it was deeply interesting. Brother Floyd Johnson then sang the song that embodied Dr. Bresee's great hope, "I will meet you in the morning, just inside the Eastern Gate"; the congregation joined in singing the chorus. Our General Superintendent, Dr. Walker, then told us of his long acquaintance and great friendship for Dr. Bresee, and paid due tribute to his memory, from the text, "He was a good man, filled with the Holy Ghost and power." The service was marked by deep solemnity that was not sadness, but more of the feeling that a child has whose father has just gone to a beautiful country, and may send for him at any time. Brother Lee closed the meeting with an altar call, and the service ended—as Brother Bresee would have wished—with salvation. We mourn for our departed leader, but "Not as they without hope." We know that the cause is dearer to our heavenly Father than to Dr. Bresee, even, and He who raised up this great leader, can raise up others to carry on the work. The whole day was a good one for our church. Dr. Walker spent the entire day with us, greatly to our enjoyment and edification, and best of all, each service bore fruits of salvation.—ANNIE C. SHEPARD, *Reporter*.

POMONA, CAL.

We have just closed a fine revival meeting in our church. Revs. W. C. Frazier and E. M. Hutchens were the special evangelists for the first two weeks. They did good work and won the hearts of our people. They could not remain longer with us, and we felt that the meetings should con-

tinue, so we secured Dr. A. M. Hills for the third week. He did some of the deepest preaching I have ever heard. Many souls prayed through; about seventy-five were at the altar, and most of them received something. There were thirty-two the last day, and all prayed through. The church was greatly helped. We are coming on up the road with the blessings of the Lord upon us. We are to entertain the District Assembly this year at Pomona. Our Sunday school is planning a good time for the children, and we can say that God's blessing is upon every department of our work.—J. D. SCOTT, *Pastor*.

CANTON, ILL.

The church at this place closed a successful revival on Sunday night, December 12, 1915. The meetings ran for three weeks. Sixteen souls obtained a definite experience of either pardon or purity, for which our hearts truly rejoice. More were at the altar, but failed to count the cost, or counting it quailed in the face of its just demands, and left unsatisfied, and unsaved. Some souls had quite a struggle, but bless God, they kept up their determination and seeking until they found God true to His promise, and they became happy finders. Another feature of the revival was the number of men who were cleaned up and saved from the tobacco habit. The crowds were not as large as we wished, but those who came heard the plain old gospel truth preached in the power of the Holy Ghost, and left the house of God under deep conviction. Rev. Mrs. C. W. Fowler, the pastor, is moving things here, and the church is coming up the road under the leadership of the Holy Ghost and His praying, godly, consecrated handmaiden. We were also thankful for the help and presence of Rev. C. C. White, the pastor at St. David, who gave us inspiring messages upon three occasions. The writer returned from Olivet University just in time to be of assistance in the meetings. We were privileged to speak in four of the services and to visit the homes of our people. Surely Nazarenes are good people. We were treated like a king. Four came into the church upon the last night. Others are looking this way.—J. J. GOULD.

MALDEN, MASS.

The past week has been one of victory and progress in our church. On Sunday we were blessed in the 9:30 prayer service, which was fairly well attended, considering the illness in our membership and their families. At 10:30 we listened to a soul-stirring sermon by our pastor, Rev. M. E. Borders, from Acts 13:22. "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Sunday school was well attended, with Supt. L. D. Peavey in charge. The prayermeeting at 6 p. m., Sunday, was one of special blessing, and the prayer of faith was an-

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swered in our following revival service, when we saw at its close seekers at the altar getting help from God. Secretary Maxwell, of the Malden Y. M. C. A., gave a brief address on "No License" and then Rev. S. N. Atkins preached a sermon that brought deep conviction, from Eccl. 8:11, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The ladies' prayer-meeting was better attended than usual Thursday p. m. We expect a revival.—M. B. Marshall, Reporter.

PARKER, WASH.

Our little church is being wonderfully blessed with the presence of the triune God. Our last Sunday night's service was one of special blessing and glory. The song service to begin with, was surely blessed, during which the clouds parted, the heavens opened, and a landslide from glory flooded our souls. It was a blessed sight to see three old brothers, all around fifty-five to sixty years of age, on their feet with arms locked, shouting, weeping, and rejoicing. The pastor's text was changed and he did not get any further than a scripture lesson. The service began with a shout and ended with a shout and still the shouts went on after the meeting closed. We can honestly say: not a one left the house without either being saved or sanctified, or under deep conviction. Please remember this little church in your prayers. We are only a handful, but not a truer, nobler, more devoted people to be found. We are in the battle to stay till Jesus comes or He says "It's enough; come up higher."—JOHN ANGLIN, JR., Pastor.

BELLINGHAM, WASH.

It is truly wonderful what the Lord is doing for the saints in this place. He is blessing us at every service. Last Wednesday night we had twenty-three out to our prayer-meeting. There was rejoicing in the camp when the fire fell upon us. Our membership numbers only twenty-seven, and nine of these were out-of-town, and two were sick, and two others detained at home that night. We are building a new church on the corner of F and Irving streets, by the help of our God. By no other way could we hope to accomplish the things we have been able to do. The framework is all up and one-fourth of the shingles on. The basement measures 40 x 60 feet, and this will be a building our little band and the good people of Bellingham can be proud of. This building when completed will cost about \$3,000. The people of the city have donated time, labor, and material so generously that we are very little in debt so far. We praise our dear Lord for it all. Best of all, we are expecting to be able to occupy the basement in a few weeks, and are praying that God will pour out His spirit in a gracious revival as soon as we get into our new quarters. Of course we don't care when the revival commences—the sooner the better. We praise the Lord for the faith, courage, and perseverance of our beloved pastor, J. C. Scott and his precious wife. May God add many years to their happy and useful lives.—EDITH HOLLEY, Deaconess.

HUNTSVILLE, WASH.

The Lord is graciously blessing our work in this place. We are now in special meetings with Evangelist Hugh C. Elliott, of Kellogg, Idaho, as leader. His preaching is clear and unctuous, and God is using the messages to bless the hearts of the people. We are praying that God will send a real revival to this place. A few are seeking the Lord with determination and we believe that others will yet find God, in the salvation of their souls.—Mrs. I. F. CULBERTSON, Pastor.

NOXALL, MO.

Although we are not many in numbers, yet there are more than enough to claim the promise of Matt. 18:19, 20, and we are fighting under the inspiration of Psalms 91:7. Victory ahead! Among the many things that we are praising God for, one is, that our ranks were re-enforced recently by a promising young man. This being some fruits of a meeting held at Matthews, Mo., a small town some three miles from here, by Brothers Hibner and Roach. We have a small, but interesting and promising Sunday school. We own no property, but worship in a school building, free of charge, with Brother John A. Hill, as pastor and leader. Some of our venerable workers recently moved from here, also transferring their membership. We are facing the storm, stemming the tide, and strenuously pressing upward.—MARSHALL SUMMERS.

POST FALLS, IDAHO

We have just closed a three weeks' siege here against the host of sin. Your humble servant, with a returned missionary from Central America, Rev. Jesse N. Blakeley, and the saints at this place, though few in number, went into the fight calling

on God. We just got down on our knees, and thanked the Lord we have had a revival. One sister came seeking to be sanctified. Her husband came also, and tried to drag her away from the altar. The saints got hold of God and the man was glued to his tracks, while his wife turned to the altar and ploughed straight through to victory. Brother G. W. Medley, the pastor here, is true blue, and has the fire, and the Lord is enlarging his field of labor.—MILO W. GOSS.

LEAVING DEAR OLD TENNESSEE

On January 3, 1916, Mrs. Chenualt, my two babies and myself, expect to leave Nashville, Tenn., for Los Angeles, Cal., via Memphis, Oklahoma City, El Paso, and on. We hope to stop over in Oklahoma City for a day or so, to visit my brother and his family, and some friends whom we have not seen for some years. We will also visit our school, Oklahoma College, at Bethany. We are under appointment of our General Missionary Board, and expect to be real missionaries, as much so as if we were in Japan. There are thousands of Japanese in southern California. As we take the place of Brother Eckel and wife, who sail for Japan February 5th, our new home and address will be, 1056 South Berendo st., Los Angeles, Cal.

As I have worked in southern California before, some months before I sailed for Japan in February, 1910, and made many warm friends there, it will be a little like going back home. However, I am not leaving Tennessee because I don't feel at home here. No indeed! I love her rocks and hills, her fertile valleys and grassy hills. She bore me on her bosom when I first saw the light, both natural and spiritual. And it was on one of her famous mountains, the beautiful Cumberland, where I was in charge of a Methodist training school, that the blessed Holy Ghost came in with sanctifying power, to abide for ever. Of course I love this dear, old spot, and my honny-headed father and mother, and brothers and sisters, and a host of kindred and friends, and last but not least my work and workers in the Tennessee District. But I love God best of all, and purpose to go where He leads. I assure you that we will need and will appreciate your earnest prayers for this difficult work to which we are going.—J. A. CHENUALT.

From Evangelists HALDOR and BERTHA LILLENAS

Our last meeting, held in Cartersville, Ill., closed with unusual victory. With a loyal, true membership, a nice, well furnished church, and a tireless, strong leader as pastor, our work has been and is growing in that city. The attendance was large and the results gratifying. Forty souls prayed through at the altar, and others in their homes. We were beautifully entertained in the home of Brother and Sister Hoke, and were generously remunerated for our labors. Our church there has a bright future. We began December 12th, in Fithian, Ill., with Rev. Charles Brown, pastor.

HUTCHINSON, KAS.

We are just closing one of the best terms of school work in the history of this school. God has been with us and that means everything in a holiness school. There has been throughout this term such a sweet spirit of harmony and blessing that people from outside could not fail to notice it. One visiting sister said, "You are all like one large, happy family." The love and fellowship of the students and Faculty is beautiful. At the closing chapel service several of the teachers expressed the appreciation of the Faculty for the noble work and splendid deportment of the students. In fact we feel that it would be hard to get a finer crowd of young people together anywhere than ours. A large number of the students are going out to work in revival meetings during the Christmas vacation. The school work has been of a splendid grade. Especially does the work of the Bible department deserve special mention. The students are all delighted with Professor Stone's clear teaching in that best of all books, the Bible. He has four good Bible classes, and the thorough work that is done, makes this by far the most important department in the school. Brother Stone has been giving lectures on I Thessalonians in the chapel services for the past three weeks and they were greatly appreciated by students and Faculty. We have 105 students—not so many in number as in former years—but they make up in quality what they lack in numbers. At a meeting of the School Board, held December 14th, it was decided to discontinue the college work after this year, and concentrate all our energies on a good, strong Bible department and academy. We will also do two years of post-graduate work, taking up those subjects which we are able to do with our equipment. Mrs. Mattie Hoke was re-elected president and W. C. Stone, vice-president. Almost all the present teachers were re-elected. Professor Stone was placed at the head of the Bible department, and we expect him to make it the strongest feature of our school work. We feel that that is the special purpose for which God has called this school into existence. To properly teach the Bible and thoroughly train Christian workers to go into all parts of the earth preaching the gospel, is our only aim in view. Pray that God's blessing may continue and we may keep the glory on our school.—NETTIE WINANS.

COVERT, KAS.

We closed our revival meeting Sunday night, December 12th, with Rev. A. L. Hipple, of Hutchinson, Kas., as evangelist. He is a man of prayer and full of the Holy Ghost. It was one of the greatest meetings many of us ever experienced. God manifested Himself in marvelous ways. Prayer was the central point. People said, "Those people would rather pray than eat." Five different days the church met together for fasting and prayer, one of which was Thanksgiving day. Sinners trembled and will remember to their dying day that God is able to bring old-time power and conviction on them; some that never were inside the church before got under mighty conviction. Quite a number prayed through and gave up the sin business, while others rejected and went out into deeper sin. A

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special feature of the meeting was the work among the children. There were some of the brightest conversions among them that I ever witnessed. The church is in a splendid condition, and we are going to press on to deeper depths and higher heights.—**VERNON HODGES, Pastor.**

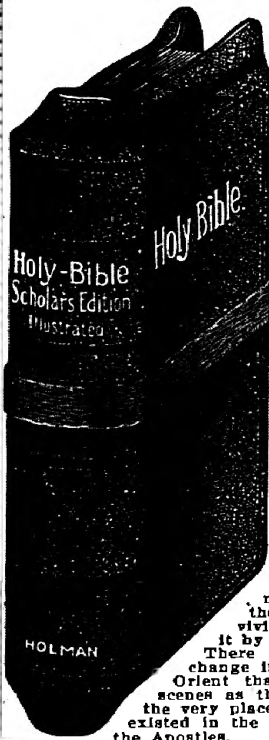
HAVERHILL, MASS.

I shipped my household goods December 16th. Expect to leave Boston, December 29th, 1 p. m. Should arrive at Danville, Ill., about 3:30 p. m., the following day. Am to reside at Olivet, Ill. Planning to begin meetings with the church at Mansfield, Ill., in January, and at Decatur, Ill., in February. Friends will kindly address me at Olivet, Ill., Vermillion county. I visited the church at Manchester, N. H., December 12th. Preached in the morning, administered communion, and received one adult into membership. Good congregation in the evening; some seekers. Excellent Sunday school at this church; two officers, four teachers, forty scholars, and an offering of \$3.55 was the day's record. A Chinese service in the 6 o'clock

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Specimen of Type
 27 And the boys grew; and Esaus was a cunning brawler.
 5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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Our Testimony Meeting

A sister from Idaho says: "I have been seeking victory in my soul for the past week and can say I have received it at last. I feel more than ever determined to go on and follow the dear Lord, our Master. I have given up all for Jesus. This vain world is nought to me. All its pleasures are forgotten in remembering Calvary."

A sister from Arkansas says: "The blessed Sun of righteousness shines within my soul. Glory to God! He makes my pathway bright through many pains, troubles, and sorrows. I was converted when nine years old and joined the Methodist church. In 1909, I was sanctified wholly under the preaching of Brother Lee L. Hamric, a Holy Ghost preacher. I know the Lord sanctified me as a second work of grace. The way grows brighter each day. Thank God for that deep, sweet, settled peace in my soul, which the world can not give nor take away. Hallelujah to His name!"

A sister from Idaho: "I am a Christian living out here in the sage brush, a long way from church or Sunday school. We have Sunday school at a neighbor's house. I am a teacher and have seven pupils most of the time. This is our motto: 'Let our aim therefore ever be as high as Jesus is at the right hand of God the Father.' Very few people here take interest in Sunday school and prayermeeting, but we feel the love of God with us at all times. Pray for us."

A girl, thirteen years old, in Idaho, says: "I came to Jesus when I was eleven years of age. I am now thirteen years old. I am trying to be more like Him every day, and ask the prayers of all the dear Christian saints, that God may bless and keep me."

A sister from Montana: "I am glad to say that I am higher on the rock of Christ Jesus, deeper in the knowledge and truths of His Word, deeper in the cleft of safety from the storms than ever before. Prayer is growing sweeter to me. The Eighteenth Psalm is so precious to me now. Out here in Montana, the fields are white unto the harvest, but laborers

are few. My prayer is, 'Lord send forth more holiness reapers.'"

A brother from Illinois writes: "I am still enjoying Bible salvation. While I have been kept close at home taking care of my afflicted wife, I have kept the victory, and have not forgotten to pray for those out in the field fighting sin. I am still a preacher of the Pentecostal Church of the Nazarene, saved and sanctified wholly."

A brother in Massachusetts writes: "I was run over a few months ago and had a leg broken. I was in the hospital six months. I am not able to work yet. Thank God I am saved by grace and washed in the Blood of my Redeemer. Praise be unto God. He can make us what we ought to be. Pray for me."

Louis W. Scott, Tallula, Ill.: "I desire to add my testimony here for the glory of God. I am rejoicing in my blessed Savior, praise His dear name. I love Him because He first loved me and gave His precious life for me, that I might have abundance of life, and I love Him more and more as I daily learn more of His great love for me. I know He is able to 'save to the uttermost' for He saves me. 'He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, praise unto our God.' I can surely say, 'Blessed is that man that maketh the Lord his trust.' Amen. Glory to Jesus! 'There's music way down in my heart.'"

Mrs. Mary Sweet, Lisbon, Ohio: "It was in the year 1878, I was going to the spring for a pail of water, and I saw a vision of the Savior. He was sitting beside the spring. I was greatly concerned about the salvation of people. Oh, if I could but tell it! The Savior is very precious to me, and if I could only tell it, I know others would accept Him. I know that God has poured out great grace upon the earth. I am a member of the Nazarene Church and am very much in love with it, because I know they go to the bottom of things. I have very much to thank God for—His wonderful goodness to me."

evening service, at which one Chinaman gave a short address on the precious blood of Jesus; two selections in song by four Chinamen, then the leader called on me to give a short address, which was interpreted by the leader. Two weeks ago two of these men sought the Lord. To God be all the glory. Six were received into membership at the First Church, Haverhill, Mass., December 5th. Administered communion to about seventy-five people at the morning service. In the evening we preached at Lowell, Mass., in exchange with Brother Beers, and again on Monday evening, as the evangelist, Rev. E. Curtis, was not able to be present on account of sickness. The death of my sister's husband, Mr. Frank Standley, of the Lynn Pentecostal church, necessitated my absence from the morning service of December 10th, and my brother, L. Schurman, of West Somerville, preached morning and evening. Six seekers in the evening service; good congregation, and good interest. God is blessing and we are rejoicing.—**W. G. SCHURMAN.**

EBY, IND.

We are rejoiced to have Brother B. A. Fleming as our pastor. He certainly is a power for God. He brings messages from the skies. Souls are being converted and sanctified in this place. We are a little band of twenty-six members just organized last September. We had an all-day service last Thanksgiving, beginning with a sunrise prayermeeting. It was a great day in the Lord.—**Mrs. ARTIE EASLEY.**

From Evangelist E. ORVILLE WALDEN

We have just closed a series of meetings at Rosefield schoolhouse, thirteen miles northwest of Hoxie, Kas., in which there were three converted and three sanctified. Sister Glover, deaconess at Plainville, assisted in the meeting. She is good at the altar and in personal work. We expect to organize a Nazarene church there.

LOGAN, OHIO

A revival of old-time power, conducted by Evangelist Rev. David G. Bacon, of Alliance, Ohio, in our church in Logan closed Monday night, De-

ember 20th, with great victory. Under the mighty truths of the Word of God, as they came forth from the heart of this man of God, backed up by Holy Ghost power, deep conviction seized the people, both in and out of the church. Many who had been professing salvation and sanctification, woke up to the awful fact that they were deceived. Others that they had backslidden, and had lost the joy of salvation. Old accounts were settled up, confessions made, the Holy Ghost honored, and allowed to have His way. The result was that many prayed through to victory and received the Holy Ghost in their hearts as their sanctifier. Others found Jesus as their personal Savior, and still others were reclaimed, and a work done that will tell throughout eternity. Old debts that were hanging over the church amounting to about \$200 were provided for. The church and friends have invited Brother Bacon back to conduct a tent campaign next July. Any church needing a Holy Ghost preacher, will make no mistake in calling Evangelist Bacon. He is a Nazarene.—**C. E. BAIRD, Pastor.**

COLUMBUS, OHIO

The blessings of the Lord are upon the church at Columbus, Ohio. We closed out, Sunday, December 13th, a gracious revival. We had Brother Fred DeWeerd to assist us. God honored His truth, as this messenger so earnestly, and faithfully, and powerfully preached from time to time. We also had with us Brother Slater, who works with him for the last part of the meeting. God blessed them as they sang together. They make a fine team. Our pastor preached at the morning service on the Sabbath day. God blessed in a wonderful way. Our pastor was called to Danville, Ill., to help the pastor of our church there, and did not return until Monday afternoon. We desire an interest in the prayers of all the readers, as we are going to loose our pastor. He has accepted a position with the Olivet University to solicit funds and students. It looks as though several students will be leaving Columbus for Olivet the first of February. He has been with us more than a year during which time there have been a thousand or more seekers. God has made him a great blessing to us. The church has prospered on all lines, financially and spir-

itually. The building has been repaired, painted inside and outside, electric lighted, and newly carpeted. We trust the Lord will give us another pastor, that the work will go right on from victory unto victory.—L. B. W.

HIGHWAY, KY.

We have just closed a revival in the Pentecostal Church of the Nazarene at Highway, Ky., Rev. J. G. Nickerson, the pastor of our Louisville church doing the preaching. Rev. Nickerson is a strong biblical preacher, and his messages have been of great value to the church. He is a successful pastor as well as a successful evangelist, and possesses a great personality, being sympathetic yet fearless, and to know him is to love him. The rainy weather kept some people from the meeting, yet it was well attended. There was a goodly number at the altar, and quite a few prayed through to definite victory, the saints received light, and were strengthened. By the help of God, we mean to keep the fire and glory upon the church, and make this next year the best year of all.—E. E. ROBINSON, Pastor.

CUERO, TEXAS

The greatest meeting Cuero has had in years, came to a close last night. As a result, fourteen souls were saved and eight were sanctified. First, a carnival was in full blast, and then a canvased theatrical troupe came along. Connected with this, the Devil seemed to think that already Cuero was completely his. The Lord commissioned one of his fearless soldiers to come and make war upon sin, and without compromise or favor to deal out the plain gospel of repentance and holiness. This was our Lord's servant, Brother F. C. Benkley. For three weeks this man of God wrestled like Jacob of old and God sent the fire. He knows God, God's Word, understands human nature, has a passionate love for lost souls, and is not the least bit afraid of the Devil. This band, though few in number, has called Brother Beakley to hold us a campmeeting beginning Friday before the first Sunday in August. Cuero is a town of about five thousand and has two railroads, the S. A. & A. P. and the G. H. & S. A. The Lord has raised up a few faithful ones that are standing true to Him. We earnestly covet the prayers of God's saints.—J. W. SCOTT.

BROOKLYN, N. Y.

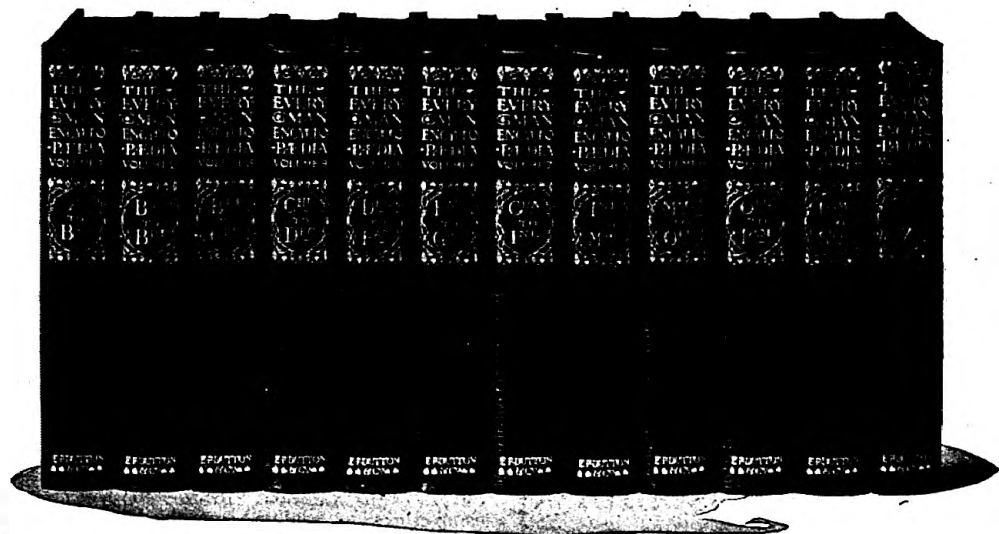
The young people of the New York District, who are organized as a District League, are alive, and intend that the world in general and the Pentecostal Church of the Nazarene in particular, shall hear more of them in the kingdom of grace. Accordingly, Brother Howard Rowe, our president, called a convention for the promotion of scriptural holiness, which was held on Saturday, December 19th, at the Utica Avenue church, Brooklyn, N. Y. Delegates were present from Syracuse, Mount Vernon, East Rockaway, Stamford, Conn., John Wesley church, Brooklyn, and the entertaining church. More had expressed their intention of attending, but a severe storm detained them. The morning service was devoted to prayer. The afternoon was given over to the business of drafting a constitution suitable to the various societies, and in conformity with the form set forth in our church Manual. In the evening our hearts were encouraged to greater zealotness by the sermon of Rev. Ira Archibald, of East Rockaway. We intend that the young people of the New York District shall have every opportunity to become flaming evangelists of the Lord, and to that end we are endeavoring to build up a league strong in the things that pertain to His kingdom. With the Apostle Paul we are ready to suffer the loss of all things (worldly) that we may win Christ, first for ourselves and then for others outside the fold.—H. F. VAUGHAN, Secretary.

SHELBYVILLE, TENN.

Glad to report victory from this part of the field. Evangelist Lee L. Hamric, of Vilonia, Ark., has just held an eighteen days' meeting in the Nazarene church. While we have had some great meetings, we regard this as the best in the history of our church here. The work done seemed to be deep and thorough. Brother Hamric lets the old gospel plow down, and if there are any remains of carnality in the heart, or worldliness in the life, the truth as presented by our brother, applied by the Holy Spirit, is sure to bring results. May the Lord abundantly bless Brother Hamric, and make him a blessing to other churches, as he did to our church at Shelbyville.—W. A. FISHER.

PHILADELPHIA, PA.

Our church just closed a blessed and successful meeting with C. W. Ruth as the evangelist. There were seekers at almost every service, and our brother's sermons and Bible readings made an indelible impression on all who listened. We held



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two all-day meetings, which were fairly well attended, and proved a great blessing to many visitors from different parts of the city. We expect that a number will unite with the church as a result of these meetings.—J. T. MAYNURY, Pastor.

LISSIE, TEXAS

The glory still holds good, the fire continues to burn brightly, and we are encouraged to valiantly press the battle for King Jesus in the salvation of lost souls. Since returning from the Dallas District Assembly, we have been very grateful to have with us some of our preachers and workers. On Sunday, November 21st, Rev. J. E. Bates, pastor of Peniel church, gave us two stirring messages, one of which on Sunday evening was educational in behalf of Peniel University. We were also favored with a visit, Sunday, November 28th, by Rev. John F. Roberts, wife, little son, and two of the singing girls from the orphanage at Pilot Point, Texas. They won the hearts of the people with their messages and songs. In appreciation of their services. The people responded with a cash offering of \$48

and three sacks of rice. Since then the Young People's Holiness League have sent a box of clothing and a sack of peanuts to the orphanage. We are looking forward for great things to take place in this south Texas field. We are expecting 1916 to tell for our Christ and holiness. District Superintendent, P. L. Pierce has consented to help us push the battle here, beginning January the 8th and continuing until God gives victory.—JOHNNIE J. DOUGLAS.

LYNN, MASS.

The Lynn church is on the victory side. God is blessing us in all of our services, and precious souls are coming to Christ. Last Sunday evening, December 19th, we had a wonderful meeting. Two were at the altar weeping their way through to God, and great conviction rested on those who did not yield. The spirit of prevailing prayer was on those praying at the altar, and it was wonderful to hear some who are only children weep and plead with God for the lost. We begin another revival campaign with Evangelist Earl E. Curtis, of

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Watertown, N. Y., on February 6th for two weeks, and we are looking to God for a greater time than we had with him in our last campaign, although that was a time long to be remembered. The writer held a two weeks meeting with Mrs. D. A. Green, pastor of our church at Livermore Falls, Maine, from November 28th to December 12th. About forty souls came to God for either pardon or purity. Some got the blessing in the old-fashioned way, and staggered like drunken men around the church, while four were laid out by the power of God and came through praising Him. Sister Green has done a good work in this place, and they now are planning to build a new church in the spring, and are trusting God to help them accomplish the project.—T. E. BEERE, Pastor.

BUNOLA, PA.

We had with us our District Superintendent, N. B. Herrell, for an eight days' meeting. Seekers got through to victory; sinners were converted; believers sanctified, and His saints edified. God's glory was and is upon us. The closing day of the meeting, December 12th, was an all-day meeting, in which we celebrated our first anniversary and dedication service of our church. The preachers were, N. B. Herrell, Elmore Hudson, and the pastor in charge. We had a glorious time. The pastor came to this place one year ago, and not knowing a soul, pitched a tent and preached the gospel in its fullness for two weeks, when the tent blew up in a storm, and then with a greater determination, continued in a hall. God blessed in the salvation of about one hundred souls. At the close of the meeting we organized the First Pentecostal Church of the Nazarene, and began to build a church, without a penny in the treasury. We trusted God, and we got a church now that is valued at about \$2,500. We needed to raise \$250 on the dedication day, and God did bless and give us \$270 in all. So we have our church free from debt, all inside of thirteen months' time.—W. A. SMITH.

NEW PENTECOSTAL CHURCH OF THE NAZARENE!

One year ago, in the providence of God, a new, clean, and aggressive holiness church was organized in the city of Providence, R. I., by the writer, which is known as the Wesleyan Pentecostal church. The blessing of God was upon the pastor and people during the year, and under the blessing of God, the church has prospered on all lines. On Sunday, December 19th, the church celebrated her first year of victory—with anniversary exercises—consisting of an all-day evangelistic campaign, and a special business meeting on Monday night. The Rev. William Howard Hoople, of Brooklyn, N. Y., and Rev. M. E. Borders, of Malden, Mass., gave the special preachers of the occasion. God gave us a gracious time. Brother Hoople preached at the three services on the Sabbath, and all expressed that God gave us a high day in Zion. On account of Brother Hoople's mother being in a dying condition, our brother could not stay over Monday night, when the church was to hold a special business meeting to consider plans for her future work. Rev. M. E. Borders was the special speaker of the occasion, as he was a representative of the District Superintendent and Advisory Board of the New England District of the Pentecostal Church of the Nazarene. Brother Borders brought us greetings and good-will from the Advisory Board to both pastor and church, and with a special and urgent invitation to the Wesleyan Pentecostal church to unite with the Nazarene church. After considerable discussion, the church unanimously voted to accept the kindly and urgent invitation of the District Superintendent and Advisory Board, especially as their pastor, Brother Norberry, was a member and advised his church to come over with him. So God willing, on Wednesday, December 29, 1915, the Wesleyan Pentecostal church will unite with the Nazarene church, when the Rev. N. H. Washburn, District Superintendent, assisted by the Rev. M. E. Borders, will perfect the reorganization. This church will prove a blessing to the New England District of the Pentecostal Church of the Nazarene, while the District will be a blessing to this new church. When this article is read, we ask that ten thousand prayers ascend to heaven, asking God's richest blessings upon this church, and use her to the salvation of hundreds and thousands of souls in this great city of 250,000 inhabitants. "Keep on believing."—JOHN NORBERRY.

NORTH YAKIMA, WASH.

We are pushing the battle for souls as never before. We see the necessity of pulling together and of centralizing and organizing our forces against the organized forces of the Devil as never before. This is an age when we must use all the sanctified strategy we can command against Satan for lost humanity. We are encouraged in the fight at N. Yakima, under the Holy Ghost, through our beloved pastor, Brother Hunt. We are giving this week over to prayer and holding on to God for a mighty revival, and we are expecting God to level all knolls and fill all hollows, and send us the victory. It means more to have a real revival now than ever before since the days of our Savior, but our God is able if we will pay the price. Last Sunday evening a strange lady knelt at our altar and found the Lord in the forgiveness of her sins. Brother Rice is with us in the special meetings. He is a very humble man of God, a great man of prayer. The writer was with him in a special meeting at Roman, Mont., ending December 16th, and we found him a firm believer in carrying the burden for lost souls and dwelling before the throne often prevailing for lost humanity. The Devil can stand strong preaching and fine music fairly well, but he is compelled to take flight by the child of God who insists upon prevailing with God in prayer. We have a very urgent need all over this fair land for straight, Holy Ghost-filled preachers, and singers, and gospel workers, but the line that is neglected the most and yet is the most needy is prevailers with God in prayer. This church has been a different church since our meeting with Brother St. Clair last summer, when many of our number prayed through and received the baptism of the Holy Ghost and fire. We have been doing exploits for God ever since. We have one of the finest spirit-filled bands of young people that the writer has ever seen anywhere for the number of members. We are possessing new ground in Canaan each day.—Mr. VERT ANGLIN, Church Secretary.

UPLAND, CAL.

We arrived here a day later than announced, to take up the pastorate, our train being stranded on the desert. But we soon forgot the loneliness of the desert when we got down into the beautiful orange groves and received a hearty welcome from the saints here. We have a nice church, a fine people. Souls have prayed through to victory the last two Sundays, and the prayer meetings are times of refreshing. On Thursday night, December 16th,

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Southeastern.....Glenview, Ga., Dec. 15-20
E. F. WALKER.....Glendora, Cal.
Residence, Glendora, Cal.; office, Olivet, Ill.

District Superintendents

ALABAMA—P. M. Covington.....Jasper, Ala.
ALBERTA MISSION—W. B. Tait, Delburne, Alberta,
Canada.
ARKANSAS—Jos. N. Speakes, 209 Locust st., Ar-
genta, Ark.
BRITISH ISLES—George Sharpe, No. 1 Westbourne,
Terrace, Kelvinside, Glasgow, Scotland.
CHICAGO CENTRAL—W. G. Schurman.....Olivet, Ill.
COLORADO—L. E. Burger.....Denver, Colo.
DALLAS—F. J. FANA.....Terre Haute, Ind.
DAKOTAS—MONTANA—Lynman Brough, Surrey, N. D.
FLORIDA—C. H. Lancaster.....Glenville, Ga.
GEORGIA—W. B. Hanson.....Glenville, Ga.
HAMLIN—J. C. Henson.....Roscoe, Texas
IDAHO—OREGON—Harry Hays.....Nampa, Idaho
INDIANA—U. E. Harding, E. Thornburg st., New
Hartle, Ind.
IOWA—A. Clark.....University Park, Iowa
KANSAS—H. M. Chambers, 817 N. Maple, Hutchin-
son, Kas.
KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
LITTLE ROCK—B. H. Haynie, 3203 West Eleventh
st., Little Rock, Ark.
LOUISIANA—T. G. Leckie.....Lake Charles, La.
MARIANA ISLANDS MISSION—C. A. Thompson, Box
298, Regina, Sask.
MICHIGAN—A. H. Kauffman, 233 Mt. Vernon ave.,
N. W., Grand Rapids, Mich.
MISSISSIPPI—J. N. Whitehead.....Sallis, Miss.
MISSOURI—G. O. Crow.....Springfield, Mo.
NEBRASKA—M. F. Uenard.....Burr Oak, Kas.
NEW BRUNSWICK—N. H. Washburn.....Beverly, Mass.
NEW MEXICO—R. E. Dunham.....Artesia, N. M.
NEW YORK—E. J. Marvin.....Luskah, N. Y.
NORTHWEST—J. T. Little.....Newberg, Ore.
EAST OKLAHOMA—F. R. Morgan.....Wister, Okla.
WEST OKLAHOMA—S. H. Owens.....Bethany, Okla.
PITTSBURGH—N. B. Herrell.....Olivet, Ill.
SAN ANTONIO—William K. Fisher, 1719 N. Comal
st., San Antonio, Texas.
SAN FRANCISCO—H. H. Miller, 2323 McKinley ave.,
Berkeley, Cal.
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E.
Thirty-ninth st., Los Angeles, Cal.
TENNESSEE—J. A. Chenault.....Lebanon, Tenn.
WASH.—PHILA.—J. T. Maybury, 1917 Allegheny ave.,
Philadelphia, Pa.

seventy-four people walked into the parsonage while wife was on the stepladder hanging curtains. They were laden with the good things that grow in southern California. Their songs and prayers and encouraging words assured us of their loyalty and support, and we are determined to go fast enough for God while here to keep the dust in the eyes of the Devil. We are planning for a great all-day meeting on December 28th, at which time we will dedicate our new parsonage.—WILL H. and L. B. NERRY.

LISBON, OHIO.

The first mid-year preachers' convention will go down in Nazarene history as the beginning of great things on the Pittsburgh District. For some time before, the local church was planning and praying for the convention. Our prayers were answered. Rev. Wordsworth, one of our able and spiritual young preachers, was with us for ten days previous to the convention, bombarding sin every night. With unanswerable logic baptized with fire, regeneration and sanctification were shown to be the demand and provision of heaven, and the privilege and necessity of all. The only possible alternative offered was hell. Such preaching brought results in the clear pardon or cleansing of a number of precious souls. The preachers of the convention came to us in the fullness of the blessing of Christ, and their messages were unctuous and effective, bringing a number of souls into the experience of regeneration or sanctification. On Thursday afternoon Rev. McDowell, of Newcastle, Pa., preached a strong sermon from John 17 on "Holiness, the Prayer of Jesus." The preachers for the evening were Rev. Miller, from Terrace, Pa.; Rev. Trumbauer, from East Liverpool, Ohio; Rev. Elliott, from Grove City, and Rev. Gould, from Warren, Pa. The closing day was the best of all. Rev. Herrell preached a great sermon in the morning on "The Christ-sent Preacher" (John 17:18). How he elevated the calling of the preacher. In the afternoon we had a platform meeting, allowing a number of preachers a few minutes each to open the safety valve—and the glory rolled. Rev. Gould preached the closing sermon, bringing deep and noticeable conviction on a number. Six persons responded, and what an altar service followed! The sound of pleading and praying was great, but it hardly exceeded the shouts of victory that followed. The convention was a great blessing to the writer. It was our first opportunity to see a company of Nazarene preachers at close range, and we feel we have thereby received a greater vision, and one that shall inspire to more earnest and effective service in the days to come.—W. H. PARKER, Pastor.