

HERALD of HOLINESS

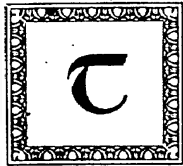
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One Further Word



WO or three letters have reached the editor questioning his answer to a brother in this paper recently. The question and answer were as follows:

Is it a sin to use tobacco? If you answer, please do so by saying, "Yes" or "No." Do n't give me a long, drawn-out

story about light. Answer definitely.

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

Supposing that "the returns are all in," we now add the further word which we had designed saying from the first. That word is that we stand absolutely steadfast by the above answer to the *above question as presented*. The questioner demanded a monosyllabic answer to his question. We made answer categorically as requested in the only terms such answer could have been made correctly.

The inquiring brother wisely dreaded anything in the way of "light." We now give him and others that light.

Our Manual proscribes tobacco using and traffic in her conditions of membership, and wisely, but does not pronounce tobacco using a sin *per se*, but calls it an "evil." The lexicons give twice as many definitions of "evil" which involve no moral turpitude, as they give definitions which do involve moral turpitude. Circumstances determine the relation of the word to morals.

Churches are not compelled to, and seldom if ever do, confine themselves to "sins" in setting forth their conditions of membership.

All sins are evils, but all evils are not sins. Some evils are sins *per se*. Other evils, though not sins *per se*, become sins by the incoming of light as to their tendencies and effects. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent" (Acts 17:30).

Light determines and measures moral guilt. "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil" (John 3:19). Were it not for this fundamental law of common sense and of the Bible, the heathen would be in a worse condition than we believe and know them to be.

The writer could no more use tobacco without sin than he could commit murder without sin, because he received light which convinced him that it was wasteful, needless, extravagant, and injurious to his body and mind. Hence he had to conclude it was sinful. Of the twenty years he used it he verily believes he was guiltless morally for all this period save the last year. During all those nineteen years he had no light, no remonstrance, no warning; never heard it mentioned in the pulpit, or read a line against it. All his family used it and had for generations, and practically the entire population among whom he was reared. Immediately upon the coming of light came conviction that its continued use would be sinful. He blushes to confess that for nearly one year thereafter he rejected the light and continued its use, being careful, however, never to use it before his own or others' children. This fact only em-

phasized his conscious guilt. He was clearly a backslider, although a preacher, and had to abandon tobacco for ever to get back to God. This was years before he heard of holiness as a second work of grace, but helped to prepare him to accept it when the light came.

Had the preachers and churches of that day been as clean and faithful as the Nazarene church is today, that young man would have had light and would have abandoned tobacco long years before he did. No person who receives light on the damage to body, mind, and progeny of tobacco's use can continue its use or its traffic without sin.

Our position on this subject makes it the imperative duty of parents and preachers to cry aloud and give the light on the subject. A great many people are sinning by using tobacco who have had the light. Let us teach such that they are in sin, while we turn the light on all who have not had it. This is the sane, the sensible, and the scriptural position on this subject. Nothing is gained by taking extreme positions. In our answer to the inquirer we put the brother who used tobacco without light in the hog-wallow. We decline to put him in hell until he gets the light and refuses to walk in it.

Thank God for a clean church whose position is so pronounced against this filthy, extravagant, injurious, and perilous practice. If she remain true to her present pledge in our Manual no soul will pass through her portals to a final hell from sinning through tobacco's use.

Some Interesting Figures

WERE you ever tempted to the least fear that the Nazarene Church was undertaking too much in the way of a Publishing House? Has there ever been the slightest tendency to question whether or not a little church of about 34,000 members should undertake to finance and push a Publishing House plant like the one we have in Kansas City? If so, read a few facts and figures.

The Seventh Day Adventists had only a membership in 1910 of 104,526. Mark you well that they grew from a membership of 5,440 in 1870 to 104,526 in 1910. This is an increase of twentyfold in forty years. Two things chiefly have distinguished these people during these forty years — their wonderful missionary activity and their unparalleled use of the church press — 1,267 missionaries having been sent into the foreign field between 1901 and 1914. What of their use of the press? In their work throughout the world they issue 130 periodicals and they have publications, including books and tracts, printed in eighty-seven languages. The publishing houses owned and operated by Seventh Day Adventists number thirty-seven, with an investment of \$1,488,388.46. They employ 734 workmen, and 2,500 colporteurs. They distributed last year gospel literature amounting to \$2,100,000. They have 104 sanitariums in which 35,000 guests annually spend an average of five weeks each. The investment in these institutions amounts to \$4,254,500.33. They employ 129 physicians and 2,230 nurses and other helpers. They conduct 786 primary and advanced schools, including 206 mission schools, with an enrollment of 27,379, and a teaching staff of 1,511. The school investment is \$2,338,328.14. This denomination conducts missionary work in sixty-seven non-Christian and non-Protestant countries. They have

494 main stations and substations; eighteen hospitals and fourteen mission printing plants; 1,606 laborers, with an annual expenditure of 911,768.85.

Now, we desire to make no reflection upon these energetic, aggressive Christian people, but we unhesitatingly aver that our church has the true statement of the gospel in the evangel which we proclaim. Yet, the Seventh Day Adventists, handicapped, as we consider them, with numerous limitations and errors in teaching, evince the most commendable activity and zeal in missionary work, and the most marvelous use of the press of any body of religious people on the face of the earth of which we have any knowledge.

We simply wish Nazarenes to ponder the figures we have given above. It is fair to suppose that the figures of the two churches today would give us about one-fourth the membership of the Seventh Day Adventists. The question I wish to press home on the Nazarene conscience is this: Can you run the figure four through all the preceding statistics given above and claim that proportion to the credit of our church? It does seem to us that the startling figures of these good people ought to incite us to greater diligence.

We maintain that we have not yet touched the outer rim of the possibilities, the privileges, and the obligations to be found in the religious press. It is a fact that our Publishing House in Kansas City is a monumental miracle of grace. It is likewise a clarion challenge to the loyalty and liberality of our church which we will neglect at our dire peril. God has taken one thousand steps of encouragement and assurance for every tardy step we have taken in contributions of means and in loyalty to the Publishing House. How long will God stand this disproportion we can not say. Our preachers and members had better wake up, is the advice of this editor.

The increase of our literature, the modernness of our entire equipment, the marvelous achievements in four short years, ought to stir and thrill the heart of every Nazarene and bring forth such cooperation and loyalty for the House that we could quadruple our business and the circulation of our literature in one year's time.

A Mistaken Support

THERE are infelicities of translation in our Authorized Version of the Bible, which sometimes mislead very good people. Many of these are corrected in the Revised Version. This in no sense affects verbal inspiration, for the New Testament was written in Greek and the inspiration was of the books *as originally in Greek*. In coming down to us through many translations and manuscripts copyists made some verbal errors; in other cases there have transpired changes in the meaning of English words. So that where there is a verbal inaccuracy which can so easily be corrected by comparing it with the original word there is no trouble whatever.

A case in point illustrative of this is in Matthew 28:18, where, in giving His great commission to the disciples, the Savior said: "All power is given unto me in heaven and in earth; go ye therefore" etc. Here the word rendered "power" does not mean *power* at all, but it means "*authority*," and the Revised Version has very properly so rendered the word. The word used here and erroneously rendered "power" is "*exousia*," and means "*authority*," and is so used in the New Testament. To give only a few examples from very many as illustrative of the fact: In Matthew 8:9 we have, "For I also am a man under authority, [*exousia*]." Also in Mark 2:10 we have, "But that ye may know that the Son of man hath power on earth to forgive sins." Here the correct rendering is "*authority*," as the marginal note in the Revised Version states, and the word is "*exousia*." The same word is used and rendered "*authority*" in Mark 3:15; 6:7; Luke 4:6; and 4:32; etc. When the meaning intended is power, in the sense of force or energy or omnipotence, the word "*dunamis*" is used which means "*power*." For example read Matt. 22:29, "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power [*dunamis*] of God." So also it will be seen that "*dunamis*" is used to express power or force in Matt. 24:30; 26:64; and in Mark 12:24; 13:26; 14:62; etc., etc.

To make the case still plainer note how discriminating the evangelist is when using the two words "power" and "authority" in the same verse. In Luke 4:36 we have both words used and we will append the original words alongside their use: "And they were all amazed, and spake among themselves, saying, What a word is this? for with authority [*exousia*] and power [*dunamis*] he commandeth the unclean spirits, and they come out." Here both words are used

but the proper Greek word is used in each case with discrimination.

Thus it is absolutely certain that Jesus did not claim "all power" in giving the great commission, but He did claim "all authority." He sent them forth to disciple all nations, or to make disciples of all who would be made disciples. Nothing in His language lends the least support to the idea that He assured them of universal success in bringing all the race at any time in the career of the church to become disciples, and buttressed such a promise by the claim of all power in heaven and earth, and as further assurance of universal success promises them His presence to the end. He merely sent them forth to proclaim the gospel throughout the wide world for a witness, and backed His act with a claim to universal and absolute authority which He had won by His marvelous and matchless sacrifice for the sins of the world.

The descent of the Holy Ghost on the day of Pentecost was in direct fulfillment of a previous promise of the Father to the Son, and was a public evidence of the "All authority" of the Son, and Peter so states and implies in his sermon on that day. Peter said, Acts 2:32, 33, "This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." And in verse 36 he says: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Here both Lordship and Christhood are ascribed to Him. These terms abound in significance of the *all* or *absolute authority*.

Substitution

THE sacrifice of Isaac was sublime in every detail and profoundly and unanswerably evidential of the absolute reliability and truth of the Bible. Look at the divine stamp upon the narrative in one single feature of it! Here is truth which no man could have foreseen so as to produce a forgery as is claimed by the overwise. Here is truth which God alone could have revealed to the writer of Genesis. This narrative shows that upon the very foundations of God's kingdom in the earth was inscribed the momentous truth which that kingdom was to stand for and to proclaim. This truth was to be the condition and the means of salvation to all mankind. What was that great truth? It was *substitution*. It was the glorious doctrine of sacrifice by substitution. All Israel's life was bound up in the life of that lad that day on Moriah. Had Isaac perished not a single Jew would ever have lived. The Jews live today because Isaac was saved; and why was he saved? Simply because a substitute was found for sacrifice, to take his place upon the altar. That is, he was saved through substitution. Israel exists today and has ever existed through the principle of substitution. Israel after the flesh is a type and a prophecy of Israel after the Spirit, and it is thus presented often in the Word. The elect *nation* is a picture of the called out or chosen *people* or church. This called out *people* live through the principle of substitution — because help was laid on One that was mighty to save. He bore our sins in His own body on the tree. By His stripes we are healed. The chastisement of our peace was upon Him. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Who but God could have foreseen and prepared this marvelous picture of divine truth in this tragic scene on Moriah? Who but God could have conceived, and then shown, by this tragic drama the wondrous truth of salvation through substitution? *God is in His Book.*

REMEMBER that you yourself are often in need of forbearance and forgiveness on the part of your friends. Be forbearing and forgiving therefore toward others.

"A soft answer turneth away wrath." It turns it away from yourself, as well as others. In a soft answer you therefore bless in two ways.

IT SEEMS the United States is to have no end of trouble with foreign nations on account of submarine attacks on vessels at sea. On Thursday, the 30th, the British steamship Persia was sunk in the Mediterranean sea. It was torpedoed, as claimed, without warning, and sank in five minutes. It is said there were a number of Americans on board who lost their lives. Robert N. McNeeley, American consul at Aden, Arabia, is believed to have been drowned.

THE EDITOR'S SURVEY

News and Notes

Rev. L. Milton Williams's meeting in the Pentecostal Church of the Nazarene at Nashville, Tenn., is reported as a great success. The spiritual life of the church seems to have been greatly strengthened and deepened and souls got through to God. Brother Williams's preaching is said to have been with great strength and power and unction.

The Secretary of the last General Assembly, Rev. Fred Mendell, has sent out notices to the District Superintendents of the two deaths in the cabinet of General Superintendents. Under the law the District Superintendents will proceed at once to ballot for two new General Superintendents to fill the vacancies caused by the deaths of Drs. Bresee and Wilson. We believe it eminently proper to elect two additions and not one. We trust there may be divine guidance in this important matter and that providential men may be selected. It is proposed that the District Superintendents ballot by mail. This is a tedious process and will involve considerable delay, we fear, but it is far more inexpensive and perhaps the best that can be done under the circumstances.

Florida was set off at the recent Southeastern District Assembly into a new District. Rev. C. H. Lancaster was made District Superintendent and he will make his headquarters at Miami, Florida. We trust Brother Lancaster may have great success in pushing the church in that glorious land of flowers. It is a rapidly growing state, a country of almost boundless possibilities and with a great future before it, and our church needs to be pushed with great vigor in that state. We earnestly pray that marked success may attend Brother Lancaster's administration of the affairs of the new District.

Another bill has been introduced into the new congress, doubtless inspired by Jesuitical influence, which is a strike at the freedom of the press. There is absolutely no need for such a bill. Evil and only evil can come of its being made a law. It empowers the Postmaster General to have an investigation made upon the complaint of anybody in writing that any publication being sent through the mails contains matter to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy. And if the facts contained in the complaint are true, as seen by the Postmaster General, an order shall be made, forbidding further use of the mails to such publications. If any such ridiculous bill as this could be gotten into the law you may rest assured that Rome would never rest until she had the most rabid Jesuit in the Postmaster General's chair, and thus Rome would have a picnic at muzzling the press of the country and stifling the freedom of expression of opinion by American citizens. A storm of protest ought to be sent to the representatives in the lower house of congress. It is entitled "House Bill H. R. No. 401." Address your representative a letter strongly protesting against the passage of such a bill. It was introduced by one Mr. Siegel, of New York, who is a Jew. Rome is willing to hide behind Israel or anybody else to do its unpatriotic work.

The Beauty of Holiness

There is an intrinsic beauty and also an inherent power in holiness. This truth is illus-

trated in the lives of numerous Bible characters and in the lives of the saints of all ages. There is no beauty like it. There is no power like it. There is no charm so brilliant, so fragrant, so fruitful in gracious offices of uplift and inspiration. This is the divine-human element in God's economy which He utilizes as an instrument for charming man away from sin; of fascinating them with the Christ and leading them to sweet surrender to His benignant sway. Chalmers said with great force:

There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand in virtue's ways, and to raise up those who are bowed down, than precept, command, entreaty, or warning. Christianity itself owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to His own character. The beauty of that holiness which is enshrined in the few brief biographies of the Man of Nazareth has done more to regenerate the world and bring in everlasting righteousness than all other agencies put together. It has done more to spread His religion in the world than all that has ever been preached or written on the evidences of Christianity.

A Tragic Experience

John G. Woolley is one of the most eloquent temperance orators we ever heard. He was rescued from extreme drunkenness, but has had a battle to fight through these eventful years against the remorseless cravings of the awful appetite for alcohol. We heard him once deliver a temperance address to ten thousand people on Boston Common. We can not recall ever having heard an address on temperance which equalled this one by Mr. Woolley for passionate eloquence and for its marvelous influence upon the thousands who heard it. As nearly as we can recall the recital, the following is part of his thrilling experience with the alcohol habit:

I shall never drink again; but one night in a New England train, and very ill, I met a stranger who pitied me, and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two—but alcohol was licking up my very blood with tongues of flame!

I should have gotten drunk that night if I could. I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody; of the bright little home in New York; of Mary and the boys. I tried to pray, and my lips framed oaths. I reached up for God, and He was gone; and the fiercest fiend of hell had me by the throat and shouted: "Drink, drink, drink!"

It was not yet daylight Sunday morning, when I stood on the platform at Pawtucket, Rhode Island, alone. I flew from saloon to saloon; they were shut up; so were the drug stores; and all that day, locked in my room at the hotel, I fought my fight, and won it, in the evening by the grace of God. But the people of Pawtucket never knew that the man who spoke to them that night had been in hell all day.

What would you take in cash to have that put into your life? That is to be my portion until my dying day; but if merciful, patient time shall cauterize and heal the old dishonorable wounds, and cover them with repulsive but impervious cicatrices, yet, because I had those wounds, I am to be through my whole life considered a cliff-dweller, a creature of preci-

pices, where one false step ends all, and so denied full confidence of my fellow-men.

Several years ago, at another time, after a long lecture tour in the West, I telegraphed to my wife in Boston: "I will arrive home tonight at eleven." The train was late, and long after midnight I came under her window. The light was burning, and I knew that she was waiting for me. I let myself in; there were two flights of stairs but twenty would have been nothing to me.

She stood in the middle of our room as pale and cold and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture. "What is it?" I cried, "what is the matter?" And in my arms she sobbed out the everlasting tragedy of her wedded life: "Nothing—at any rate, nothing ought to be the matter. I do believe in you; I knew you would come home; but I have listened for you so many years that I seem to be just one great ear when you are away beyond your time; I seem to have lost all sense but that of hearing, when you are absent unexplained, and every sound on the street startles me, and every step on the stairs is a threat and a pain, and the stillness chokes me, and the darkness smothers me. And all the old unhappy home-comings troop through my mind, without omitting one detail, and tonight I heard the children sighing in their sleep, and I thought of you having to walk in your weariness and in this midnight through Kneeland street alone."

She thinks that I will never fail, and would deny today that she knows any fear; but yet until her sweet face passes out of my sight for ever, that ghastly, unformed, nameless thing will walk the chambers of her heart whenever I am unaccounted for.

Debasing Philosophy

Perhaps we ought to have called it a Species of Diabolical Insanity, for this better fits the case. The matter to which we refer is the insane plan of some fathers that they must teach their children temperance by training them to indulge in alcoholic drinks moderately as they do themselves. There is no surer road to drunkenness, death, and hell than this road. We had a learned and distinguished friend, an able lawyer, who taught and practiced this thirty or thirty-five years ago with his family against our warm, friendly remonstrances, and furnished the world two or three brilliant young drunkards as a result. Why not teach your boys self-control and strength of character by letting them steal a little, or murder a few people, or practice adultery—just enough to show them the horrors of it and to exhibit their manliness in quitting before they go too far. An exchange furnishes the following case of a foolish father who sought to teach his boy to drink wine like a gentleman:

"My papa says he is going to teach me to drink wine like a gentleman."

The rest of the family had gone out sailing in the yacht, and Teddy and I were left to take our luncheon alone. The young man was just five years old, and when he ordered the maid to bring him some wine I looked at him in surprise and said, "Why, Teddy! I am sure your papa would not want such a little boy as you to have wine at the table."

"But my papa gives it to me, and he says a gentleman never gets drunk."

I was silenced, for being only a visitor, it seemed out of my province to try to prove to the little boy that his papa was making a terrible mistake. Wine was always served at dinner, and at other meals, and Teddy had his own little glass. So I satisfied my conscience by resolving to talk to his father about it when he returned, and warn him of the awful risk he was taking in allowing his little boy so early in life to form a taste which might prove his ruin. But it was of no avail. He only reiterated what Teddy had said to me; that a boy could be taught to "drink like a gentleman."

Teddy was an unusually bright and beautiful little boy. All that long summer at the

lake he was my constant attendant. We walked and talked and fished and romped together, and I grew very fond of him; but I could never see him take wine at the table without looking sadly into the future at the almost sure result, and wondering how long he would keep his sweet innocence.

This was years ago, and I did not see him again until long afterward. And then where do you think I found him? In prison, for a crime committed while under the influence of liquor.

He told me the sad story; how little by little the taste for drink had been formed until it had become a passion and he could not live without it; how he had tried many times, but finding it on the tables of his friends whom he visited, he had not the courage to turn down his glass. At college, suppers given by the boys were not perfect without wine; and at home wine suppers after the theater were the constant custom, and he would be laughed at if he refused to drink.

"My father thought he could teach me to drink like a gentleman," said the poor boy; "but I tell you it is impossible. There is no safety but in the rule, 'Touch not; taste not; handle not.'"

The Greatest Folly

All mistakes are unfortunate. Mistakes in business bring financial disaster. Mistakes in the education of the young entail limitations and inconveniences for long, long years to come. To start on a long journey with insufficient means to reach the end or accomplish the object in view, is a high piece of folly. But of all follies the most disastrous and tragic is to start on that journey from this world into the world unknown, but endless, with absolutely no preparation or fitness or knowledge for the endless existence beyond the grave. An exchange furnishes the following illustration of this point:

A certain nobleman kept a fool, or jester, in his house, as great men did in olden times for their amusement.

He gave a staff to his fool and charged him to keep it until he met with a greater fool than himself, and if he met with such a one to deliver it to him.

Not many years afterward the nobleman fell sick.

His fool came to see him and was told of his master's illness.

"And whither wilt thou go?" asked the fool.

"On a long journey."

"And when wilt thou come again, within a month?"

"No," said his master.

"Within a year?"

"No."

"What then—never?"

"Never."

"And what provision hast thou made for whither thou goest?"

"None at all."

"Art going away for ever," said the fool, "and hast made no provision before thy departure? Here, take my staff, for I am not guilty of any such folly as that."

What Will it Profit?

There is much silly envying of multi-millionaires. To be sure we deceive ourselves with the idea that we covet these millions for righteous purposes; that if we possessed colossal means we would brighten and happyfy and improve the world's condition around us. We deceive ourselves constantly in many such lines, and this develops a spirit of envy or covetousness. While thus wheedled into inactivity by the wiles of the enemy, thousands of precious opportunities all around us are at hand to improve. Sinners abound on the right and left, whom often a word or tender remonstrance or warning might turn careless feet into paths of righteousness. Pitiful suffering here and there could be assuaged by tenderness and sympathy which we fail to exercise. The widow and the orphan, in their

solitude and penury, await in vain the mite of material relief or spiritual sustenance, which were within our power, but which we fail to render, while waiting for the big opportunity which never came, and never will come, and which we would never have used had it come. It is true that if we are faithless in that which is least, we would be faithless in the largest. We agree with A. T. Pierson who contrasts the masters of finance with the fidelity of the humble and obscure saint in the following:

Suppose I have spread a network of railroads, or built canals, that have spanned a continent; suppose I have erected great structures having to do with human arts and industries, and have accelerated the progress of the race in

My Heart Longs for Thy Coming

FERN M. HUNT

When the thorns that fill life's pathway,
Cruelly pierce my weary feet;
When I toil up rugged mountains,
Almost fainting with the heat;
Then I look up to my Savior,
And my spirit is at rest;
For I know that what He sends me
Will work out for me the best.

When I see the pain and sorrow
That abound on every hand;
When the wicked press the godly
With unyielding iron band:
Then I look up to my Savior,
Unto Him I make my plea;
And I ask with sad heart breaking,
"Lord, how long shall these things be?"

When the strong oppress the weakling,
And the proud disdain the poor;
When the prosperous show no pity
For the beggar at the door:
Then I look up to my Savior,
And I cry, "Lord, quickly come!
Put a stop to this injustice,
Dear Lord, come, oh, quickly come."

CHORUS:
My heart longs for Thy coming;
Oh, hasten that glad day,
When Christ shall come with glory,
To catch His bride away!
N. YAKIMA, WASH.

civilization; and yet have done nothing to provide men with "bags that wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth"; what will be my feelings in the eternal state, when this world, with all its triumphs of art and industry and commercial enterprise, shall be burned up—when I behold millions upon millions of the human race standing before the bar of God to receive the sentence of final destiny, and remember that not one soul in all the millions of the saved I have brought to a knowledge of Christ, and not one soul in all the millions of the lost have I turned away from the absorbing devotion to the things that perished?

The Light on the Altar

God designs that the home altar should shine with an unceasing light of love and peace and holiness. With father and mother absolutely dedicated to God, and offering the evening and morning sacrifice day by day reverently and in holy faith and gathering around the home altar with their children, there is kept burning that light which will do most in trending the children to God. How sad that this light of the home is ever allowed to grow dim or go out. What tragic consequences come when the children of the home cease to witness the incense ascending daily from the home altar. Such neglect on the part of parents is tragic indeed to many a child. D. L. Moody illustrated this truth with force in the following:

Some time ago a vessel had been off on a whaling voyage, and had been gone about three years. The father of one of the sailors had charge of a lighthouse, and he was expecting his boy to come home. It was time for the

whaling vessel to return. One night there came up a terrible gale. This father fell asleep, and while he slept his light went out. When he awoke he looked toward the shore and saw a vessel had been wrecked. He at once went to see if he could not yet save some one who might be still alive. The first body that came floating toward the shore was, to his own great grief and surprise, the body of his own boy. He had been watching for that boy for many days. Now the boy had at last come in sight of home, and had perished because his father had let his light go out!

I thought, what an illustration of fathers and mothers today that have let their lights go out! You are not training your children for God and eternity. You do not live as though there were anything beyond this life at all. You keep your affections set upon things on the earth instead of on things above, and the result is that the children do not believe there is anything in Christianity. Perhaps the very next step they take may take them into eternity; the next day they may die without God and without hope.

Victory Over Trouble

As to the result of trouble and affliction in this life, whether we are to be vanquished by them or whether we shall exult in triumph from them, depends much on our point of view. There is one point of view of feeling and that of faith. Faith looks to the future, to the unseen, to God. Feeling looks alone to the present, the visible, the selfish human aspects of the matter. We can not get absolute comfort in sorrow or any blessing out of it if we occupy a view point of simple feeling. We must reach the higher altitudes of the view point of faith, where we will look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are not seen are eternal. The Pittsburgh *Christian Advocate* gives two illustrations of the right view point, which we commend to our readers:

To a mother whose child had died a friend sent a letter beginning thus: "It is now two weeks since I heard of the great good that has come to little Mary." It proved to be the first glimpse of comfort she had received, because it lifted her through to the higher view. She had been thinking only of the great loss that had come to herself, not of the gain to the child.

Horace Bushnell, writing February 6, 1866, to Bishop Frederick D. Huntington, after hearing of his illness, said this: "In some respects I almost envy you—for it is really good and blessed, as I can testify, to be under any pressure that presses toward God. About the richest months of enjoyment I have ever had were those in which I was pined and consoled by my friends. They wrote me about the 'suffering' and 'pain' and 'loss' and such like forms of misery—really I did not know where it was. Under the shadow of the Almighty such things do not come." What a testimony to the faith not only of the writer but of the one addressed are words like these. For we can not always write to our friends in this lofty strain. They are still too much under the dominion of sense, they are unable to lift up their eyes unto the heights, they represent what seems to them a failure to appreciate their affliction. We have to be careful and give them milk because they can not bear strong meat. They can not say with Job: "Though he slay me yet will I trust in him"; nor with Habakkuk: "Although the fig-tree shall not blossom, neither fruit be in the vines, yet will I rejoice in the Lord, I will joy in the God of my salvation." A more modern voice has similarly said: "I am bigger than anything that can happen to me. All these things—sorrow, misfortune, suffering—are outside my door. I am in the house, and I have got the key." Yes, indeed; and that key is an unflinching faith in God, which knows no such thing as doubt or defeat. In place of devastation and desolation it brings not simply peace, but something still greater, triumph; and not merely triumph after fierce fighting, but, as the glorious apostle well says: "Nay, in all these things we are more than conquerors through him that loved us."

In Memory of General Superintendent W. C. Wilson

The funeral service of Rev. W. C. Wilson, General Superintendent, was held in the First Pentecostal Church of the Nazarene, Los Angeles, on the afternoon of Thursday, December 23, 1915. A large audience of sorrowing friends and loved ones gathered to look for the last time upon the face of one whom they loved, and to join in a final tribute to the memory of this humble man of God. At 1:30, the immediate members of the family occupied the reserved section in the front, and Rev. C. E. Cornell, pastor of the church in which the service was held, arose and opened the service with these words:

"God makes no mistakes. We sometimes can't quite understand His providences, but we know that He doeth all things well. So when calamities come to us, we know that we are safe in His keeping. While we may not understand, we can still put our hand in His and trust Him. We are not able to fathom the reason why these good men are so ruthlessly taken in the very prime of life, but we know God has made no mistakes. He has simply translated them to a higher sphere of activity.

"I became acquainted with Brother Wilson many years ago when I was in the evangelistic work. I met him first in southern Indiana. He was also engaged in evangelistic work. I have known him since then, and in these later years I have known him very intimately. He was a self-made man. God greatly honored his ministry. Hundreds, yes, thousands, have been converted or sanctified wholly under his ministry. He was a clean, humble, faithful preacher of the gospel. He was always exhorting us to get up to the top of 'the hill. That meant that at the top of the hill there was victory; unusual victory.

"During the past months God in His wise providences has seen fit to call many of our people to Himself. We have been here before this altar many a time. As far as I am able to remember now, every one of them died in triumph. The old, middle-aged, and the young that have had this remarkable and beautiful experience of full salvation, have given assurance that they went sweeping through the gates, washed in the blood of the Lamb.

"I feel that it would be especially appropriate that we introduce this last service for our dear beloved friend by singing one of the great old hymns of the church, 'Jesus, Lover of my soul.'"

After the great audience joined together in singing that beautiful old hymn, Rev. J. W. Goodwin, pastor of the First Pentecostal Church of the Nazarene, San Diego, was introduced and spoke touchingly of his association with Brother Wilson, and also read the Scripture lesson. He said:

"It was my privilege ten years ago to meet this dear brother who has passed out from us. Ten years ago this fall we came, both of us, to California and attended the First General Assembly together here in this church. He was a blessed man; he was a good man, full of the Holy Ghost and of faith. He was loyal to his ministry, a faithful preacher of full salvation; one who had a real vision of heaven, and heaven was just as real to him as this life.

"We have heard him say that some day the angels would come for him. They came, seemingly on our part a little while too soon; but God knows best. We leave it all with Him. This seems to all of us a most strange providence. We can't comprehend it; we can't fathom it; but we leave it in the hands of God. We deposit this in our great safe deposit vault in Romans 8:28, 'All things work together for good to them that love God.' We will leave it there and let the glorious future unfold the deep mystery. Then when God shall take this mystery out of His deposit vault, one will doubtless be able to understand the reason why. It doubtless will sparkle, and burn, and blaze before the throne of God, and we will know that God has done all things well.

Report of the Funeral Service of Rev. W. C. Wilson Held at the First Church of the Nazarene, Los Angeles, California, Thursday afternoon, December 23, 1915. Reported by Paul R. Mills

"When I was going through some trial, this dear brother helped me greatly. I remember he said, 'Brother Goodwin, I would go to the very gates of hell for one of mine.' Doubtless he would; and he united in prayer with me and said, 'God will bring it to pass.' And he lived to see the day when my precious daughter was gloriously converted and sanctified. In what would have been to most everybody the most severe trial of his life, when our precious Hallie was taken so ruthlessly, I remember he said, 'It is all right. The only ones that we really have are the ones that we safely land on the other side.'

"Thank God for the Christian's hope; thank God for the Word of the Lord that He has given to us in this Book. We will turn to it and read from its sacred holy pages:

"Psalms 46, 'God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen. I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.'

"John 14:1-11, 'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip said unto him, Lord, shew us the Father and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.'

"Rev. 21:1-6, 'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son.'

"Rev. 22:1-3, 'And he showed me a pure river of water of life, clear as crystal, proceed-

ing out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.'

"Then comes one of the sweetest texts to me in all this Book:

"Rev. 22:5, 'And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.'

Rev. Seth C. Rees, pastor of the University Pentecostal Church of the Nazarene, Pasadena, then led in earnest prayer:

"Almighty God, in the name of Jesus, we hasten to Thee as men chased by a mighty necessity. There is no cure for a sad heart except in the all sufficiency of Thy grace. We would have Thee always with us. Place us where Thou wilt, if Thou art with us, that place is heaven. We desire no crown on our brow except Thy glory. The music of Thy voice has filled our ears, has charmed us and it fills the sanctuary of our whole life. Thou hast anointed our heads with oil. Thou hast caused our cup to run over. Where shall we ever find a song sweet enough or loud enough to render praise to Thy matchless name? Praise Thee as we may, we can never reach the heights of gladness Thou hast given us in Jesus. Teach us how to thank Thee.

"Thou hast come into our midst and done wonderful things. Some times Thou hast come in the spring and taken some blossom or some bud of promise, but Thou hast a right to transplant it to heavenly climes. Some times Thou hast come in the autumn and taken the ripened fruit and stored it on high. But this time Thou hast come in midsummer. Thou hast plucked from our midst that which we would have had tarry for a later reaping. O God, we must not question: we can't understand but Thou knowest everything. Some day we will understand.

"We thank Thee that many a time the uplifting ministry of our departed brother has come as a tonic to our souls. Under his messages we have taken on new courage and new strength and have gone on to fight in other conquests. Oh, we thank Thee for the ministry of men and women who live above reproach and who carry with them in their private life the confidence of those who are nearest and dearest to them.

"When we look at death alone, we are afraid; it seems like a grim monster. But we are looking at death in the light of the resurrection this afternoon and the glorious light of the resurrection has made the valley only a receding shadow chased away by the light of coming glory, coming glory, coming glory! Death has lost its sting and the grave has lost its victory. We fill the graves and lay our dead, but Thou hast engaged to search them out and find every one of them, and Thou wilt never leave a single grave unopened. All our loved ones who sleep in Thee thou wilt bring with Thee and there shall stand on the earth a company that no man can number. Glory be to God!

"We pray Thee in these awful days that thou wilt temper the storm to our every soul. This blood-stained old world is being baptized with sorrow and we are approaching the saddest Christmas that the world has ever known. Broken hearts and broken homes and blasted hopes and wrecked and ruined lives and wrecking thrones and falling nations! O God, we hasten to Thee; we shelter under Thy wing. We take Thee this afternoon as our only safety. We can't understand why the strong are laid low today but since Thou hast called from our midst one that was in the very midst of the battle, we pray that Thou wilt raise up a hundred. O God, call after our young men. We pray Thee, that the mantle of this Thy servant, who has slipped out from us, may fall upon our young men and young women and that they may preach with fire, and unction, and power, eclipsing all that has gone before.

"O God, we pray Thee to bless every sorrowing heart and dry every weeping eye and come into every stricken home and let Thy presence comfort in the presence of an empty chair and a vacant place at the table, in the presence of an empty home; fill Thou with Thy shekinah glory and let the home of sorrow become a sanctuary filled with the grace and presence of God.

"O God, we pray especially that Thou wilt bless this immediate family, that Thou wilt hold them. Bless the noble woman who has stood so loyally by his side, who has battled on and stood by him in the conflicts of a married life. Bless Sister Wilson. Encourage her when those who sympathize today have seemingly forgotten, when these days of the expression of sympathy have passed. Hold her then. Hold her in the lonely hours. Let the weeping that endures for a night be short, and let the joy that cometh in the morning be one eternal day.

"O God, we pray today that all this may lead us to higher heights of spiritual blessedness and greater victories in things eternal.

"Bless these precious children. How we thank Thee for a godly family, a family that is not disgracing either the pastorate or the evangelist. We pray Thee that Thou wilt bless every one of them and comfort them. Bless the dear brother who is deprived from being with us here today. Hold him with a strong hand and double up on him in his ministry and increase the fire and unction and power in his messages and give him great success in winning souls.

"Bless all our churches, all our pastors. Keep us on our faces. Let us tighten our belt. Let us push to the front. Great God, give us such an urgency that we will fall with the harness on and fall with our face to the enemy, and fall on the breastworks of victory. Glory, glory to God. Thou wilt do it and we will shout the victory for ever and ever. Amen."

The male quartet of the Nazarene University sang, "There is a land free from sickness and dying."

Rev. C. E. Cornell read messages of sympathy from General Superintendent H. F. Reynolds in Kansas City, and from the church at Redlands.

Rev. Howard Eckel, who succeeded Brother Wilson to the superintendency of the Southern California District, then paid a tender tribute to Brother Wilson's godly life, as follows:

"I do not know that it is necessary for me to deliver an address. I just wish to make a few remarks and say that I regard my acquaintance with Brother Wilson and my association with him in the work of God as one of the rarest privileges of my life. I think it may be truthfully said of him as of Hezekiah: that he walked before the Lord in truth and with a perfect heart, and did that which was good in His sight. I do not believe that Brother Wilson did anything because he could do it; but he did it because he believed it was right.

"He was a very humble man. He kept himself largely in the background; but when convinced that he was right, he would act regardless of consequences. It could be said of him as of Barnabas of old, that he was a good man and full of the Holy Ghost and faith. He had faith in God. He had faith in his brethren. He had faith in the future of the church that he loved and to which he gave the last ten years of his life. In traveling about the District, I find that he gained the love and confidence of everybody.

"It may also be said of him that, like Abraham, he ruled his household well. His children all rendered perfect obedience; not through fear, but love; and he enjoyed the rare privilege and blessing of seeing the entire family saved. No person, only those whose children are converted, can have any conception of the great blessing and satisfaction that comes to parents' hearts, whose boys and girls are under the precious blood.

"Brother Wilson was a poor man. He had no money; he had no great estate to leave his family; but he left them a greater heritage, the influence and remembrance of a holy life. Money and houses too often prove to be a curse and a downfall to the children; but the fragrance of a holy life, like the

perfume from a garden of spices, comes flowing back in after years to bless and to help those who are pressing on to the unseen glory.

"I visited Brother Wilson several times during his illness. We had good times together. He was always solicitous for the church; always planning. He read me a num-

The Life of W. C. Wilson

Rev. William C. Wilson was born in Hopkins county, Kentucky, December 22, 1866. His father, J. C. Wilson, was a captain in the Union army during the Civil War. Brother Wilson was converted at the age of sixteen. He was married to Miss Eliza Jones, October 30, 1886. To this union four children were born—three girls and one boy. One of them, named Hallie, went to heaven about four years ago. The oldest, Guy and Bertha, are both engaged in evangelistic work. About three years after Brother Wilson was married, he was gloriously sanctified and felt his call to the ministry. He attended a holiness school at Bremen, Ky., for a while, and then entered upon pastoral work in the M. E. church. His wife died in 1892.

After the death of his wife, he engaged in evangelistic work for about three years, when he was married to Miss Sarah Ragsdale, of Paducah, Ky., in 1896. To this union five children were born—three still living, one little girl having gone to heaven.

About twelve years ago he united with the First Pentecostal Church of the Nazarene at Los Angeles. At this time he was engaged in evangelistic work for about three years. He took the pastorate at Long Beach, then at Upland, then at First Church, Pasadena; and all these churches prospered under his ministry. He was then elected District Superintendent of the Southern California District, where he served with great efficiency for four years. He refused to be re-elected the fifth year at our last District Assembly, owing to poor health, and took up the pastorate at Upland, Cal. He was elected one of the four General Superintendents of the church at our last General Assembly at Kansas City, Mo., came home for a few days, then went to Texas, where he held two District Assemblies and opened the third one, when he was compelled to return to his home in Pasadena. He was at home four weeks. He was able to be up a little each day until the last two days; but he suffered a great deal all this time. He felt very clearly that the end had come and told his good wife so. He was taken to the hospital on Saturday afternoon, but on Sunday morning at 3:45, he went sweeping through the gates into the city of the blood-washed, and joined our beloved Dr. Bresee.

His death was caused from cerebral meningitis and other complications, which indicated a general breakdown. He leaves a lovely wife and seven children, with a multitude of intimate friends and the whole church to mourn his departure; but they sorrow not as those who have no hope.

ber of letters and we planned some things together. But his work is done; he has gone into the richer and greater glory. Last Sunday night a week ago I visited him and we talked about many things. We knelt and prayed together and when I rose to go, he said, 'We be brethren. We will work together.'

"Oh, I praise God for having been associated for these few years with such a true, good, clean man as Brother Wilson was. So I want to say, or repeat what I said in the opening of these few remarks, that I regard our acquaintance and work together in the work of God as one of the greatest privileges that I have enjoyed. As I travel about the country, I find people everywhere that have

been saved and sanctified under his ministry. This good work shall go on. His work shall not fail. We shall soon carry the remains to the cemetery, but the work shall go on. Other hearts shall feel the touch of his life; and when the Eastern Gate unfolds again and a great company of saints shall march in, there will be multitudes to meet him and call him blessed because he was so true to God, because he was so true to the cause of holiness. His constant theme almost was holiness of heart and life. I loved him as a brother.

"I pray God's blessing on the precious wife and children. I know the Lord will comfort you, and throw His great arms about you and sustain you as never before."

Rev. A. O. Henricks, pastor of the First Pentecostal Church of the Nazarene, Pasadena, in accordance with Brother Wilson's own request, preached the funeral sermon:

"This is the hardest thing Brother Wilson ever asked me to undertake. For twelve years our fellowship has been unbroken and intimate. When I was in my first pastorate as a boy preacher at Ontario, Brother Wilson came and took up his work at Upland. In that first pastorate there were many occasions when I needed counsel, when I needed advice; and I never went to him that I did not receive a loving reception and his sympathy and advice right from the heart. Our early acquaintance became very intimate and blessed and from that time on, it has constantly been growing sweeter as the days have gone by.

"I feel today that what we have been passing through the past few weeks ought to drive us closer to Jesus. I felt like a boy that had lost his father, in the departure of our senior Superintendent, Brother Bresee; and now I feel like one who has lost his elder brother. But I am glad that in the midst of our sorrow we sorrow not as those who have no hope. And there is a little text I wish to refer you to in Philipians 4:4. 'Rejoice in the Lord always, and again I say rejoice.'

"Every true believer, every true child of God can live a life of rejoicing, a life of victory. This was the life of our beloved Brother Wilson. I never saw him in the dumps; I never saw him when I had reason to believe that he was discouraged. I have seen him when there was great responsibilities resting upon him and problems to confront, but he faced them with the joy of God and never faltered. The world is sometimes inclined to consider the Christian as one who has no joy in this life; but it is because they know not from whence comes our joy and satisfaction.

"Paul said, 'Sorrowful, yet always rejoicing.' Joy is consistent with those states of mind which the world seems to think to be inconsistent with joy. A man may have a heavy heart, and his heart may be breaking with the cares and sorrows of life, yet there is underneath it an under-current of joy and victory that brings us on and up toward the celestial city.

"Since our eyes were fixed on Jesus,
We've lost sight of all beside;
So enclined our spirit's vision,
Looking at the crucified."

"This joy is a natural result of peace with God through our Lord Jesus Christ. Brother Wilson was converted early in life at the age of sixteen. A few years later, he was sanctified and called to the ministry, and as far as I know, he never lost the experience of perfect love. He pressed right on in the battle with constant joy and victory which is the privilege of every true child of God.

"We need to have one thing in mind and that is that this joy is to be 'in the Lord,' not in our circumstances, not in our environments, not in our surroundings, not in our feelings, not even in our experiences but 'in the Lord.' We are not to rejoice in the gift but in the Giver; we are not to rejoice in the blessing but the Blesser. It was this joy that made Brother Wilson the giant that he was in the work of God.

"This Christian joy is the mainspring of our service and obedience to God. If you take it out of the Christian life, there is no source of strength or blessing. That is what keeps us going. It is what makes us supreme in every test, in the deepest sorrow."

"There is another passage of Scripture in Isaiah, the forty-first chapter and the tenth verse, that is like a song or like a beautiful anthem of heavenly music. It does my soul good to stop and look into it sometimes. If you will read it carefully, and prayerfully, and thoughtfully you will find it will comfort you even when your heart is in the deepest sorrow, or if you are in the midst of physical pain and anguish such as our beloved brother suffered for the past weeks. Many of us thought that because he was able to be on his feet some part of each day up until the last two or three days, that he was in no danger or did not suffer very much; but such was not the case. We are told by his precious companion that he was a constant sufferer; and the condition of his physical frame when the end came, revealed very conclusively to the physicians that he not only suffered intensely recently but for some time. He bore it for Jesus' sake, for his family's sake, and for the church's sake; and his desire to get well was because he wanted to serve the cause of God and preach the gospel of full salvation.

"There are three things that he had on his letter heads. Those of you who have corresponded with him doubtless have noticed it. 'Be punctual,' was the first one. That means a great deal. That means that he was on the job that God had given him at all times and in all places and it can surely be said of Brother Wilson that he was punctual; that he did not shrink from any duty or any obligation.

"One of my precious members in Pasadena, who is lying on a bed of sickness and is prevented, from being here, said to me that Brother Wilson ought to have on his tombstone, 'Worked to Death.' That struck me. Many times you remember how he plead and begged to be left off of this committee and that committee and this responsibility and that responsibility; but it seemed that we had so few men that could fill those responsible places, that we forced him into the harness, and he always went ahead and filled the place. May God forgive us for this. May God help us to have sympathy and love for one another and bear one another's burdens.

"The next one was 'Be courteous.' Everybody that knew Brother Wilson, knew him as a courteous gentleman. While he was uncompromising in the fight against sin and wickedness, he was free from censoriousness and fault finding, and unholly sarcasm, and those things that so often mar the ministry. He was a man full of courtesy. We need to develop that virtue of courtesy, courtesy to each other as ministers, courtesy to one another as brothers and sisters in the Lord Jesus Christ. A soured holiness is one of the worst things that this old world has ever tasted. Brother Wilson was always courteous and if he did not see things as some one else did, he was free to speak his mind, but he was always willing to stand by the rest and push the battle. The Lord give us more of that stamp of character. There is a tendency, when we differ with people, to allow it to separate us. God save us from it, and give us love enough where we can differ and be firm in our convictions and yet by the grace of God stand by each other and push the battle for Him.

"The last one and the most important of all is 'Be prayerful.' It is very evident from the family that is here as a living testimony, that Brother Wilson was a man of prayer. No man can raise a large family of eight or nine children in these awful days and see them gloriously saved and sanctified, and two of them enter the ministry, without a volume of prayer continually ascending to the throne. Friends, we need to follow this example. The man or the woman who does not spend time alone with God in the still hours of the night or the quiet hours of the morning, will find himself shorn of his strength like Samson of old. May God make us great men of prayer. Help us to pray more and pray in the Spirit.

"Among some of his last words while talking with his wife were these, 'Give this message to my brothers and sisters: I am going home to be for ever with the Lord.' When his wife asked him if he did not want to stay for her sake, he said that he felt that the time had come. He felt very positively and clearly that the end was very near, and that he was going home to be for ever with the

He Knoweth Best

(Tribute to the late W. C. Wilson, our beloved General Superintendent.)

Written by HALDOR LILLENAS

The western winds breathe soft and low,
From yonder mountains capped with snow;
The orange trees their golden yield
And luscious fruit, has long revealed.

The purple hills beneath setting sun
Their shadows cast, and one by one
The glimmering stars begin to shine
Like beacon lights of love divine.

The mockingbird in orchard tree
Is warbling forth his melody,
And sings his mournful, sweet refrain,
Or pipes a joyful, merry strain.

But twilight hour sublimely sweet
No longer seems with bliss replete;
The winds but murmur and complain
And sigh as if their hopes were slain.

The silv'ry moon in azure sea
Behind a cloud would rather be;
And night its curtain soon has drawn
Like to our hopes that now have gone.

How strange that one we loved so well
So soon to us should say, farewell!
So strong and robust, brave and kind,
So firm and steadfast, strong in mind,

Should in the noontime of his day
So suddenly be called away.
But God who sees and knoweth best,
Has called the toiler home to rest.

He spoke the truth without a fear,
The Word of life to him so dear
He did proclaim with all his might—
He walked the path of truth and right.

And far and near his voice was heard
And multitudes by him were stirred,
And many thousands turned from sin
A life for Jesus to begin.

No sacrifice too great for him
Tho' skies were clear above, or dim
The path of duty he pursued—
With pow'r from heav'n he was endued.

His character was pure and true,
His life as clean as morning dew;
His eyes with kindly sunlight beamed
His heart with fire aglow, it seemed.

He talked with God just like a man
Who knows the Lord and loves Him, can;
He walked with God and is no more
God took him to that brighter shore.

The western winds breathe soft and low,
From yonder mountains capped with snow;
The hills no longer can be seen,
The sable curtains intervene.

But morning light will break with dawn,
The dreary shadows will be gone;
So death shall, too, defeated be
And life shall reign eternally.

When dawns that morning fair and bright,
When in the resurrection light
Each other we again shall meet,
Our happiness shall be complete.

Perchance on fields of glory fair,
Amid the scenes supernal there,
The Lord will speak and tell us why
Our dearest ones so soon must die.

Or why our hearts should broken be,
And why our eyes too blind to see
For burning tears—till then we rest
In this sweet thought: "He knoweth best."

Lord; and he was willing to trust them all into His loving care. 'I am going home to be for ever with the Lord; Jesus has never failed me and is not failing me now.' And

then he closed with these words, 'There is not a cloud in the sky, but everything is clear.' That was his parting message to you and me; that was his parting message to the brothers and sisters and to the entire church. 'I am going home to be for ever with the Lord; Jesus has never failed me and is not failing me now. There is not a cloud in the sky; but everything is clear.' What more could he say. Oh, friends, I believe we can say as Wesley said: 'Our people die well.'

"May God help us that we may follow in his footsteps as he followed Christ; that we may be men and women of prayer, that when the end shall come, we shall be able to leave as clear a testimony behind as he left to those who shall mourn our absence.

"May God bless this precious family and comfort their hearts. May God bless each one of us and may this sad experience bring us closer to each other and closer to the loving heart of our heavenly Father, in my earnest prayer."

At the conclusion of the funeral address, a mixed quartet from the University sang, "Some day the silver chord will break."

Rev. C. E. Cornell then said in part:

"Brother Wilson was sanctified wholly a short time after he was converted, and this blessing made him the man that he was. The reason why the multitudes gathered to look upon the face of Dr. Breece, and the reason why this great company is here today, is because they stood for the doctrine and experience of holiness. Brother, you can say what you please, but this great blessing is the thing to live by and the thing to die by. We hold on to this grace and this marvelous grace holds on to us. Thank God for the good old John Wesley doctrine of entire sanctification."

Rev. H. O. Wiley, president of the Nazarene University, led in the following closing prayer:

"Our Father, as we linger a little before the earthly tabernacle of one whom we loved so well, we look out upon the world and it would seem to be a vast company on the sea of time, wandering over a trackless waste and here and there one called up to face the grim monster death; but things are not as they seem. It is true that we are a pilgrim company. We are seeking a city which hath foundations. Thou hast said, 'They desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city.' We are journeying to that city which hath foundations. Here and there one of our number fall by the way: some at the autumn season of life; some at the springtime, some as the shadows begin to deepen.

"But Lord, we do not sorrow as they who have no hope, for Thou art our Redeemer and our Lord who hath brought life and immortality through the gospel. O Lord, we ask Thee that Thou wouldst bless, and that Thou wouldst help us to rejoice in our sorrow: for we know that one of our number has gone to his eternal home. O Lord, we pray Thou wouldst make us ready as our brother was ready; that Thou wouldst keep us in such a place that we can rise immediately and open the door. We have been thinking how our dear Brother Wilson arose on Sunday morning to attend the early morning prayermeeting just inside the Eastern Gate. Lord, keep us ever ready to rise up immediately and open the door when the call comes.

"Lord, we pray that Thou wilt bless our dear Sister Wilson. Let the grace of the Lord Jesus comfort her heart. Bless every member of the family. How we thank Thee for them all. Will Thou bless and comfort their hearts and may they be the means in Thy hands of doing much good, and may souls be turned to God through their ministry.

"Now Lord, we look unto Jesus who is the Resurrection and the Life; and as we commit these remains to the dust, to the earth, it is in confidence of the hope of a glorious resurrection. We shall all some day gather round the great white throne to sing the song of Moses and the Lamb and to rejoice with joy unspeakable and to cast our crowns before Thee. Let the comfort of the Holy

Continued on page sixteen

THE OPEN PARLIAMENT

SOME churches are like the seasons of the year. They had a most beautiful spring-time, beginning with all its trimmings—the warm sunshine, the singing birds, the blooming flowers, refreshing rains, and the sweet fragrant air to breathe. All seemed to shout for joy. What a fine outlook. Then, on top of this comes the promised blessing of a healthy growth, the revival glory. The great sun drew closer and poured down his baptism of fire. While the fiery rays killed some things, yet they were just the making of others. The country for miles around was stirred, and everybody was busy at work in the field. The revival swept on with increasing flame and glory. The church was too small; they got a larger. The harvest time was on and there seemed to be no time or place to stop. The start this church had, looked as though it would never become dead and formal. But alas! for some cause the sun withdrew and they begun to have hot and cold flashes. This meeting was clear and warm; the next one was cloudy and cold. The hot flashes seemed to shorten, while the cold flashes seemed to lengthen. There was a change taking place slowly but surely.

"What does this mean?" asks a devoted soul. But no one seemed to think that there was anything wrong. The new pastor said that the time of settling down had come and that they should not expect fussy meetings all the time. That there was danger of getting the habit of shouting. That the deeper the water the stiller it run (lolly-bye). The facts are, fall is setting in with its frosty mornings and hot afternoons. By this time some begin to say they were getting cold. The fireless pastor excuses himself by saying that there are a few unstable souls who can not stand the deeper truths and that we are better off without them (lolly-bye). All the while the signs of death are showing plainer and plainer. The leaves are turning, flowers are fading, the darkness lasts longer, the daylight is shorter. Over the paths of time rushes the first blustry winter storm. It breaks on the church during one of the long, starless

Fire! Fire! Fire!

Written by N. B. HERRELL.

nights. The people wake to find a howling storm of back-biting, fault-finding, office-seeking sweeping their beloved Zion instead of their warm shouts of victory. What will this fireless pastor say now? Ho! he cries, the time of sifting is come and that all churches must pass through these seasons (lolly-bye). The snow of formality settles down fast and thick over all the services. The members begin to seek warm food elsewhere. The pastor prepares a sermon on church loyalty. He gives it to the wrong crowd. Others stay at home rather than eat his cold-storage grub. He calls a meeting of the church board to plan for a revival, but there was not a quorum out, so he bemoaned those who did not come and said they were to blame for the condition of the church (lolly-bye). He refuses to do pastoral calling, for he says it takes all his time to prepare his sermons, etc.

He knew a good evangelist back yonder who got him saved and started him in the work. He takes it on himself to write and see if he could not give him a meeting. The answer comes, "Yes." The meeting was advertised and all was ready on the set time. The evangelist opened fire, but not to see victory. He prayed, fasted, and preached. He did everything he knew to do. But in spite of all, things would freeze up as fast as he could thaw them out. The meeting closed. He left them worse than he found them. He found them in the month of December and left them in the month of January. Froze solid

with the thermometer standing at thirty below zero. He said in his report that they had a good meeting. He had to put two and two together to say it. For if he would have told the truth as it was, his report would have looked like one of the old prophet's rebukes to back-slidden Israel. Instead of this church staying under the blazing equator, it drifted to the north pole and froze into a great ice glacier, so solid that it would wreck a Titanic. Nothing short of a miracle can dislodge such a glacier and float it south, till the fiery sun can melt its mass into a stream of living-water to bless the thirsty souls of mankind. What has happened to other churches can and will happen to ours unless we take heed and stay in the center of God's will.

Let none of our pastors think that quietness is always a sign of death. It may be in some things, but not in the work of salvation. In spirituality it is usually the sign that the folks are freezing to death. For when one freezes, they first become (quite) numb, drowsy, sleepy, and then they die, and become (quite) still. There is nothing that will save us from such a fate but *Holy Ghost fire!* God said He would make His ministers flames of fire. A preacher is to be to the souls of men what a nice big hot stove is to the body in zero weather. So if we find a pastor's sheep freezing, we should not abuse the sheep, but fire up the pastor. Amen. We may be able to get along with a fireless cooker, but not with a fireless pastor. A cold meal now and then may not kill us, but too much cold food will. We are better off with not quite so much to eat and have it hot, than to have a lot, and eat it cold. By heat, we do not mean strong language or harsh words. Words spoken from a heart filled with Holy Ghost fire, is to the soul what serving buck-wheat cakes is to a hungry man from a hot griddle, well buttered, and covered well with honey.

Fire from God we preachers need.
Fire to melt our words;
Fire to send us forth with speed,
Fire, God's flaming swords.

The Adaptation of God's Word

Written by H. HIGBEE LEE

THE quality that invests God's precious Word with the richest value is its peculiar power to adapt itself to every necessity of humankind. It employs all modes to impart wisdom and give instruction. The uses, range, and scope of its application to our every need are limitless.

Here are a few of the symbols the Holy Ghost has chosen to represent the range and scope of application:

1. It's the divine mirror revealing our moral complexion and condition just as God sees and knows us. "Like unto a man beholding his natural face in a glass." "Whoso looketh into the perfect law of liberty," etc. (James 1:22-25).

2. It is the laver in which we can wash away our sins and external defilements and be regenerated. "That he might sanctify, having cleansed it [the church] by the washing [or, as the Greek gives it, *Laver*] of water with the word" 5:25-27).

3. It is at once a lamp and light to guide us in this waste-howling wilderness to our inheritance among the sanctified. "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105).

4. It is the milk, bread, strong meat, and honey. A table groaning under a blessed supply for the soul to sustain and satisfy us in every stage of spiritual development. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

"I am the bread of life" (John 6:35); "Jesus is the Word" (John 1:1).

"Strong meat belongeth to them that are of full age" (those who have teeth) (Heb. 5:11-14).

"Sweeter also than honey and the honey-comb" (Psalms 19:10).

5. "It is the fire, hammer, and sword to be used in the work and warfare of God and for souls."

"Is not my word like a fire? saith the Lord;

Another Transition

Written by F. M. LEHMAN

The sound of falling clod
Has scarcely died away. The roses on
Our senior General Superintendent's grave
Have scarcely faded, and their perfume gone,
When lo! another pilgrim, strong and brave,
Is called to be with God.

We can not understand
Why God has called him home. He knoweth why.
We bow our head submissively, and say:
Thy will be done! God hears our sob and cry.
Know William Wilson's work is done today.
'Tis best as God has planned.

His earthly suffering done,
Perchance he walks with Phineas P. Bresee
Down some long love-lit lane where fountains gleam;
Or, sitting down beside the crystal sea,
Conversing sweetly on some holy theme—
Each glad the goal is won.

Strew lilies on his grave.
The loved ones lost a husband, father, friend.
The Church has lost a leader, wise and true.
His works do follow him. There is no end
To work the Father gives us here to do.
Amen. We will be true.

Our hearts are crushed and torn,
Since we have laid him 'neath the churchyard sod.
We feel our loss, for this our friend is gone,
His spirit left the clay to live with God.
His slumbering dust, we know, shall rise upon
The resurrection morn.
PASADENA, CAL.

and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

"The sword of the Spirit, which is the word of God" (Eph. 6:17); (Heb. 4:12).

6. It is the seed we scatter, bringing all the way from 30 to 100 fold increase.

"The sower soweth the word" (Mark 4:14); (James 1:18); (1 Peter 1:13).

7. It is our telescope through which we look and see things absolutely unseen by the natural man. But clear and unmistakable to the eyes and consciousness of the inner man when the Holy Ghost illuminates. "Eye hath not seen . . . but God hath revealed unto us by his Spirit" (1 Cor. 2:1-16). "The eyes of your understanding being enlightened; that ye may know," etc. (Eph. 1:18).

There are many more symbols, but these will suffice to satisfy our hearts of its adaptability; meeting the needs and necessities of human kind in every age, clime or nation.

This Book was written not to devils damned or irrational brute beasts, but to and for man, the climax of all God's creation. It is our man of counsel and a sure guide to our unwary feet.

The old and the young; the learned and illiterate; the rich and poor; black and white, may alike come to its ever-flowing fountain to slake their thirst and bathe their weary, fevered souls. Be he or she a Hottentot or American, they may find just what they need and at any time they need, with all our differences of nationality, temperaments, tendencies, and environments. Thanks be to God for this unspeakable gift that satisfieth every believing heart.

NEW PHILADELPHIA, OHIO.

Avoid Evil of Every Kind

C. J. KINNE

THE Manual of the Pentecostal Church of the Nazarene, in making rules for the conduct of its members, makes one of the conditions of membership the "avoiding of evil of every kind," such as, "the use of tobacco in any of its forms, or the trafficking therein." There is in some quarters a certain amount of discussion of this question, and some difference of opinion. However, for Pentecostal-Nazarenes, the way is clear, and there is no occasion for stumbling. Every one who unites with the church subscribes to its doctrines and rules, and promises to abide by them. Surely the rule concerning the use or sale of tobacco is conspicuous enough so that no one could possibly get into the church without seeing it. And, seeing it, surely no one who did not agree with it would want to join the church.

Personally, the position and the special strength of the position of the Pentecostal Church of the Nazarene on the tobacco question has always been a source of satisfaction to us, and we heartily endorse it as correct and scriptural. What is our position, and just how much do we mean by our declaration on the subject? We use the word "evil," and class the use or trafficking in tobacco as one of the evils. With regard to conduct Webster defines evil, thus: Having or exhibiting bad moral qualities; morally corrupt; wicked; wrong; vicious. And gives as synonyms, pernicious, injurious, hurtful, destructive, sinful, corrupt, perverse, vicious, calamitous.

So it will readily be seen that the highest law-making body of the Pentecostal Church of the Nazarene regards the use of tobacco or the trafficking therein as sinful. To this we have all subscribed, and in the recent General Assembly we did not hear a single voice raised to either question the righteousness of this law or suggest a change. Therefore, we believe that every minister of our church has full authority from the Scripture and his church to preach against "the use of tobacco in any of its forms, or the trafficking therein," as positive sin, and not to be countenanced among our people.

Oil on the Bait

By Evangelist E. ARTHUR LEWIS

WHILE others are writing upon the subject, "Pentecostal Nazarene Music," I would like to just say a word. Forgive the intrusion. Some object to music writ-

A Tribute to Dr. Bresee

Written by J. H. PENN

A great and good man has gone from us. I wish to say a few words, in sad but loving remembrance, of our beloved senior General Superintendent, Dr. P. F. Bresee. He never knew how much we loved him. He always impressed me as being a great and good man, one who had the abiding presence of the Comforter with him.

As I read the notice of his departure, my eyes filled with tears, and my whole being trembled with emotion. I could hardly realize that our beloved founder and God-called leader was gone. My mind ran back to the time and place of the ordination service, when he with others, placed his hands upon my unworthy head; it seemed that I could almost feel the touch of his hands still upon my head. Then I remember that he told us at the General Assembly in Kansas City, Mo., that he would never see us again in this life, but would meet us all at the "Eastern Gate."

We shall miss him, but bless God, we do not sorrow as those without hope, for we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him. Peace be to his memory. We expect to meet him with great joy at the "Eastern Gate."

ten in waltz-time; to others two-step time is very offensive; while a third class loudly clamor against the so-called rag-time. In some instances we are persuaded it would help much to just change the names of the above, viz: Three-four time, "Do you "catch on," as our dear brother, Bud Robinson, would say? While the writer firmly believes there is a danger in our music becoming "trashy," yet we must con-

Wars and Rumors of Wars

Rev. H. M. CHAMBERS

Some people say, prepare for war,
Our navy we must double,
An army raise from near and far,
Or surely we'll see trouble.

The nerry Japs will surely come,
And seize our rich Alaska!
The Germans strong, with life and drum,
Will march across Nebraska.

The barbarous Turk will seize our pork,
And take it to his harem;
The Austrians bombard New York,
Poor people! How they'll scare 'em.

They say this war will never end,
Till all the world is in it,
The gathering clouds these truths portend,
This very hour and minute.

So let us each pick up a gun,
And thus impress the nations,
Before they ever make us run,
They'll sure run short of rations.

But all this scarehead jingo play
Does not our courage fluster;
We know there is a better way,
Than seize a sword and muster.

"In time of peace prepare for war,"
This bad barbaric teaching,
Leaves bones of men on fields afar,
Beneath the sad sky bleaching.

Our God is not a God of strife,
War's but a castigation,
Brought on by sin in human life,
In every tribe and nation.

His plans and purposes are right,
Thus have the prophets spoken,
Though wars may rage with fiendish might,
Sin's power shall be broken.

This mighty word of prophecy,
Fulfilled must be in letter,
The power of His theocracy,
Will earth's conditions better.

And when from o'er this bleeding earth,
Christ's people shall assemble,
Though many be of humble birth,
Their Lord they will resemble.

When He shall come to set His throne,
O'er all earth's vast dominion;
This strife-rent earth His Lord will own,
Without diverse opinion.

Then spears to pruning hooks be turned;
The sword into a plowshare,
The Higher Critics books be burned,
For universal welfare.

Lord, hasten on that happy day,
Our souls cry out to see it;
For earth's release, oh Lord, we pray,
Oh hasten, Lord, and free it!

HUTCHINSON, KAS.

tinually bear in mind the evil of "formality" on the other hand.

When I was a boy I used to go fishing on the piers along the lake front at Chicago. One time, I remember a man gave me a "tip," telling me to purchase a small bottle of "oil of cinnamon" and put some on the bait. Brethren, I believe the most important point about this music question is that we be sure we have oil on the bait.

Multipled thousands (no exaggeration whatever) of nominal Christians are asleep as they sing from Sunday to Sunday, "Jesus, Lover of my soul" and "Rock of Ages," etc., in slow, long, drawn-out time. Also there are some who are dry in their souls who sing in a fast, clashy manner, "We'll roll the old chariot along." But let us sing "Jesus, Lover of my soul," just a little faster, perhaps, and then please let us sing, "We'll roll the old chariot along," provided we faithfully promise to be sure and have oil on the bait! We are aware that liberty isn't

license, but I believe, if we are sure we have oil on the bait, we have both the liberty and the license.

We have been "sat down on" a few times by those who have apparently thought our songs a little "light," but we know we have oil on the bait, and our strings of fish prove we are still in the fish business. We have the extra cruse of oil, and we are looking daily for our Savior. All glory to Jesus, who sanctifies wholly and preserves blameless.

Preparation For an Assembly

Written by L. F. CASLER

SOME favorable comments have been made on the evangelistic spirit prevalent at Eastern Oklahoma's recent Annual Assembly; though perhaps in a manner overdrawn; it was certainly manifest that God was blessing His people.

It may be some one would know, how came it to be so? Will the same conditions not always bring the same results? We believe in "preparedness"; and in this largely lies the evangelistic success of our late Assembly, no doubt. First, the time for preparation was so very short after the date had been given us; our first work was to write some fifty letters and cards and mail them out throughout the District; in each of these we asked special preparation and prayer for this great annual gathering.

In our letters to pastors we announced that the pastors were expected to do most of the preaching, not done by the General Superintendent. We urged upon a number of the pastors a preparation for these evangelistic efforts; to come expecting it, and passionately praying for it.

Not satisfied with what we were able to urge in this way, we had a circular letter prepared for the church of the whole District, and mailed it out broadcast over the whole territory. Third, we were first on the grounds a week in advance of the time and fired the first gun of the service and had arranged with brethren to take up the work at once and carry it along.

We have long had convictions that our pastors had too little opportunity at District Assemblies. They bear the burden of the work all of the year and are called upon at Assemblies to sit by and hear a stranger who has come in for a chance to advertise himself it may be. The pastorate is not honored in our church as it deserves. It is little regarded and poorly paid, until it is no wonder we have some poor pastors. As we now recollect it, eight of our pastors preached during this Assembly. Give God the glory.

Poor work is a special reproach to Christ's people. It is a sin against our Lord's life. He was a Child of toil, and every indolent person who professes to follow him is a contradiction. How can we say he is helping us if we are letting things lie?—R. W. BARNOUR.

MR. CAN'T AND MR. CAN

Oh, Mr. Can't from Mr. Can
Is a very different sort of man.

For Mr. Can he always tries
And Mr. Can't he always cries;
Now Mr. Can gets many a blow,
But he gets the best in the end, you know.

While Mr. Can't gets nothing at all—
For he's down too low to suffer a fall—
Oh, Mr. Can gets up with a grin,
And he says: "I'm bound in the end to win."

But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says that it puzzles him quite a lot,
Why some can do it and some can not.

Oh, poor Mr. Can't, for he never knew
The secret I'm going to whisper to you;
That you very well can if you only try,
And you certainly can't if you only cry.

And that is the reason why Mr. Can
From Mr. Can't is a different man.

—Selected.

THE WORK AND THE WORKERS

Announcements

OPEN FOR CALLS ON PACIFIC COAST—Being called home on account of the death of our father, and it seeming best for us to remain with the family for a few months, we have of necessity cancelled our eastern engagements. We are now open for calls on the Pacific Coast. Any one desiring the services of singer and evangelist may address us at R. D. No. 1, Box 304, Pasadena, Cal.—Hal-dor and Bertha Lillenas.

RECOMMENDATION—Rev. Hugh C. Elliott, an ordained elder in our church, is now devoting all his time to evangelistic work. I desire to say that I have known Brother Elliott for several years, and know him to be a good preacher, a man of prayer, and faithful in the things of God. I hope that he will be kept busy in the evangelistic field, for he will do our churches good wherever he goes. Write him at Kellogg, Idaho.—J. F. Harvey.

EVANGELISTIC—Rev. Oscar Hudson and wife will hold a ten days' meeting at Eddy (Texas) camp, beginning July 21, 1916.—B. F. Toaff.

NEW ENGLAND DISTRICT PREACHERS' MEETING—The first Preachers' Meeting of the calendar year will be held with our church at Derry, N. H., on Wednesday, January 12, 1916. This is the first time that the Derry church has arranged for the entertainment of our Preachers' Meeting, and Brother McNeil, of course, would like a good number of preachers present. Brethren, let us rally for Derry, though it may not be as central as some other point. Don't disappoint the pastor, who is planning for a good representation of preachers. Remember, it costs no preacher over two dollars, whether he comes five miles or a hundred. The best train will be the one leaving Boston at 8:23 a. m., or Ayer Junction at 8:55 a. m., due at Derry at 10:05. Don't forget the date.—C. P. Lanpher, Secretary.

District News

SAN FRANCISCO DISTRICT

The District Superintendent recently spent two weeks at Santa Rosa, A. E. Lamar and wife pastors. God is blessing their labors. This is a small work, but some of the prominent people of the District who live where there is no church hold membership in this church, and make possible the continuance of the work.

The San Francisco church, Rev. Thomas Murrish pastor, is prospering. The District Superintendent spent Sunday, December 26th, with Brother Murrish and his people. Here is a demonstration of the long pastorate. Brother Murrish is rounding out his sixth year. All interests are taken care of. This is a great missionary church. It is wonderful how they give. The pastor and his wife are in fine favor, and the sixth year is the best of their pastorate. God bless them.

Rev. Frank Smith and family, the "Smith Band," are serving three appointments in the mountains of Calaveras county, viz., Murphy, Valicita, and Angel's Camp. They have secured an automobile to better meet the demands of the work. God is blessing their labors.

Bud Robinson held a fine meeting with the Berkeley church, Rev. J. B. McBride pastor. It was one of the best meetings held in this country in years. The Lord bless Brother Bud. Pastor McBride is making full proof of his ministry as a pastor, and is greatly beloved by the Berkeley people.

By the time this is in print the District Superintendent will be in a meeting in Santa Cruz.

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

DALLAS DISTRICT

New Year's greetings to all our folks!

We are expecting the greatest year in the history of the Dallas District. We have the workers, and the field is wide open. If every one will do their part in pushing the work, every church will be made stronger, and many new ones organized. It can be done; it should be done; and it must be done, or somebody will be "weighed and found wanting."

I spent the Christmas holidays with the Mazarenes at Kingston, Okla. We had a good time with these old-time friends and co-laborers, and had the honor of dedicating the beautiful little church which was built five years ago by a little, struggling band of consecrated men and women, with Rev. B. F. Pritchett as pastor and this writer as chief carpenter. Since then they have had the services of good men as pastors—such as Brother Garrel, Brother Duncan, and now have that excel-

lent man of God, Rev. W. I. Deboard, who is doing excellent work. The membership now numbers sixty-four, and nearly every one of them is a storehouse tithing payer. So it is needless to say that the finances come up for the support of all branches of the work. The building has recently been papered, and equipped with electric lights, and is both beautiful and comfortable. This church is as nearly ideal in its organization and work as any that I have come in touch with.

On my way home from Kingston, I stopped at Denison for one night, where we had a good service, with four in the altar and two praying through.

I next went out to Oakland, seven miles north of Bonham, to approve a new church recently organized by Rev. H. R. Lee. I found a fine little band of eleven, and made arrangements for them to have pastoral service. We will likely build a good work at this place.

Coming home, we were shocked with the sad news of the death of the wife of Rev. D. J. Waggoner. Will all the saints pray especially for this dear man of God who is left with a family of five children to care for. Sister Waggoner passed away Thursday night, December 30th.

I go to Lissie, Texas, for a revival meeting with pastor John Douglas, to begin January 5th.

A letter from Dr. Pinson, pastor of the Texarkana church, says the work there is moving triumphantly on; also good indications of a better work at Bivins.

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

MINISTERIAL CONVENTION PITTSBURGH DISTRICT

The first ministerial convention of the Pittsburgh District convened in Lisbon, Ohio, December 16th to 19th inclusive. District Superintendent N. B. Herrell, was elected chairman. The convention was organized and we were soon down to real business. Brother Herrell read the first of a number of papers, which was entitled, "The District Superintendent's Message to the Ministerial Convention." This paper was full of golden nuggets.

Pastors of the District read papers relative to the pastorate. Rev. Trumbauer's paper, "The Pastor in His Study"; Rev. Welsh, "Pastoral Visitation." Rev. Miller read a paper written by his wife on "The Pastor's Wife"; Rev. E. Wordsworth's paper, "The Pastor and His Sermon"; Rev. J. N. Hampe's paper, "Pastoral Evangelism"; Rev. H. E. Elliott, "God's Care for Preachers in Hard Places." The convention moved that a copy of

Peniel University

We are having a very successful session at Peniel University. The business depression in the cotton states which hindered us so much last year is passing, and under the special blessings of God we are pushing on.

The enrollment for this semester has been good, and the character of our student body is very gratifying. In the sixteen years that Peniel has been in operation, I think there has not assembled a more earnest and promising body of young men and young women. Most of them are Christians, and forty of the number are in preparation for the ministry or for foreign mission work.

The educational work has been quite satisfactory. At a recent Faculty meeting, it was stated that the grades for this semester were very gratifying.

Brother Bates, pastor of the University church, has been absent for some time on business for the school, and the pulpit has been filled by the writer and other resident brethren. The Lord has blessed the services and a number have been saved; but we are now praying for an old-time revival. Brother Bates will conduct the mid-winter meeting. The date is February 11th-20th.

The second semester opens January 17th. We are expecting a number of new students at that time. We shall be glad to hear from any who are thinking of entering.

Peniel has had a number of desirable new families added to her citizenship this fall. Among them are Rev. D. J. Waggoner, from Arkansas; Brother Crawford from Montana, Mrs. Collier from Arkansas, and several families from Texas.

JAMES B. CHAPMAN, *President.*

this excellent paper be sent to the HERALD OF HOLINESS for publication. Rev. W. H. Hafer read a paper on "The Budget System." Brothers W. M. Creal and H. R. Beagle spoke on the budget system. The convention favored the Duplex envelope system and highly recommended and endorsed tithing as God's financial plan for the churches. Brothers Beagle and Creal also spoke on the Publishing Interests.

Rev. John Gould spoke on "New Church Legislation." This excited much discussion.

Rev. N. B. Herrell gave his illustrated chart lecture on tithing. He proved beyond successful contradiction that tithing is scriptural, and should be practiced in this dispensation, and that it should be placed in the local treasury where membership is held.

The devotional services of the convention were in charge of District pastors, and also most of the preaching was done by them. The afternoon and evening sessions were revivalistic in character. Thursday afternoon, Rev. G. C. McDowell, of the Evangelical church of Greenville, Pa., preached from St. John 17:1. Thursday evening, Rev. L. W. Miller preached from Romans 1:16. Friday evening, Rev. G. C. Trumbauer preached. His text was Col. 3:15. Saturday evening, Rev. H. E. Elliott preached from 1 John 1:7. Sabbath morning, District Superintendent N. B. Herrell preached from St. John 17:18. In the afternoon there was a platform meeting, in which all the pastors present took part. Sabbath evening, Rev. John Gould preached on "The Judgment."

The convention was a great blessing to all who attended. It was spicy, spiritual, edifying, and practical. Each day souls sought and found salvation. Waves of glory frequently swept over us. Truly our hearts burned within us as Jesus talked to us by the way of Lisbon. The convention closed with a most blessed altar service. One young lady fell in a trance and six souls got the victory through the blood of Jesus.

The good people of Lisbon did not give us half rations, but we were all royally entertained. Thank you, Pastor Parker and people.

E. WORDSWORTH, *Secretary.*

MISSISSIPPI DISTRICT ARRANGEMENTS J. N. WHITEHEAD, *District Superintendent*

Sallis, Miss.
A. J. GAMMELL, *District Secretary.*
Houston Circuit (Houston, Hebron, Mt. Peniel, Eukabay)—J. W. Dodd.
Water Valley and Rosebloom Circuit (Nazarene Chapel, Prospect, Rosebloom, Oak Grove)—E. G. Shepard.

Black Creek and Union View Circuit (Black Creek, Union View)—R. A. Brecland.
Buckhorn—J. A. Washington.
—athcon—To be supplied.

INDIANA DISTRICT

Since our last report, we have finished visiting all the churches on the District with the exception of one. We spent three weeks with our pastor in his church at Evansville, Ind. We had a gracious meeting, with about fifty seekers at the altar. It was while here we saw the announcement of the death of our dearly beloved Dr. P. F. Bresee, coming by the way the Associate Press. Much has been said, but I am sure there is much yet that could be said of this great and good man. Surely the life and labors of such a servant of God ought to be printed and put in the home of every Nazarene family and every lover of the doctrine of holiness.

Now while penning this report, I read the sad news of the death of our precious Brother Wilson. Surely this man was greatly loved by us all. We do not understand, but how sweet it is to realize that there is One who does, and leave all things for Him to work out for our good and for His glory.

We went from Evansville to Ebby, where we had a good meeting with our pastor, Rev. B. A. Fleming. The meeting had been in progress for two weeks before we got there, being conducted by Rev. George Moore and wife, of Indianapolis.

Our next meeting was with Rev. K. C. McCullum, in Stark county, Indiana, where we organized two Nazarene churches, one of them in the village of Brems, Ind., our church being the only one in the little town. The other class is a few miles in the country from this place.

We are at the present at Connersville, Ind. This church is in the best condition it has been in for a long time, doing nicely under the pastorate of Rev. O. E. Enox.

Next Sunday, January 2d, I will dedicate a new tabernacle at Mohawk, Ind. Rev. C. E. Green, pastor.

We have organized five churches since our District Assembly, and there are calls for some others to be organized soon.

U. E. HARDING, *Dist. Supt.*

ARKANSAS DISTRICT

Have just returned from an extended trip through western Arkansas, visiting the churches on my District. Spent from one day to a week in a place. Visited Morrilton, Atkins, Appleton, Alex, Ozark, Alma, Dyer, and Vilonia. Found most of the churches in good condition and the work being pushed by live pastors. Others were suffering for proper pastoral attention. Some of our pastors have to work to supplement their small salaries, which is a serious handicap to their success. No church can afford to let its pastor work for his living, and none need to if the people will quit robbing God of His tithes and offerings. Brethren, quit locking the windows of heaven!

My fellowship with the pastors, Brothers Roberts, Lucas, Jobe, Broyles, and Daniels was sweet. Never was treated more kindly than these boys treated me. They are all brethren beloved.

Closed my round at Vilonia with the church and college. Truly the Lord is blessing Brothers Daniels and Imhoff. The church is spiritual, and the school successful. Brother Imhoff is dearly loved and trusted as president. He and his good wife are striving to put the college on a firm basis financially. She goes to the kitchen, and he knows how to handle the axe and saw in the woods. They are bound to succeed. God bless the Arkansas Holiness College.

We have previously visited the churches at Jonesboro, Beech Grove, Monroe, Cabot, and Beebe, and held a fine meeting with our young work in Argenta. God is blessing everywhere, and great grace is upon our work.

JOSEPH N. SPEAKES, *Dist. Supt.*

KANSAS DISTRICT

At Hutchinson, the much needed new church building which is a fine structure, brick veneered, and 50 x 70 feet in size, is coming along toward completion. God is blessing and using Pastor Haas and his helpers in the battle. Our school at Hutchinson is enjoying what appears to be the most successful year in its history. In a recent meeting of the school board, Mrs. Mattie Hoke was re-elected to the presidency for another year, and Rev. W. C. Stone, who is now teaching Bible and theology, was elected vice president for the coming year. Brother Stone is rendering most excellent service,

and the students are delighted with the quality of his instruction. The various members of the Faculty are highly thought of, and the most delightful harmony prevails. It is the plan to make the school from now on, in a distinct and unique sense, a Bible college, where biblical and related subjects will be made the specialty, and where these lines of instruction will be brought to the highest possible standard. A thorough academic course will also be given, with the privilege of two years of post-graduate work. Kansas Bible College is in every way worthy of the patronage and support of loyal Nazarenes.

The outlook at Dodge City for our work is very encouraging. Pastor W. E. Miller is leading his flock in the construction of a 32 x 50 frame building, which is now about ready to plaster. This is a notable victory. Spiritual interest is keeping pace with temporal success at this place.

At our appointment north of Elkhart, the foundation is in for a church house, and our people, though few in number, are hopeful and enterprising.

During my recent visit to Garden City, a most blessed spirit prevailed in the services, and two professed to be saved and one sanctified. Sickness overtook me at this place, and the dear people spared no kindness in their care of me until I was able to go home.

Pastor Ball has resigned his work at Bucklin, and has been concluding his work there with a series of meetings, in which he has been well assisted by Evangelist Mark Whitney. Brother Whitney plans to hold a meeting soon at Garden City. Brother Ball will be open to calls to revival work for the remainder of the year, and is able to render good service in that capacity.

Our Lyons church led on by Pastor Lang, is building a roomy tabernacle, which will mean much in the progress of the work there.

Brother Wilson, pastor at Windom, is useful and happy among a loyal and spiritual people. Evangelist C. M. King gave good service at this place in a recent series of meetings in which there were several clear professions.

Our work at Chase is in good hands both as to pastor and people. Evangelist Demoret has been with Pastor Kiemel in a series of meetings, which were a real blessing to all who would receive it.

Pastor Martin, wife and family, were taken by surprise by their church folks with a real generous donation. Many good things were brought in, indicative of the love and helpful spirit of a loyal people. We found a precious spirit of harmony in the recent Sunday services. Brother Martin expects Evangelist Mesch to begin a series of meetings soon. The outlook for victory is fine.

I am now headed northwest, hoping soon to complete the work of my first round, which has been hindered by my illness. The Comforter abides in my heart.

H. M. CHAMBERS, *Dist. Supt.*

SOUTHEASTERN DISTRICT ASSEMBLY

The seventh annual District Assembly of the Southeastern District convened in the Pentecostal Church of the Nazarene at Glenville, Ga., December 15th, Dr. H. F. Reynolds, General Superintendent, in the chair. The District is comparatively small, but the people have a vision of their calling, and are pushing on in His name.

Dr. Z. B. Whitehurst, pastor at Donaldsonville, and president of the Southeastern Holiness University, preached a great sermon on Wednesday night, December 15th. The business of the Assembly opened at 8:30 a. m., Thursday. The Assembly was properly organized, committees appointed and put to work. The reports of the pastors were thrilling to those who had gathered to learn the power and progress of the work of the Nazarene church in the great state of Georgia.

The devotional services were led by the pastors and other members of the Assembly, and were full of inspiration which was profitable to all.

The reports of the pastors, evangelists, and District Superintendent showed that they have been hard at work. They are true and loyal brethren.

The Southeastern District was divided, making the Georgia District and the Florida District. Rev. W. R. Hanson was elected Superintendent of the Georgia District, and Rev. C. H. Lancaster was appointed at the request of the Florida delegates as Superintendent of the Florida District by Dr. H. F. Reynolds, General Superintendent.

Rev. C. H. Lancaster, formerly of the Alabama District, was elected secretary of the Southeastern District and Rev. E. H. Kunkel, assistant.

The evangelistic services of the Assembly were thrilling and attractive. The following brethren preached during the Assembly:

Dr. Z. B. Whitehurst, C. H. Lancaster, C. E. Shaw, E. H. Kunkel, G. W. Grace, and General Superintendent H. F. Reynolds.

It was very blessed to sit under the ministry of

our General Superintendent Doctor Reynolds; his messages were spiritual and intensely effective. Some souls found God in pardon or purity.

There were three ministers elected to elder's orders. C. E. Shaw, E. H. Kunkel, and G. S. House. Two of the brethren present were ordained by General Superintendent Reynolds and the elders present.

The following pastoral arrangements were made for the coming year in the Georgia District:

W. R. HANSON, *District Superintendent*.
Vidalia Circuit (Adrian, Bethel, and St. Paul) — G. W. Grace, Vidalia, Ga.

Meansville Circuit (Rehobith) — J. H. Bond, Meansville, Ga.

Barnesville Circuit — To be supplied.

Mountain Circuit (Mt. Carmel, and Mt. Zion) — G. L. Irwin, Fort Payne, Ala.

Donaldsonville Station — Z. B. Whitehurst.

Glenville Circuit — To be supplied.

C. H. LANCASTER, *Assembly Reporter*.

DAKOTA-MONTANA DISTRICT

The Lord is blessing us all real good. The work is moving on. We held a meeting with our pastor at Judith Gap, Mont. This was a very severe battle; so much unbelief and prejudice against the work of holiness. Yet the Lord did smash down much of it, and folks are coming into sympathy with our work there. Brother Chris Williams is pastor of this church, and Brother William Wilson is helping him this winter in some evangelistic work. They are contemplating opening up some new work in the country. These brethren have the fire of Pentecost and a hungry desire to see souls saved.

We have been with Brother Jacob Luehsinger, our pastor at Nashua, Mont., one week. This brother has been away from his work for several months in Nebraska, Kansas, and Missouri; for the health of his wife and himself. He has been going through some very severe tests and much suffering, which we who are well, know but little about. In the midst of this testing time, he keeps the blessing. We are in much hopes he will become strong to battle in Montana for souls. Pray much for this brother and his wife. A letter of encouragement in these helps a fellow much.

I am at home through Christmas week with my family, which I count a great privilege. There is no one that knows the value of this blessing but those who are called away from home on business for the Master all the time. I also am to help our pastor, Brother C. H. Clymer, of Surrey, in a revival meeting Christmas week.

Brother William M. Irwin, pastor of Minot, N. D., is building a church. They have it finished now, waiting for the plastering to dry. I under-

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stand they plan to dedicate it soon. The Lord has truly been with this brother in this effort. It seems Minot has been a hard field in which to get a hold with our church. This people and pastor said, "By the help of the Lord, we will make it go," and God honored their faith. This church is in need of some of the Lord's money. Please read 1 John 3:17, then take heed and obey.

Brother Elmer Cordell, of Fergus Falls, Minn., is reporting victory there. The Lord bless that precious brother.

Brother Lorenson, of Middle River, Minn., is reporting victory; has had some good revivals.

Brother Frank Janzan, Chinook, Mont., in the country is reporting victory on his field. They are building a church to be dedicated in the spring.

Rev. John Nolt, of South Dakota, is planning a number of revivals this winter.

All the other churches are planning revivals and looking for blessed victory. Let all of us push the battle to the front. Let all the pastors push missions. Remember a missionary church is a revival church. One has said, "The preacher who is not alive on missions, lacks the Holy Ghost." Pray! pray! obey! and God will take us through.

LYMAN BROUGH, Dist. Supt.

General Church News

PINDALL, ARK.

We expect to begin a meeting at this place in the near future, with Rev. J. W. Manney, of Hillsboro, Texas, as preacher. We are expecting great results, and earnestly request that the HERALD OF HOLINESS family pray that God will give us a mighty outpouring of His Spirit, that many souls be born into the kingdom.—W. BULLOCK.

MILLPORT, ALA.

According to arrangements with the Board of Trustees of the school of the Alabama and Mississippi Districts, I will give a special Bible and theological course during the month of February, 1916,

at Millport, Ala. I will also give young preachers an opportunity to take up the course of study for preachers and take their examination. Those who pass this examination will not have to be examined at the District Assembly. Board and tuition for the month will be \$12.50. Let all who expect to attend, write me at once. The school is about \$250 in debt, and it will have to be settled soon. Send money to me as one of the financial agents.—S. B. GOSEY.

BOKHOMA, OKLA.

Returning from the Eastern Oklahoma Assembly, we have taken up our work with new courage. After hearing Dr. Reynold's wonderful sermons, God has set us on fire for souls. We began our revival meeting December 18th and for twelve days we have had the battle. The revival broke out in prayermeeting about ten days before the meetings opened. It was an old-time revival. Some were saved in their homes. One man was sanctified in the boiler room of the factory where he worked. A goodly number were saved during the services. Twelve joined the church. Two were healed of their diseases. We have a Sunday school and two prayermeetings each week.—M. C. COON, Pastor.

PARSONS, KAS.

God has blessed in the services I have been privileged to conduct in this place. We have no Nazarene work in Parsons, but I think it is a ripe field. I have preached in the Y. M. C. A. and labored with the church people, holding cottage prayermeetings and preaching.—A. B. JONES.

COLUMBUS, OHIO

Rev. R. M. Kell has resigned as pastor of the King Avenue Nazarene Church, Columbus, Ohio, to take effect December 31st, to do evangelistic work, and some special work for the Ohio University, soliciting some much needed money and students. The Lord has wonderfully blessed His labors in Columbus. He accepted the pastorate of this church thirteen months ago with only something like twenty members that could be counted on. The membership has reached a little above the hundred and fifty mark. More than a thousand seekers have been blest at the altar either in church or tents. Our church was very much grieved when Brother Kell broke the news. We feel sure that no pastor has ever loved his flock more than Brother Kell, and that no church has ever loved their pastor more than this church theirs. We have stood together and kept the blessings of the Lord continually on the place. Very few services that some one or more have not manifested a desire for prayer. This is a great church. We want the folks to help us pray that God will graciously come to us now and give us the proper one to take the place of Brother Kell. We, as a church, are praying that God will make him a great soul winner. Brother Kell was successful for seven years as an evangelist. The Church Board has given Dr. J. Howard Sloan, of East Liverpool, Ohio, a call to be pastor of this church until May 1st.—L. B. WELCH.

SYLVIA, KAS.

The work is moving on nicely at Pleasant Hill church. The saints are growing in grace, sinners are getting saved, reclaimed, and sanctified. One young woman was gloriously converted Sunday morning. The spiritual tide is rising, and we are expecting to start special meetings soon. We ask the prayers of the readers of the HERALD OF HOLINESS that God will come in mighty power, and give us a real revival; that salvation may flow as a river in this place. We find the people of Pleasant Hill a fine people to work with. They are ready to pray and give, and push the battle for God and the salvation of souls. Last Thursday night after the prayer-meeting, the pastor and his family were agreeably surprised to find the parsonage full of his members, and the dining-room table loaded with the good things of the land. Thus God continually loads us with benefits, both temporal and spiritual.—E. J. LORD.

From Evangelist J. A. WILLIAMS

We closed our year with the Anderson church, after a very prosperous one, then attended our Assembly, from which we went home to rest a few weeks before going into the evangelistic field. Mrs. Williams has just recovered from a severe sick spell. We are thankful she is able to go out again with me in the work, though she has not entirely recovered. On December 3d we opened a meeting with the Mt. Beulah church, and the services continue with increasing interest. There have been a number saved, and some sanctified, and nine have come into the church thus far. There is a fine body of men and women here who know

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how to pray the fire down. Conviction is deep, and a number of young men are just about ready to fall at the altar. They are in earnest, and want real salvation. All give the very best attention to the Word being preached. Brother J. S. Randal, their pastor, has done a good work here, and the Lord is blessing him. A more humble and one more free with his money is hard to find. He and his good wife have stood by Mrs. Williams and myself nobly. The meeting may continue all of this week, but we are only announcing it from night to night. Yesterday the fire fell and the service lasted until 3 o'clock. There is a bright outlook here.

WINDOM, KAS.

Glad to report victory in Windom church. Rev. G. M. King, of Hutchinson, served as evangelist, who is a man of God and a fearless preacher. Miss Anna Cobb led the singing, it being God-blessed. We began November 20th and closed December 19th, with about sixteen professions of salvation. The fight was a hard one, but as the church prevailed, God gave the victory. We heartily recommend Brother King to any one desiring an evangelist.—J. W. WILSON, Pastor.

PLANTERSVILLE, MISS.

Our pastor, Rev. J. W. Dodd, filled his regular appointment with us Sunday, and preached a great sermon on "Why We Believe in Holiness." It was a great blessing to us all. He is a man filled with the Holy Ghost and out for a lost world.—M. B. GASSAWAY, Deaconess.

From Evangelist J. G. DEMORET

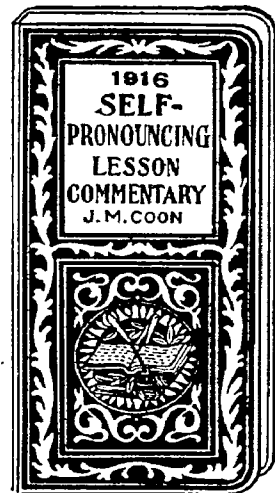
After the close of our District Assembly, which was held in August, I went to Elkhart, Kas., and held a meeting, then home and packed up, and moved to 731 Sixth ave., East Hutchinson, Kas. On the 29th of September I went to Iola, Kas., and opened up in the Nazarene church, with Brother and Sister C. L. Calhoun as pastors. I enjoyed much being with them in a battle. Some prayed through, and the work is moving along for God. From here I went to Chase, Kas., for four Sundays, with Rev. W. F. Kiemel and his flock. Brother Kiemel is a fine young preacher who walks with God, and our folks at this place are the cream of the country. They know how to pray the glory down. May God continue to bless them and lead them on. I enjoyed my stay among them much. God gave us a good meeting, several prayed through to victory, and the church was edified and built up. Next I went to Miller, Kas., and held a meeting with the Methodist people. Rev. C. F. Cannon is pastor. God gave us a great meeting here. Between thirty and forty claimed to pray through, either to be saved, reclaimed, or sanctified. Things were dead and formal when we arrived on the scene, but God helped me to take the old gospel plow and go to work. Brother Cannon is a fine man to work with, and enjoys the blessing of holiness, and stood by the preaching. Any one desiring my help in revival or campmeeting, either to preach or sing or both, on full salvation lines, address me at 731 Sixth ave., East Hutchinson, Kas.

GOTHENBURG, NEB.

Since coming to Nebraska we have had some rather peculiar experiences. A series of accidents occurred in which we narrowly escaped with our lives. We are still on the firing line. We have been acting as pastor and evangelist at the same time. We have traveled 1,700 miles in regular pastoral work, making preaching appointments and visiting the people besides sandwiching a couple of meetings lasting five weeks at Farnum and vicinity, which resulted in a preaching point, where they are taking care of a Nazarene preacher, and where holiness is being preached. At Farnum,

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Brothers H. C. Tettemore and J. N. Smith assisted and proved themselves heroic men of God, worthy of the confidence and esteem of our people. We expect to start a meeting the middle of January on our charge, and solicit the earnest prayers of God's people.—V. E. CLARKE.

BRIDGEPORT, TEXAS

I want to report victory at Bridgeport. We were assigned to this place and Hulwood by the Assembly at Mineral Wells, Texas. The work is moving along. Have a nice little Sunday school at Bridgeport and expecting it to be larger. We are expecting a harvest of many precious souls this year. We are having some fine services among the Mexicans at the Bridgeport church.—W. B. WALKER, Pastor.

WEBSTER CITY, IOWA

The Nazarene church at Webster City was never on such high ground as at the present time. We realize as never before that great light involves great responsibility. God may be preparing us for the District Assembly which meets at this place next fall. We are saying "Yes" in our hearts to all the will of God and stepping up in the light so we may claim the cleansing. We feel we can so report because of the revival meeting which began December 5th and we trust will never close, although His faithful servant, W. R. Cain, who conducted this meeting, left us after laboring with us two weeks. It is the opinion of everyone that it was the greatest meeting we have held since the organization of the church, two years ago last June. Many wrongs were righted, restitutions made, and faults confessed, and all put under the blood. Several seekers were at the altar. Four joined the church last Sunday and three more will join later. One came from the M. E. church, and two from the U. B. church. And so God is gathering His bride. Brother Cain will return to us in June for a ten days' camp.—Mrs. W. C. JOHNSTONE.

PASADENA, CAL.

Sunday was a blessed day. Rev. A. J. Ramsey, of the Nazarene University, preached two splendid sermons. There were five seekers in the morning, and one at night. One minister, Rev. Mr. Logsdon, united with the church. Everything is moving on to victory. The death of Rev. W. C. Wilson was a great shock to us all, but we are looking to the Lord for grace and help to go through.—A. O. HENRICKS.

LOCKHART, TEXAS

We have just closed our first meeting of this Assembly at Devine, Texas. This was a new field, where holiness had never been preached. The Lord gave us a great meeting, there being about 155 professions, and a number of family altars erected. We secured fifteen subscriptions to the HERALD OF HOLINESS, and organized a Church of the Nazarene with twenty members. Sisters E. Harrell and Ollie Rowe were our co-laborers in this meeting. We go next to Sabinal, Texas, for a meeting.—Mrs. BESSIE WILLIAMS.

From Evangelist WILLIAM SEAL

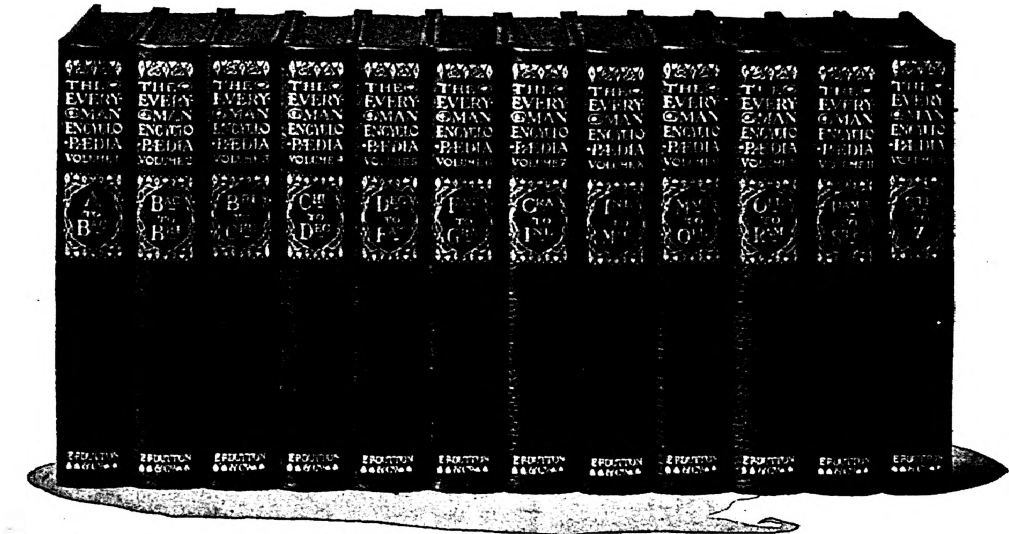
Another victory has been won near Piedmont, Mo. This was a new field, but notwithstanding the rainy weather and leaky tent, cold, and holiness fighters, there were seekers at every altar call. The fifth night the message was on justification and sanctification. Ten came forward for a clean heart. Seven prayed through and quit tobacco. On account of the weather, the meeting closed the ninth night, with thirteen converted and eleven sanctified. Eleven united with the Church of the Nazarene at Piedmont.

CALDWELL, IDAHO

God is with us in favor, and people are finding His salvation in the scriptural way. It is wonderful what the Holy Spirit will do when He is given an honest chance. Some have come to the altar weeping, and have been finders of the new birth. Some have been sanctified. Brothers Beals and James are helping. We had a great service last Sunday. After a gospel message by Brother Beals, five seekers came to the altar. Conviction is on the people.—W. H. GAINEX, Reporter.

From Evangelist FRED ST. CLAIR

South Portland (Me.) meeting was a glorious victory. There were at least three score seekers, and most of them got through good. There were some splendid additions to the church. There were great crowds at times, and the influence of the revival was far-reaching. Pastor Brown and his people stood by the evangelist nobly. This being our second meeting in this church within eight months, it was a test of faith to accept, it but our God heard persistent prayer, and defeated the enemy. We secured ten new subscriptions to the



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NAZARENE MISSION, LOS ANGELES

We are glad to report victory at the Nazarene Mission. The Christmas dinner served to nine hundred men, with fifteen at the altar during the dinner, was the best of all. Surely, God is blessing us, and we give Him all the glory. At the night service eighteen more were at the altar. Praise God from whom all blessings flow.—EDWARD F. SHERMAN.

Christmas day at the Nazarene Mission will long be remembered by many hearts. For weeks we had been planning and preparing for the great dinner, so Christmas morning found everything in readiness for our guests. Long before time to open the doors the men were lined up on the sidewalk, waiting to get in. At 11 o'clock the doors were thrown open, and the men came marching in,

while the workers and friends sang, "All things are ready, come to the feast." How those men did eat! And how happy we all were, as we served them with turkey and all the fixings that go with it. As we sang and talked to them of Jesus, tears ran down many of their faces, and while some were eating others were at the altar seeking God. By 5 p. m., about nine hundred had been fed, and fifteen had sought and found the Lord. At the night service God came, in mighty power, and eighteen responded to the altar call, making a total of thirty-three for the day. Truly, it was a day of success and victory. We want to thank the many friends who so gladly and willingly gave of their means to make this dinner possible. If you had been here, and seen it all, you would have been more than repaid for all you gave. We want to thank the precious converts and friends who worked and toiled so faithfully to make this dinner a success.—CARL and EVA DAUEL.

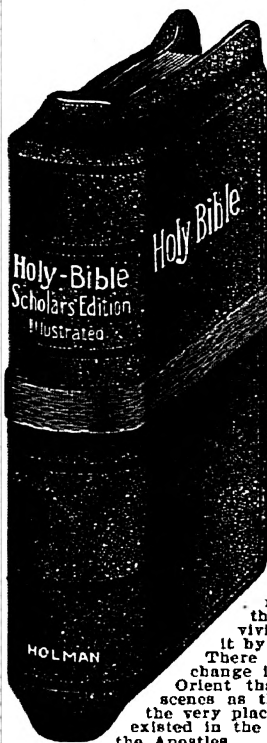
Christmas day at the Nazarene Mission, east Fifth street, Los Angeles, marked one of the

greatest days of that Mission. We all had the time of our lives, and Brother and Sister Dauel have every reason to rejoice that their "labor of love was not in vain in the Lord." The dinner itself was a great success—about nine hundred men and women were fed, and, best of all, while some were eating others were down at the altar pleading with God to have mercy on their souls. That the Holy Ghost set His seal on this work was evidenced by the fact that, while the brothers and sisters were dispensing the turkey and other good things, the melting power of the blessed Holy Ghost was felt, and tears of joy and compassion flowed continuously. The harmony and the organization among the workers was perfect. In the evening, Brother Hodgkin preached and the day finished in a blaze of glory and victory, eighteen more seeking for pardon, making a total of thirty-three seekers for the entire day. Brother and Sister Dauel prayed and worked mightily. Truly, a great day, and only made possible "through him who loved us and washed us in his own precious blood."—JACK SAUNDERS and WIFE.

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

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It's a day I shall never forget. I witnessed a number of men really getting saved. I am thankful the Lord gave me the privilege of taking part in the work as cook. It has certainly strengthened my faith. One poor man stood in the alley eating out of a garbage can. As soon as I noticed him, I invited him in, and told him to sit down and eat. This man was wonderfully saved. Another man that has caused the police department in this city trouble for ten years, was without a doubt saved. Many others were saved, and some sanctified. The old Fifth Street Mission is doing a great work. Brother and Sister Dauel always are fired up and ready to give the Devil a battle. I would not sell the good I got out of that day at any price.—W. D. PRATER.

LEAVENWORTH, KAS.

Leavenworth is bursting open like a bud in the springtime. Rev. A. G. Crockett came back to us about November 1st, running up from Kansas City one evening in each week, and preaching on Sundays for us, holding a meeting in a different place most every service. Interest kept increasing, and folks getting saved and sanctified. Thank the Lord! We felt we ought to have a place to worship and get more people saved. We prayed, God answered prayer, and the next thing we knew, some brethren rented a hall on a hilltop overlooking the city, at an intersecting point of five streets, and bought about one hundred and twenty-five imitation mahogany opera chairs, and they fixed up a beautiful place, and had it lighted by electricity. We needed a piano. As soon as our needs were known, we had an offer of three. Brother Crockett, on account of his heavy responsibilities at the Publishing House, sent for Brother Jerry Clevenger, who will join with us in a special meeting commencing January 2d. Pray, brethren, for judgment day conviction upon this wicked city, and for His unction to be on His servants in charge, that He may by His Holy Spirit mightily save and sanctify and conserve the work. We already have a nice Sunday school started, and expect to organize a good strong church with the glory of God upon it at the close of the meeting. Salvation at three services on Sunday.—WILLIAM CHAMBERS.

NORTH WHITEFIELD, ME.

The revival services which commenced November 21st in the Union church at North Whitefield, Maine, closed Sunday evening, December 12th. There had been no regular services in the church for some time until last June, when Brother Winfield Martin, of China, Me., felt led to open the church and labor for the outpouring of the Spirit of God. Extreme spiritual dearth prevailed at first, but God answered prayer, and souls were made hungry for salvation. The evangelistic services were conducted by Brother Henry Bailey, of Tully, N. Y., assisted in the singing by Miss Alice L. Patch, of Canastota, N. Y., and Miss Rebekah B. Martin. God gave us blessed services. The Spirit was faithful in convicting souls, and ripe fruit was gathered. Thus, in a village where God's saving power was almost unknown, there are a few souls today who are standing as monuments of the transforming power in the blood of Jesus, for which we praise God. The writer expects to take up the work as pastor in this place the first of the new year. Pray for us that we may have divine wisdom in this work, and that these new converts may be led on to the deeper things of God.—REBEKAH B. MARTIN.

From Evangelist AUG. N. NILSON

This last year has been one of the best years of my life, and by the help of God I expect to do like St. Paul, "Thank God and take courage," and press onward for greater victory through grace in

this coming year than ever before. After closing our meeting at Omaha, we went to Newman Grove, Neb., and held a meeting; and while there received another call to come back during the winter; and also for a tent meeting in the summer, when we expect the folks will be ready for a Nazarene church. From Newman Grove we went to Maples Mills, Ill., and held a three weeks' meeting for our church, Rev. E. R. Berry pastor. The saints got blessed, and expressed their gratitude to the evangelist by giving him a substantial offering. Some folks also found the Lord. The pastor and his good wife did all they could to make the meeting a success. Brother Berry is one of our coming young men that the church will hear from in the future. The church at Maples Mills is very much pleased with their new pastor. At the present writing we are spending Christmas with our relatives in Chicago, Ill. We preached last Sunday evening in First church, Chicago. Had some seekers at the altar, and got blessed oneself while preaching. They are doing great things in the First church, and the pastor, Brother I. G. Martin, is much beloved of his people. Dr. Walker, General Superintendent, was present at the service Sunday night. From here we go to Council Bluffs, Iowa, for a month's meeting in the Pente-

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costal Church of the Nazarene, Rev. R. W. Leischer pastor. Address me during January at 2663 Avenue C., Council Bluffs, Iowa, care Rev. R. W. Liescher.

SOUTH PORTLAND, ME.

On Wednesday evening, December 22d, we held the last of a series of revival meetings with evangelist Fred St. Clair, of Berkeley, Cal. This is our second meeting with Brother St. Clair, the first having been held in March. This evangelist is one of God's own anointed ones, a Spirit-filled, fire-baptized, absolutely fearless preacher; a man who forgets self and throws himself unreservedly into the battle. Above all things he knows the secret of prevailing with God in prayer, and bringing answers from the skies. His Bible readings on prayer—under such heads as "If we do not pray," "Why prayer is not answered," and "How to pray through"—are startling and truly remarkable. From the beginning of our meeting the Enemy put up a desperate fight, and contested every inch of ground, but the saints, remembering that "their weapons were not carnal," continued to hold on to God in believing prayer. Finally, the clouds began to lift, the atmosphere cleared, and God came into our midst, bringing glorious victory. There were in all between fifty and sixty seekers for pardon and purity, and we rejoice that a good percentage of these broke through into the light and liberty of the gospel. During the first week of the meeting, death visited one of our homes and removed from us a dear sister, the mother of nine children. We were again convinced of the fact that when the still small voice fails to get our attention, sometimes, through His infinite mercy He speaks in thunder tones; for before the meeting had closed the unsaved husband and seven children had found Christ as their Savior. This alone is enough to keep us shouting through all eternity; but there were other victories, and we believe the influence of this meeting will circle the globe.—ADA F. DOUGHTY.

MORAN and WATERMILL, OKLA.

We are glad to report victory in Jesus' name this morning for Moran and Watermill churches. We are back this year on our same charge that we had last year, and the work is starting off well. The third Sunday in December was a high day in the Lord at Watermill. Brother Will Terry, of

Clarksville, Texas, filled our pulpit, and the Lord blessed in a mighty way. One addition to our church, and in the afternoon the crowd gathered at the water's edge, and the pastor performed the baptismal service by immersion. Brother Terry preached again at night on the second coming, which was a great sermon. Brother Terry is a worthy Nazarene, and no one will make a mistake in securing his services as evangelist. On the fourth Sunday in December we had a Christmas service at Moran church, also a big Christmas dinner. The church folks prepared a supply of good things to eat, and brought them to the pastor's home, where we had the services. The way the Lord did bless was wonderful indeed. Folks shouted, testified, sang, and prayed till it seemed heaven was not far away. One soul was saved at the morning service, two joined the church at the afternoon service, and one young man was at the altar at the night service. We have the new church building under construction, which will be finished in a few days. We also have a Nazarene Sunday school at both churches, and the people are delighted with the Nazarene literature. How I love the HERALD of HOLINESS! And we mean to do our best to get it in every home we can this year. We are delighted with the Lord this morning, as our Sanctifier and Keeper.—GESSIE MORRIS, Pastor.

PILOT POINT, TEXAS

Yesterday was a blessed day with us at Pilot Point church. About three weeks ago I attended the District Assembly at Lake Charles, La., and while there I heard our beloved Dr. H. F. Reynolds deliver his discourse on his missionary tour around the world. I saw the needs of the mission fields as never before. At the close, while on our knees in prayer, I asked the Lord to help me give one hundred dollars to missions this year, though I didn't have a dollar in the world, and before twenty-four hours had rolled around the Lord in a miraculous way had given me \$12.50 of that amount. Yesterday I preached on missions. At the close I took an offering of more than two hundred dollars in cash and subscriptions. God is blessing the work here. Last night a woman was blessedly sanctified. I am now in a battle against sin with Brother John F. Roberts at Childress, Texas.—A. J. VALLERY, Pastor.

From Evangelist EARL E. CURTIS

God gave us glorious victory at our campaign in Lynn, but, best of all, the work is still advancing. I was to commence at our Lowell church December 5th, but was delayed in getting there until the 8th. Evangelists Lewis and Mathews had a few days between meetings, and preached twice for them. God was with us all through the campaign. Quite a number of seekers. I expect to commence a meeting with our church at New Bedford, Mass., January 20th. From there I go to Lynn for another campaign, from there to Manchester, N. H., and then back to Lowell for another battle. I am having a fine time down here, and find it no harder to stir the Devil, and persuade men to break with sin and swing in with Christ, than it is in our holiness churches in other parts of the country. The fact is, most of the local people about our holiness camps and churches have spurned God's offered grace and mercy, rejected Christ, and fooled with the Holy Ghost, until it is almost impossible to move them; and not a few have gone over the dead line, and never will be stirred again. I am rejoicing in a clean, clear experience of vital salvation. I am sticking to the old trail that the Wesleys, Paul, and Jesus blazed for us.

FIRST CHURCH, LOS ANGELES

The Lord gave us a very profitable closing Sabbath of the old year. The sermon by the pastor in the morning brought forth some fruitage, four persons coming to the mourners' bench. In the afternoon the Twenty-ninth Annual Christmas Love Feast was held. These love feasts were inaugurated by Dr. Bresee, and have been held annually on Christmas day ever since. They have been seasons of unusual grace and glory. Rev. J. P. Coleman, an "old-timer," led the testimony meeting. Waves of grace and glory rolled over the people, and there was great shouting and rejoicing. Two were present who were at the first love feast. We greatly missed the presence of Dr. Bresee, but were glad that his estimable widow could be present. She gave a beautiful testimony to the saving and keeping power of our Christ.

At night the pastor preached on "American Idolaters," to a good-sized audience. The altar call brought two forward, and we closed with victory. The great choir rendered some choice selections during the day under the leadership of Jack Saunders. The orchestra rendered some magnificent selections under the direction of P. M. Hicks, at the Sunday school Christmas festival on Christmas eve. There

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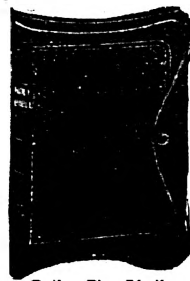
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The difference between the Pharisee and the Publican was that the Pharisee saw the Publican, while the Publican saw himself.—MATTHEWS.

In the rainbow I saw the face of Him who bade the storm "Be still!"—MATTHEWS.

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Specimen of Type

Christ is tempted. He beginneth to prec

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

A. D. 26.
CHAP. 1.
v. 13. 2. 34.
v. 14. 1. 10.
v. 15. 1. 2. 21.
v. 16. 1. 2. 21.
v. 17. 1. 2. 21.
v. 18. 1. 2. 21.
v. 19. 1. 2. 21.
v. 20. 1. 2. 21.

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was a tall Christmas tree with electric lights, drills, recitations, songs, music, and 450 boxes of fine candy distributed. We also sent a hundred boxes to the Spanish children.

The young people, through their visiting committee—Mrs. Robbins, Mrs. Lintner, and Brother Miller—visited the County Hospital and gave ice cream to 240 incurables and others. This was greatly appreciated. We also sent out thirty well-filled baskets to worthy poor families.

The pastor received scores of lovely Christmas cards and other substantial remembrances. All told, we had a most enjoyable season. We thank God and push on. We will observe watch night, and on Sunday, January 2, 1916, we will begin a special revival campaign with Rev. Charles H. Babcock as the evangelist. He is one of the great preachers and evangelists in America, and we are confidently anticipating that God will give us a great awakening.

It looks as though we might dispose of our pres-

ent church property for a good round sum. If so, we will build a little further south and west, in a splendid resident neighborhood. This will be an advantage in every way; getting out from under a heavy and burdensome debt, giving us a new church adapted to our requirements, increase the possibilities of our church and Sunday school, and probably build a church to the memory of Dr. Breese, calling it the "Breese Memorial Pentecostal Church of the Nazarene." We have great problems to face, and we are trying to build for the years to come. God will help us, and we will gain the victory.

DELMER, KY.

After the Kentucky District Assembly in November, we came to Delmer to take charge of the Delmer circuit. The work here was in a very good condition. F. V. Taylor had been pastor here since the organization of the work, which was a result of his faithful labors and others. He started to build a parsonage for the work, which we are now completing, and expect to move in soon. Have been over the work, and find the people are looking forward to greater things. The church at Delmer has the fire and glory, and we are praying that the other two will become more on fire for God. Some have been at the altar and prayed through, and some have prayed through in their homes. If the Lord is willing, we intend to teach a private school this winter in connection with the work.—I. T. STOVALL, Pastor.

ASHLAND, KY.

The Lord is richly blessing the church here. A revival is on all the time. Souls are finding God, both in pardon and purity, and many are coming into the church to help push holiness. We received fourteen into the church in one week. This church is destined to be one of the strongest centers of holy fire and aggressive holiness within our connection. We send all our New Year's greetings.—ALLIE IRICK and WIFE, Pastors.

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The railroad station of Meridian, Texas, is about a mile from the business part of the town. One night a sleepy, weary traveling man said to the darky who was driving him to the hotel:

"Old man, why did they put this depot so far from town?"
The darky scratched his head in thought and replied:

"Waal, boss, I's fo'ced to admit dat I hain't give de matter s'ficient cogitation, but jes' jumped up for a answer like dis: I s'pose dey done dat so as to have de depot as near as possible to the railroad."—*Mothers' Magazine.*

In Memory of General Superintendent W. C. Wilson

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Spirit be with us, and we shall give Thee all the praise and all the glory. In Jesus' name we ask it. Amen."

Following the prayer by President Wiley, the audience arose and sweetly sang the closing stanza of the beautiful old hymn, "Home of the soul."

"O how sweet it will be in that beautiful land.
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

As the audience remained standing, Dr. A. J. Ramsey, dean of theology at the Nazarene University, pronounced the benediction:

"We praise Thee this afternoon for the blessed hope that we shall soon see those who have gone on before and shall see Thy face, our adorable Lord, and seeing Thee as Thou art, we shall be like Thee, and never go out from Thy presence. With this precious assurance and blessed hope, we would be more like Thee and seek to glorify Thee here until we shall enter into Thy glory there.

"Now unto him who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and ever, amen."