

H. F. Reynolds

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Vol. 5. No. 41. Whole No. 249

Kansas City, Mo., January 17, 1917

The Victory!

WITH eager heart and will on fire
I fought to win my great desire.
Peace shall be mine, I said, but life
Grew bitter in the endless strife.

MY soul was weary and my pride
Was wounded deep. To Heaven I
cried,
God grant me peace or I must die!
The dumb stars glittered no reply.

BROKEN at last I bowed my head,
Forgetting all myself, and said,
Whatever comes *His will be done!*
And in that moment *peace was won!*

"Thanks be unto God for His
unspeakable gift."

2 Corinthians 9:15

EDITORIAL

TO an unfortunate degree both the word and the work signified by consecration have been quite widely misunderstood. Many give it a too comprehensive sense, making it inclusive of all and every phase of spiritual states usually indicated by the term "higher life." The signification given it by many makes it really equivalent to what is properly designated entire sanctification. It can not be too earnestly stressed that consecration is not sanctification. Though a condition of it, though conducive to it, though an important gate through which we must pass before reaching sanctification, it is not that state itself. Its relation to this glorious state of grace is somewhat like the relation of seed time to harvest, or the gateway to the ancient walled city, or the bloom of fruit. It is antecedent to, and a condition of, but yet inseparable from, the blessing. It is not cleansing, but a disrobing and a coming to the fountain wherein cleansing is to occur. It is not the fire which consumes sin and purifies the nature, but recumbency on the altar upon which the fire is to fall and whereon the purifying is to occur.

« « «

It is in a sense a repetition of the surrender we made in coming for justification. The vast difference is that it is much broader, far more comprehensive and intelligent, and is more specific, and looks to the obtainment of a different and a higher and more radical state of grace. The penitent sinner gives himself to God, it is true, but the tender which he makes of himself is specifically for pardon, for the remission of guilt, and the riddance of a great burden upon his conscience. The penitent sinner sees and feels the guilt of sin, and his consuming desire is pardon. He does not see the depth and the abysmal source of sin's dark turpitude. Penalty is what distresses him and sends him to prayer for pardon; whereas, cleansing is the burden of desire of the pardoned man who seeks sanctification. Consecration is the heart or spirit or state of absolute, overwhelming, whole-souled surrender which the man makes when startled by the discovery of the inward malady which pardon left in his heart which called for a second touch of redeeming power.

« « «

The penitent sinner gets from God all he asks. He finds all for which he seeks and for which he believes. The blessed Spirit, however, who regenerates and witnesses sweetly to the work of forgiveness, brings new light at the same time. He leads into all light. He reveals the existence of the carnal mind. He lifts the veil which hides the deformities that lurk in human nature. Like a faithful surgeon, He cuts away the cataracts from our spiritual eye which prevents our seeing the utter vileness of sin. From this illuminating work of the Spirit we now discover that we never gave ourselves to Christ with a definite object that "He might destroy the works of the devil." We now discover that in coming to Christ for pardon we got exactly what we came for, but that we did not come to Him for, and did not receive, because we did not ask that He would, "cleanse us from all unrighteousness."

« « «

The whole work of consecration preceding pardon was limited, initial, and impartial, but leagues different from and below the consecration which we make upon the discovery of our awful need of the fulness of the blessing of Christ to cleanse from inbred sin. The penitent sinner gave to God everything which he understood at the time to be his duty, but he could not have adequate conception of the broad requirement and fundamental necessity of holiness, and hence in the nature of the case did not and could not put himself in an attitude to receive it. He could not pay the price because he did not know what the price was, nor understand the nature of the article which it was his privilege and duty to possess.

« « «

It is sometimes objected to the doctrine of the consecration which is required as a condition of sanctification that the penitent sinner performs the act of consecration in seeking pardon. The preceding observations have answered this objection. We repeat that in the act of conversion the consecration was necessarily in a measure delinquent, half-hearted, primary, or partial. It was simply up to the knowledge of the seeker, and no higher, nor could it be. This fact imposes the obligation for the repetition and perfecting of our consecration for the higher and deeper work we discover to be our privilege and duty under the broader light which the Spirit

brings to us. The pardoned penitent is the returning prodigal met by the eager love of the Father "a great way off." The consecration which opens the way to holiness of heart is the returned prodigal safe in the Father's house and reinvested with all the love and privileges and blessings of sonship.

« « «

The difference herein suggested is vast and profound. The first state is blessed. Guilt is gone, the horror of condemnation is passed away. Loneliness, hunger, and destitution have taken their flight and the thrill and joy of the Father's forgiving face have taken their place when the returning prodigal surrenders himself into the loving embrace of fatherly love. How different the subsequent state. The second scene hastens to our view and we see another man. The rags are gone, the pinched features are relaxed, for hunger gives place to feasting on the fatted calf and the elixir of the loving welcome back to the old hearthstone. New robes appear upon his body. New and bright light gleams from his eyes. Now joy thrills the heart as he walks the old familiar halls. All this came when that fuller and completer consecration voiced in the plaintive words, "Make me as one of thy hired servants," were met by this lavish love and whole-hearted welcome back to all the fullness of home and heart and fortune.

« « «

The difference between the initial consecration leading to pardon and the completed or perfected consecration leading to sanctification is as broad as the difference between the state of pardon and that of holiness. Each is suited to the work for which it prepares and to which it leads. It is a grotesque misconception and leads to a gruesome blunder to try to make in our teaching the initial consecration leading to pardon take the place of that fuller, completed consecration required before we enter the state of holiness. There is a place for everything as well as a time for everything. Woe be to the teacher who dares to transpose either the places or the times from God's divinely constituted order to suit man's prejudice or caprice or ignorance.

The Power of the Unseen

THE most potent forces in nature are the hidden or unseen forces. The same is true in religion. The outside life or the visible fruits of Christian character, are powerful. It is our good works which we are to let men see that they may be constrained to follow our example and serve our Christ. There must be nothing said to discount the importance or the tremendous weight of the influence exerted by consistent, outward walk and conversation. These are the God-ordained means of attracting the world toward the Christ; yet, there is a greater power than the visible and spectacular fruits borne in our lives and characters.

Deeper than all this, and hidden far beneath these fruits, is the mighty energy of Life itself. This unseen life alone produces the outward fruits above referred to. This life does not have its seat in external relations and outward fruit. It is not material or spectacular. It is not visible to the eye. It is spiritual, internal, unseen, and is rooted in that mysterious union which exists between Christ and believers.

« « «

All life is really invisible. It bears its respective visible fruitage, but the principal of life itself is unseen. It is an element altogether too subtle, and in its highest form too divine, to be subject to the power of human vision.

Vegetable life is invisible. We behold a beautiful flower, enjoy the sweet odors exhaled. We behold the rich blooms, the graceful form, the exquisite colorings, but in all this, we do not see life; that subtle thing is out of sight, hidden away in the snap of the roots or the trunk far removed from human touch or sight.

The same is true of animal life. We behold the being, whether man or some inferior animal. The human form is splendid, with its erectness, its marvelous powers, its matchless endowments. We sit transfixed under the spell of man's wonderful oratory, or read with ravenous interest the printed product of his brain, but in all this we have not seen or heard, or felt or handled life. We have had to do only with the product of life.

The same is true when we come to the highest of all forms of life. Spiritual life is pre-eminently hidden. Says the Apostle Paul, "Your life is hid with Christ in God." This spiritual life is antecedent to, and the condition of, all outward fruit in the way of conduct and works and acts, which appeal to human sight. The outward works can be counterfeited, but the counterfeit can not last for long. Though acts and words and outward life may be identically the same as seen by the human eye, and may for a time deceive many, they will not bear a close inspection from the spiritually discerning. Sooner or later the difference will be discovered and the hypocrite will come to his own.

There is a somewhat, a personality, an out-breathing from this hidden life, which impresses the thoughtful and discerning and especially the spiritual-minded, which generally convicts in all attempts at simulation or counterfeiting. Generally from the truly spiritual life there is borne forth in this way an incontestable evidence of genuineness. Similarly from the assumed character, from those acting a part or playing a role, there is borne forth likewise upon thoughtful and discerning people evidence which convicts of insincerity.

So potent is this afflatus or personality which impresses itself upon those who come in touch with it that often there is felt instinctively this out-breathed testimony upon the first meeting. Who has not felt at times upon the first meeting with a stranger a sense of shudder or moral resentment from a feeling that comes by intuition that "there is a bad man." On the other hand, who has not had the reverse impression and upon the first meeting with persons has often felt instinctively that "there is a holy man." Such is the impact of the hidden life. Such is the force of personality borne forth by the forces of the invisible life within

◀ ◀ ◀

Most important of all, however, is the deduction we make that it is transcendently essential to have this divine life implanted within, that from it the life and character may grow and flower out and bear its predestined fruit in other lives. It is for this reason that God chose the heart, that unseen seat of human affection, as the place of deposit for His religion. It was the heart which became "deceitful above all things and desperately wicked," and hence it is this same heart that must become renewed and cleansed and made the depository for the divine life which God implants within. A mistake here is fatal and is one too often made. Forms and ceremonies, rubrics and rituals, bleeding birds and sprinkling priests, holy incense and lofty prayers, works of righteousness and lives of benevolence—all these can not produce the spiritual life of which we speak. This life is an exotic. It can not be produced by cultivation. It can not be purchased with money or deeds of the law. It must be divinely implanted by the supernatural power of the Holy Ghost. No sadder mistake is made than the delusion that rites and ordinances, that vows and penance can create this life. It must come from the sky. It must be a bestowment. It must be a creation within, a divine implantation.

There is much that passes for it these days that will not stand the final testing time. The true thing, the genuine, spiritual life will stand true when the world is on fire. It will outlive the stars. It will endure with the eternities, when all else has failed, when wealth has proven its impotency, when health fails, when friends forsake, when the shadows gather, when the clouds thicken, when decrepitude creeps on us and we approach the brink of the last river, this divinely implanted life will know no abatement of vigor. Its glory will never dim. Its luster will shine on, when there is no sun in the heavens. It will stand serene amid the convulsions of nature. Its resplendence will grow brighter and greater amid fallen hopes and wrecked worlds. It will be a sun that will never set, but will shine on with increasing glory through the ceaseless eternities to come.

The Place of Testimony

THERE is a very plain philosophy underlying the scriptural duty and privilege of testifying to the work which the Lord does for us in personal salvation. It is difficult to get the attention of men to sermons on mere doctrine. People are, unhappily, listless when sought to be instructed in prophecies. Even the precious promises that shine throughout the Bible are not interesting to a great many hearers. They fail to see the intimate relation which these lines of teaching bear to their personal life and destiny. But a witness to something positive which has occurred in their

heart and history bearing directly upon their destiny possesses inherent attraction for all. They feel that they are not confronted with theory now but with theory in practice, or with doctrine demonstrated. They feel instinctively that truth has now been put to the test and that the test has vindicated its claims and that the living truth is before them.

It is something like this: It would be difficult to interest an assembly of people, even if they were sick, in the chemical elements contained in different medicines. However carefully the analysis might be made, however interesting to a chemist, or to a physician such analysis might be, it will fall upon dull and listless ears if presented to a hospital full of patients. It would be difficult to interest them in an analysis of any kind of root or herb from which are deduced some of the finest medicinal preparations known to the medical world. But let a man walk into their midst whom they had known hitherto as confined to a ward with a dire malady, such as has stricken many of their number, but who has been cured, and now comes to tell them, not about any medicine, nothing whatever about a theory, nor a chemical analysis, but about a transcendent fact. His story is about a Person. He comes to testify to the fact that he has found an individual who has cured him. He testifies that he has been saved from death to a new life and vigor and hope. How quickly he would get the attention of all. How little would they think or ask about the means or agency employed by this great physician. Their first sensation would be intense charm and interest and solicitude. Their first query would be whether this recovery was for them. They would be anxious to know whether the same deliverance in which their former comrade in sickness now rejoiced could be procured for them.

◀ ◀ ◀

Such is the place and prerogative of testimony in the matter of personal religion. People will listen to absolute proof of the power of God to save from sin. Say what you may, bad as people may be, reckless and wicked and abandoned as they may become, there is deep down in their sub-conscious nature a conviction that they are lost and need salvation. Most sinners feel and believe that at some time in the dim, uncertain future, somewhere, by some means, they will finally be saved and not die in their sin. We dare believe that very few people indeed ever make up their mind deliberately to die in their sin and go to hell for ever. Most sinners are held by a delusion, by a false, gauzy hope of a final salvation before death. It is the province of testimony borne by the saved to startle them into a realization that salvation is a present-tense matter, that they can be saved now by meeting the simple conditions. To such testimony men give ready attention.

◀ ◀ ◀

It is thus that we see the intimate relation which the Bible places between testimony and the blood. The association between "the blood and the word of their testimony" is thus seen to be very vital. The testimony is always borne to the power of the blood, both as to what is accomplished in the witness testifying and to what the blood will accomplish for any and all who will meet conditions. Early Methodism recognized the power of testimony. Modern Methodism pays little heed to it, is inclined to slight it, to discount it, often to sneer at it. Testimony has lost caste with Methodist people in the exact ratio that they have declined in spirituality. Spiritual people of all denominations believe in and use testimony and God blesses them in it. Testimony is one of the sure tests of spirituality on the part of any people. The way in which God has always blessed it should keep us reminded that He designed that we should continue to use it. Woe be to the Nazarene church when it ceases to stress the duty and privilege of thus witnessing to the work of the Lord in personal salvation.

God's GREAT BUSINESS is in building Christian character, but His method is the same He employed in His first act of construction, which was the making of the world. He made the world out of nothing. The same material He requires and imperatively demands for the making of character. We have to consent to immolation, to complete self-effacement before He can make anything out of us. We have nothing to bring Him, and no aid to render Him in His great business of character-building. We have heard preachers perform the silly act of sneering at the song, "O to be nothing"; but this song involves a fundamental, transcendent truth. We must become nothing before God can make us anything.

The Beginning of Wisdom.

No man is willing to be known as a fool. But what may be said of one with even the most meager advantages who would shut his eyes and heart to the existence of God? How much more of those to whom has been granted the expanded view, the privilege through education of following God's steps in creation, and His thoughts in the history of mankind, and yet deny Him? "The fool hath said in his heart, There is no God." Verily, there is no other name possible for those wise men who see Him not, and reject Him and His Book, when He fills all His universe with the proclamation of Himself. But there are those who, in a way admitting His existence, yet refuse Him that fear—reverence, love, obedience—due His person. If He is, and if He is what our intuitive knowledge as well as revelation declares Him to be, what higher wisdom could we show than to accept and acknowledge Him, put ourselves in proper relation to Him, and let His plan for us be wrought out in our life? Indeed, if this surrender to God and His whole will is not made by us, we have not known wisdom. The wisdom of the world is foolishness with God.

Not Out of the World, But Out of the Evil.

A Christian is indeed a citizen of another country—a heavenly. But as Jesus prayed that the Father should not take His saved out of the world, but protect them from the evil of the world, we have yet to do with affairs earthly. It is an erroneous idea that civil government, upon which God has placed responsibility of protecting His own, has no lawful demands upon the interest and consideration of Christians. This idea Jesus was careful to combat. A Christian will never put obedience to civil rulers above obedience to God, but a true Christian will, in every way possible be a good citizen, not only in obedience to law, but by exerting his influence by vote or otherwise to obtain and maintain righteous and proper conditions of society. Even the most propitious application of the humanities will not take the place of salvation from sin; but while the salvation of the race is our main business in life, we are to throw the weight of our redeemed powers to the maintenance and perfecting of the civil powers which God has ordained.

Falling of the Devil's Outposts.

Every holy man and woman rejoices in the defeat of Satan and the overthrow of any of his works at any part of the field. While we realize that he has his hellish throne, from which he operates, in the carnal heart, and there is his citadel, yet he has outposts in the world, such as the resorts of lust, the saloon and the tobacco house. Thank God, some of these long-fortified entrenchments show signs of weakening to the fall. Of these three the saloon—the entire liquor traffic—has received the most effective bombardment from the forces of King Emmanuel during the last year, and now we have the courage to believe that victory is in sight. A victory here will put us in a good position to effectively shell the law-protected, custom-entrenched evil of prostitution. And then—on to the stinking tobacco fortress. The *Christian Herald* says in regard to the fight on the liquor interests:

It is very instructive to note the tactics that are being followed by the liquor advocates in their efforts to counteract the rising tide of prohibition. Strangely enough, they seem to be divided on the question of the practicability of saving the saloon. Some of the leading brewers are urging a rigid enforcement of the excise law against the saloons, as a sop to

The World-Wide Hallelujah March

BY CHARLES A. MCCONNELL

The genius of our movement is the necessity there has been laid upon certain God-called and Spirit thrust-out ones to give this gospel of the fiery, Holy Ghost baptism to a world lying out in darkness. Truly these may be called Pentecostal Nazarenes. It is not a matter of expediency or choice with them—it is, Woe is me if I preach not this gospel! So long as the fire of perfect love burns in our breasts, we must do our very best to let others know the blessedness as well as necessity of a heart cleansed by the blood of Jesus, and set on fire by the presence of the Holy One. The question from the beginning has not been, Shall we? but, In what way?

By the spoken Word? Assuredly—by preaching and testimony. It can truly be said of those called Nazarenes as it was of the early disciples, that They go everywhere preaching the Word. We are doing this, and shall do it. But the Holy Ghost himself, in the very beginning of this pentecostal movement, moved upon holy men to write—to supplement and preserve the spoken message by the written Word. Who would dare compare the spoken sermons of Paul with his written letters, in estimating the effect upon the cause of Christ each has had?

Thousands read where one hears. God brought the printing press into existence to multiply His Word infinitely, so that every inhabitant of this and every other land may have the blessed tidings of full salvation, and have it quickly. Time passes; souls are dropping off into darkness; the King's business requires haste. "What thou doest, do quickly."

The Pentecostal Church of the Nazarene at once saw the absolute necessity of this hitching up the press to the Holy Ghost if it would accomplish the work to which God has called it, and at the Nashville Assembly pledged itself to set apart \$50,000 to begin this work. It chose certain servants to get together the machinery and begin without waiting for the money. The command of the church was obeyed, and God helped. In all my thirty-five years' experience in the publishing business I have never seen such a marvelous result from so little furnished. It is the old miracle of the loaves and fishes wrought over again—and by the self same hands.

Now has come the God-appointed time to pay down the money which we as a church pledged, and which is due and past due on the machinery, etc. Will we do it? Yes, and with a hallelujah. I would not be at all surprised if we laid down twice the amount asked for. The need of the work calls for it, and God will enable us to give it if we listen to Him.

Oh, we must flood this land with God's truth. Holiness literature is the only antidote for the poison stuff being placed upon our very doorsteps in the name of religion. But all "holiness" literature is not holy! The Enemy has his servants busy circulating tons of printed matter under the guise of holiness, which will cause the heart to cool off, and the zeal to abate—and the soul to be finally lost. We are called out—thrust out—to do a definite thing, and God expects us to send forth our own literature, which we know is free from worldliness and error.

I like this plan of a march. It thrills me. At one time I commanded a military company, and I have never gotten over the inspiration of a body of men keeping step and doing the thing as one man. An army never goes into action as individuals and stragglers; it moves to the rhythmic beat of music that sends the thousands forward as a unit—irresistible. As a people we have come from many sections, and many shades of opinion. There has as yet been no great occasion to weld us into the solidarity of the unit—the denomination has been little more than a federation of churches. But now! Hallelujah! God has put before us something big enough to make it worth while for us all to engage and engage as one. A Hallelujah March? Surely it will be, and the result will be a oneness such as we have never known; a oneness of purpose and execution. We have builded in spots, and not always with a clear understanding of each other. Sanballat and Tobiah and Geshem have stood off and said, "Ah hah!" long enough. Now we propose to march all around our Zion and build a wall that all the heathen and half-breeds will be constrained to say, "Of a truth God is with them!"

public opinion. Their program would prohibit the sale of any other drinks than beer and light wines in barrooms and other places where alcoholic liquors are now sold. They would drive out of business all law-breaking saloon-keepers, abolish treating, and close all bars, thus compelling the serving of light liquors at tables exclusively. This is really a significant admission of the growing temperance sentiment of the country. But such half-measures will not serve. Law-breaking saloons will continue their offenses against law and decency as often as strong drink is demanded and served and as long as officials can be bribed to be blind to violations of the law. Cabarets will flourish, even in the face of restrictions, and their vicious influence will go on unchecked. The saloon itself is a blot upon our civilization, a wrecker of homes, a spoiler of careers, and a most prolific cause of crime, poverty, disease, and other evils.

In a majority of our large cities, the liquor men already foresee the passing of the saloon. In nearly every big municipality from New York to San Francisco, the vibration of the temperance wave has been strongly felt and the tendency has been increasingly toward dryness and decency. It is becoming evident that the American saloon has had its day and must soon take its place among the unsavory memories of the past. Our big cities may cling to it to the last; but with the wholesome and encouraging experience before them of those municipalities which have already banished the saloon, all sane and right-minded men will ultimately unite in the verdict that its abolition would be a public benefit and a tremendous aid to thrift, morality, law, and order. Already the slogan of a "saloonless nation in 1917" is being raised. Rivalries and divisions, which in past years have been a source of weakness to the temperance cause, will disappear, and in the next great battle the battalions will be united for a drive against all the forces of intemperance.

Gifts Weighted with Prayer.

Gifts accompanied with prayer weigh tons while prayerless, loveless benefactions are but as the chaff which the winds drive away. That was the difference between the widow's mite which the Master said exceeded in worth all the great gifts in the treasury, and the ostentatious offerings of the rich. Giving accompanied by prayer is worship, and is accounted as such by our Lord. That He accepts and uses, but what can He do with metal, or paper, whatever the stamp upon it, which men offer, who do not recognize God's claim and love and purpose in its giving. The *India Alliance* has somewhat to say about the prayerless giving of churches for missions:

Humanitarian schemes appeal to the natural heart, and the reason for the invasion of humanitarianism into the divine work of missions, is because of the prayerlessness of the church. By failing to pray we become unable to meet the spiritual needs of those to whom we must minister, and being unable to meet them the easiest way out is to cease to recognize them. Having lost the keen consciousness that mankind has needs that we can not meet, we lose our own sense of need, and become confirmed in our prayerlessness.

We are living in a prayerless age, when many of God's servants organize much, and work earnestly, but pray little. There is little time for prayer in the twentieth century. The spirit of the age is one of hurry and bustle, and one needs divine help to avoid becoming conformed to this age. There is no road to spiritual power apart from prayer, and only as we make time for waiting on God can we keep our hearts fresh and our service effective.

Not the Past, But the Future.

Our chief concern, as eternity bound souls, is not what we have been, but what we are, and what we are going to be. The past is beyond us—but today my possibilities are to be measured by my willingness to let God have my case. The future can only be measured by the love and power of God. A recent writer says:

God is not interested in knowing whether men have sinned or not. He knows that all men have sinned. Nor is He chiefly concerned as to the amount of sinning that a man has done. For the character of any sin is so deadly that a little goes the whole way. The thing that interests God most is well expressed in Paul Rader's saying: "God's question of you is not, how much have you sinned? but, how much have you washed?" Are you this moment trusting Jesus and His blood for your complete cleansing from all sin?

Our Calling; Brethren

Rev. J. W. Goodwin, General Superintendent Part 1



Gen. Supt. Goodwin

IS this holiness movement of God? Have our great leaders been mistaken? Have we been misled? May we know? and how? Has this Nazarene movement any just place in the earth? Has the church been a mistake? Such questions must be answered or the young men following on in this movement may be soon shaken from the hope of their calling,

and lose their own steadfastness and fall out by the way. We must be able to give a reason for our hope with meekness and fear.

The call of God is one of the most important factors to a successful ministry. One must know his place in the call of God if his ministry is to be crowned with lasting success. Doubt, fear, wavering, hesitation, drawing back must all be crushed under the iron heel of determination. I speak of determination which is the result of a deep soul conviction of the call of God; that the evidences are sure; the call of God must be obeyed at any cost; therefore one gladly steps out to fill his place in the will of God.

Some one has said one of the great evidences of a resurrected, ever-present, living Christ is the life, ministry, and message of the converted Saul of Tarsus. Who else but a living Christ could have changed all his plans and given such power to endure so many trials, all against his own personal interest? When we remember that Paul had seen some one who to him was Lord and Christ—he had heard something, he had a personal experience full of divine realities—then we begin to understand the mystery of his life. Sacrifice and toil were to him the sweetest thing on earth, simply because he was sure that he was in the revealed will of his Lord and Master. Loyalty to the call and will of God has given the church her heroes, and embellished the pages of history with the thrilling testimonies of her martyrs.

One little glance over the glorious history of the holiness movement in the last fifty years must convince any candid mind that some power has been at work moving hearts and minds to toil and sacrifice with only one object in view, namely, to spread scriptural holiness. Men of ability obtained an experience, their eyes having seen the King in His beauty of holiness. Their ears heard the call of God. All against their own personal interest, in willing obedience, they gladly stood out like great rocks in a desert land, giving shade to many a weary traveler. Gibraltar-like they have stood forth with voice and pen for this blessed experience of sanctification; and as the wild waves of opposing ecclesiasticism dashed upon their unmoved, rockbound coasts of holy determination, the more prominent they have become—until today such names as Inskip, Wood, Bresee flash in the sunlight of their sainted memories above their opponents as the crystal mountain peaks tower above the foothills. God was with them in mighty power; they were not mistaken. They had an experience for which they were willing to die, and did depart this life in the mighty triumphs of their undaunted courage and unwavering faith.

The great leaders who have gone on before, and those who are with us, have all done noble work, and many hundreds have been saved and sanctified under their effective ministry. Such leaders would naturally have strong minds and positive convictions. Coming from different parts of the country, and having been under different religious training, it would be natural that there should be different viewpoints as to

the needs of the work. That these different viewpoints should give various notions as to the best way of pushing the work ought not to be strange. It would be wonderful indeed if all should see at the very same moment the very same method which might be the best. It may take time to demonstrate God's plans. But time is a factor, and the history—past, present, and future—will unfold the unseen hand of divine providence.

All the great leaders in the days of the apostles did not see God's thought as did the Apostle Paul. In fact, he seemed to be the only one at first who was willing to take the lead in the forward movement of the age. Many of the leaders, as it would seem, even died without having received the vision of God for a lost world. Yet they were great and mighty men of God and true to the Holy Ghost as they saw the light. God allowed them to stand over in close fellowship with the Jewish church until the very last, and until all hope was gone, in order that He might save some from the sinking wreck.

However, it pleased the Father to write the history of the Christian church in the labors of the Apostle Paul. Paul the wise masterbuilder was determined not to build on another man's foundation; or, in other words, he purposed not to put his new wine into old Jewish bottles, or to go into the patching business. His first experience at Jerusalem after his conversion evidently had much to do with his new view of things. He really thought he could make all his old friends see the truth, and commenced at once to pour his new wine into the old bottles. What a time he did have! The bottle burst right in his face, and he nearly lost his life. He tried to sew a new patch on the Jewish garment, and what a time they did have! He was mighty glad to get away with his life. He tried the same thing a few times after this, but soon saw God's plan for him, and began to lay his own foundations and to build according to the specifications and plans of the great Architect of the skies. However, let us not find fault with Peter and James, who did not seem to be led as was the Apostle Paul; and let us not find fault with one another because all are not led to go our way and do as we do. Shall we not all labor in the field wherein we are called? and rejoice in the victories of all who are doing God's work?

As truly as God has called the church unto holiness, He has called men to preach it to

others. If holiness is the great truth of the Bible, then men must preach it. Holiness is the great doctrine of the Bible, graven on its pages in the call, plan, and purpose of God; written in the very blood of His dear Son who gave Himself for the sanctification of His people; and is being thrust home to every converted heart in the ministry of the Holy Ghost. How can we doubt that these men who have been leaders among us were thrust out to preach and write this great truth? and that they were just as truly called of God as was Martin Luther or John Wesley? The leaders of the holiness work have not been deceived. Can we believe all this writing and the sending forth of all this truth of God was merely human effort? Who could have inspired all these conventions and campmeetings? Truly it could not have been the Devil, for he has been trying for fifty years to destroy them all. They are most assuredly not a human enterprise, for they have been a most costly undertaking on the part of the promoters.

Oh, brother, God Almighty has been in this holy business from start to finish. He has thrust out His people in tents and brush arbors, in halls and missions, into the highways and hedges; He has sent forth His preachers by the thousand to proclaim this great message to a lost world. God is leading on His mighty host to certain victory. God may lay aside some of His workmen and take them home to glory; but He will carry on His work. A few leaders may fall by the way, by death or otherwise, but this will not affect the tide of holy life which is sweeping through the land. A few may prove untrue, and there may be discouraging conditions in places, but this movement of God is sure to succeed as truly as God lives. The call of God is upon us, and we must be true.

The question is not so much about methods; but we must by all means get the message to the people. If some of our people feel they can better preach holiness, and have better and more lasting results by remaining in close fellowship with their churches, let us at least admire their courage in remaining with a hopeless task, if such it might seem to be, until the very last. They will doubtless be able to win some, and let us rejoice. Doubtless God has thus called them to this part of the field, as Peter was called to labor among the Jewish church of his time. The question is not one of personal preference, or personal ease and comfort; but where one can do the most good and obtain the most lasting results for God and holiness. Every man must answer for himself at this point.

To some of us such a course would be impossible. In the first place, our churches would not have us. We are too radical, too positive, too determined to push the battle in the face of all opposition. We split too many of their old wineskins, and lost too much new wine. This was bad on them as well as on us. Hence, to keep peace in the family, the only wise thing to do was to move out, like Paul of old, and lay new foundations for new buildings. Doubtless many of the Christians in Jerusalem and some of the leaders felt that Paul was doing a wrong thing, and that his course was a great hindrance in getting the Christ message to the Jewish church. We know how strongly they felt at this point, for many took part even in his arrest and persecution. It is not strange that some should think we have made a mistake in the organization of a church as a method of spreading holiness. But we feel the call of God upon us as truly as did Moses or Martin Luther, and we can do no other. God has called. We have heard His voice. We are making every plan to be true. Sacrifice and toil shall all be sweet. We have seen the vision; it must be made a reality. Best of all, God himself is with us. On with the battle!

O Savior, I Long to Be Like Thee

fern M. Hunt

I know, O God, Thou hast a plan
For every child of Thine,
Who follows not the voice of man
But seeks for light divine.

My path I can not understand,
And yet I feel Thee near;
And know that if I hold Thy hand
Some day 't will all be clear.

I know that Thou didst walk alone
The garden cold and still;
And saw for aid no arm outthrust
While climbing Calvary's hill.

Then may I learn to bear my cross—
So small compared with Thine—
And bear with patience any loss
Dealt out by love divine.

Then mold me, Lord, till I partake
Of Thine own image bright;
And work Thy plan till I awake
All perfect in Thy sight.

Then let the fire burn hotter still,
Still let my prayer e'er be:
O Lord, conform me to Thy will,
And make me, Lord, like Thee."
SEATTLE, WASH.

Missionary Convictions

J. A. Chenault

"He that believeth not shall be damned." "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Mark 16: 16; Rom. 10: 14, 15).

FIRST of all, please allow me to say that I do not claim in this article to have originated the thoughts. They came from the study of books, some few from experience and observation; but I do claim to have convictions regarding missionary work. I have a conviction that God is giving His children the last call and chance that they will ever have to do missionary work for Him. My reason is based on Luke 21: 28.

Again, I have a conviction that many of God's children do not face the question in its true light. By study we find that the great motives that stirred the Moravian church, the Wesleys, and others to missionary zeal and activity was the belief that the heathen, like other sinners, were dead (Eph. 2: 1), without life, and would be lost for ever without the gospel. "But he that believeth not shall be damned" (Mark 16: 14). No where in God's Word, from Genesis to Revelation, do we find one ray of hope for the salvation of the heathen or any other sinner except by grace through faith in the Lord Jesus Christ. "For there is none other name under heaven given among men whereby we must be saved" (Acts 4: 12). Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14: 6). Yet we find people everywhere trying to persuade themselves that by some "hook or crook" the heathen surely will be saved. It may chance to be by the great mercies of God, without human agency, or by the effort of others—certainly not by their own. If we really believed the heathen were lost, for ever lost, without the gospel, we would bestir ourselves more to get the gospel to them.

And again I am convinced that there must be something wrong with our own faith in the religion we possess or claim to possess. Why do I say this? It is because there is a fearful underrating of Christianity, the only religion in the world that saves men from sin and its consequence—hell.

The profound conviction that Christianity has the best, and is the best, of all religions is what has impelled Christians of the past centuries to put forth great missionary efforts; and I am persuaded is one of the impelling forces in us today. There is need today of a keener and profounder sense of the excellence of Christianity than the Christian people have ever had. A man who goes to a foreign people asking them to accept his religion in place of their own, has no right to be on such an errand unless he has a conviction, intelligent as well as sincere, that the change will make them richer in truth, and better in life. But suppose we do claim this superiority for our religion. Does the mere claiming superiority justify or satisfy the heathen in accepting it? Buddhism, Mohammedanism, or Christian Science could lay claim to the same superiority. We must in an honest and fair way prove our claims. How to do this is what every missionary needs to know, and what every church at home conducting missionary enterprises needs also to know.

You may ask, What then is that excellency in Christianity by virtue of which it is entitled to be not only a missionary religion, but one that is superior to all other religions, and deserves to be received by all mankind? To put the question in concise form, Wherein is Christianity superior to all other religions? There are seven points of superiority to which I wish to call attention. This I must do briefly, as the value of space forbids all lengthy discussions. Christianity is superior to all other religions:

I. Because of its God. Our God admits of no other (Isa. 45: 21, 22). Read also Isaiah

40: 18-31. In the first part of that chapter we see man's inferiority, then follows God's superiority. The crowning glory of Christianity is its God. It has such a conception of God as no other religion; it also proclaims and brings to pass such an experience of God as humanity has never elsewhere known.

a. He is one God—not many. The sole Source, Lord, and End of all.

b. He is holy, having in Himself the character that is the worthy standard for all beings.

c. He is a God of love, reaching out to save the world from sin, and to fill it with His own goodness.

d. He is a God of wisdom, knowing how to accomplish His purposes.

e. He is the Creator and Father of all, looking upon His creatures as His own, and seeking their welfare.

All this truth concerning Himself He has made known to us in Jesus Christ, the Savior of the world, in whom His redemptive will has found expression and His saving love has come to mankind—a perfectly good God.

II. Because of its conception of human duty. It surpasses all other religions in this respect; besides, it has power to secure the realization of its ideals.

III. Because of its ethical principles. It has efficient and perfect ethical principles, founded upon the character and teachings of its own God. Herein all other religions fail, because they have to seek their ethical principles from some other source than their gods.

IV. Because it is a religion of salvation. It brings deliverance from sins committed and sin inherited. We know that no other religion in the world has done this (it is not in history) or can do it. If any other religion can deliver from sin, then our religion is false and the whole of our religious system goes down. But, hallelujah to God! it has stood the tests of the ages, and will stand for ever!

V. Because it is a religion of experience. The characteristic experience is experience of deliverance from sin through faith in Jesus, whom we know to be the Christ, the Savior of the world.

VI. Because it is a religion of hope. A tone of pessimism and despair runs through the other religions of the world. I have seen it the other religions of the world. I know this to be true by experience. I have seen it tested out with Buddhism and Shintoism in Japan, and also the false religions in America. Oh, the sad faces they have as they return from the temples and places of worship! But the religion of Christ breathes hopefulness and strength, and has banished despair from millions. No true Christian will commit suicide; but oh, the thousands that have been kept from it by this blessed hope which springs up from the heart that trusts in God. Thousands, yea, millions doubtless, have committed suicide who trusted other gods and followed other religions. Christianity obtains its hopeful character from the character of its God. He is a living God.

VII. Because it is a religion of brotherhood. It is the only religion in the world that will make of all nations, tribes, kindreds, and tongues one family. "Tis the old-time religion, and it makes us love everybody." Christianity learned brotherhood from divine fatherhood. There can be no family without a head, and no brothers without a father. "One is your Father, and all ye are brothers." Of course, we do not see this condition fully realized today, even among professed Christians; but the fault is not God's, nor is it to be found with the doctrine of God, Christianity. It is because of a faulty conception of who God is, and what His plan for their redemption is; also a faulty faith.

A clear knowledge of who God is, and a genuine faith in His precious Word always brings the glorious realization of the facts claimed by

Christianity, and herein is one of the strongest proofs of the divinity of God's Word.

Now, since we have such a religion, a religion that is superior in these seven respects, we claim that this religion has a perfect and just right to displace all other religions; and this leads us to,

VIII. We need a new motive in Christianity, or a reconstruction of the old, that this religion which has and is the best, may be given to the whole world. Rev. R. T. Williams defines motive thus: "A desire, plus the will." But I fear that the largest per cent. of professed Christians in America have neither the desire nor the will to give this gospel to all the world. We must not only have the motive, but the proper motive, to succeed. It is the motive that gives virtue to any sacrifice or service. If we do this work to be seen of men, and to put braggadocio reports in the papers, or if we enter into a denominational rivalry and try to get ahead of other churches or people, just to count noses and stations, God can not and will not bless our work. James 4: 3 says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." What then is the proper missionary motive in Christianity?

First, in answering this important question, we are forced to a consideration of the gospel itself, which is the occasion of Christian missions. We may consider what the gospel of Christ is to the three parties who are concerned with it. We may inquire, First, What is the gospel of Christ to God who gave it? Dr. Clarke says: "To God, the gospel of Christ is His own chosen characteristic means of imparting the best spiritual good to the world, but a means that requires human co-operation for its success." "His [God's] motive is love, acting in the interest of holiness." "In His holiness He hates sin, and in His love He desires to deliver men from it." Then evidently the true missionary motive consists in the holy and honorable desire to join with God in the best of works. If we love God we will be loyal to Him, and to His Son Jesus, who has done so much for us. This motive has wrought powerfully to enlist laborers for missionary service.

David Hill said, when he was hesitating about obeying God's call to China, that the Lord spoke to him, saying, "David Hill, I'm going to work in China. Would you like to go with me?" And instantly the question was all settled and he went; and oh, what a success! I must confess this to be one of the constraining influences that makes me want to go back to Japan and try it again as soon as my health is sufficiently recovered. I can not be contented with merely being saved—I must see others brought to God. Indeed, what is it to be saved but to have moral fellowship with God, and to receive something of God's character. Hence, to be saved is to become in heart a savior of others, working in fellowship with Jesus.

Second, What is the gospel of Christ to us who have received it? It is the power of God unto salvation, because we have believed it (Rom. 1: 16). It is the best good of life. The certainty that the saving Christ is the supreme gift of the gracious God is the common property of the Christian people. It belongs to all alike, and herein is the best support of the missionary spirit. So long as Christians feel the supreme value of the Christ and the life He has brought, the missionary impulse will be powerful. This is true of the individual and also of the church. The church that regards these values is a live church, and therefore a missionary church; *vice versa*, a missionary church is a live one. Divine love begotten in us in regeneration is the love that provokes missionary endeavor.

Third, What is the gospel of Christ to those who have not yet received it? It is that good gift of which they are urgently in need; yea, more, that gift without which they are dead (Eph. 2: 1). They are without hope, without life, and without God. Here is what impelled the Moravians, Wesleys, and others to such great missionary effort. It is what will impel us if we allow it to grip us. Thus we are con-

strained to missionary effort by these three motives:

- a. Loyalty to God and Christ.
- b. Love to dying men.
- c. Their tremendous need.

I have a great conviction that we as a church ought to settle on a definite object before we move into the great harvest fields; or as soon after as possible lest there be a great waste of time, money, human energy, and possibly human lives. Every successful farmer has a definite object and a plan by which he can meet it. We are God's husbandmen (1 Cor. 3: 9), therefore we, too, should have a definite goal and plans to reach it. This can easily be done when we consider that there are but two theories and two classes of missionary work. The two theories are heralding and planting. The former is to cover the territory as rapidly as possible; preach the gospel, make converts, as many as possible, and move on, scattering the good seed as they go. The advocates of this theory, usually, are those who look for the speedy return of our Lord.

The latter theory, planting, is to settle down in a place and stay there until converts are not only made but trained, taught in the Word of God, and established in Christian living. This gives a chance to get the converts sanctified and trained in soul winning. This is no light job, and can not be done in a few days, weeks, or months. It takes time, energy in the power of the Holy Ghost, patience, and hopeful waiting for the fruits of the laborer and the day to come when the natives themselves can carry on the work.

I like both theories, but the latter is better, especially when mixed with the former. The two classes into which missionary work is divided are (1) directly religious—preaching, making converts, etc., i. e., evangelization; and (2) educational, which, of course, is slow but very necessary; it is more important in some fields than in others.

May God bless this article to the good of all who read it, and the poor heathen in whose behalf it is written.

repe church. May the excellent glory come on us afresh; a consecration that will make any sacrifice necessary to success; our sons and daughters to be missionaries and ministers; the selling of horses and stock, and even lands, to send them and maintain them in this holy work of spreading holiness over all lands. Amen!

JACKSONVILLE, ILL.

Christianity and Its Conflicts

Rev. P. Wiseman

HERE is spoken of, in the history of the Reformation, "a Reformation before the Reformation." So with Christianity. While it usually dates from the manifestation of God in the flesh, yet it may be dated from the beginning, for it was and is God's provision for the fall of man. Christ was "the Lamb slain from the foundation of the world" (Revelation 13: 8), but was manifest in these last times for us (1 Peter 1: 20). It is said of God's ancient people that "they did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ" (1 Cor. 10: 3, 4). The coming of Christ in the flesh was but a fuller revelation of God to man in redemption. "He that hath seen me hath seen the Father" (John 14: 9). God in Christ reconciling the world unto Himself (2 Cor. 5: 19). And the coming of the Holy Spirit on the day of Pentecost made the full revelation of the Triune God in the redemption of the world complete.

God's provision for the world has been one and the same from the beginning; the difference has been in its revelation. It took four thousand years of types and shadows to prepare the world for the perfect day. As the individual, the nation or nations could comprehend, God sent the light. And in the fulness of time came the full revelation.

Even in the dimness of the patriarchal age the true religion had its encounters. It was but a short time after Adam taught his sons the necessity of divine worship in offerings (Heb. 11: 4), which meant an acknowledgment of God's goodness and of man's sinfulness, consequently the need of the blood, till there was murder in the family. "Cain rose up against Abel his brother, and slew him. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (Genesis 4: 8; 1 John 3: 12). The antagonism between the spiritual and the carnal is here revealed. In neither acknowledging the necessity for a vicarious sacrifice nor feeling the need of an atonement, as is revealed in his offering to the God of the universe, Cain constituted himself the father of Deism; and instead of doing well by making a sin offering, he murdered his brother, the true worshiper. And so a similar antagonism throughout that age.

The conflict continued in the Mosaic age—the conflict between true and false religion; the worship of the living God and the worship of false god or gods of the nations. The spirits of both were directly opposite. The son of the bondwoman continued to persecute the son of the freewoman.

It was quite natural that the conflict should increase as God's revelation to man increased. Light shining in darkness makes darkness light. Light reveals the true condition and responsibility, and man will accept it or raise the puny arm of the rebellion. So it was in the fulness of time. The Messiah and His kingdom, so unlike that which was expected, and so averse to the carnal ideas of the old world, both of Judaism and Paganism, exasperated, so to speak, the conflict to greater turbulence.

WITH PHILOSOPHY

The old developed ideas of the school of Miletus regarding the first principles—water, atmosphere, air, or breath—and the controversy of the problem of becoming, in which Xenophon argued somewhat in favor of the Hebrew

Desperation Consecration

T. H. Agnew



Rev. T. H. Agnew

THIS is not the surrender of a rebel to God for pardon of actual sins for regeneration, nor a consecration of a regenerated believer for entire sanctification by the baptism of the Holy Ghost; but a consecration to desperation to the work of the Pentecostal Church of the Nazarene. A desperation to do all, to be all, and to give all, if necessary,

to carry on this work that God has called the Pentecostal Church of the Nazarene to do. It is more and more evident that no such a work of God as the work of the Pentecostal Church of the Nazarene has ever been given or undertaken since the days of the apostles, beginning at Pentecost.

The type of spirituality demanded is pentecostal, and this demands the desperation consecration, or consecration to sacrifice all, even unto death. "For we can not but speak the things which we have seen and heard." We are His witnesses to the saving and sanctifying power, and so is the Holy Ghost whom God hath given to them that obey Him. It is true that more and more the great essential of our holy religion—the Christianity of Christ—is being denied. The integrity of the Holy Scriptures is flippantly denied; the blood of Jesus as an atonement is no more regarded than the blood of an animal; the revelation and manifestation of the Holy Ghost as a witness to salvation also denied; and still further, the personal coming of the Lord is not to be regarded as a promise of the Word of God.

The company of the sanctified are surely raised up for a witness to the things essential for these perilous times. How ever important the general body of sanctified believers for these days, it is vastly more important for this concrete sanctified body of Pentecostal Nazarenes. This body of sanctified believers, as no other, because of the concrete condition, are pressing the work of holiness—spiritual religion—as no other body of the sanctified; hence, they are more bitterly opposed. This opposition comes from the Devil, carnal churches, organized worldly societies, and the godless, fun-loving children of the Devil. To maintain a vigorous prosecution of this glorious work of holiness in these times, a desperate consecration is necessary.

A fitting question would be to every one uniting with the Pentecostal Church of the Nazarene, Will you maintain this work at the

cost of all your property, or life itself? St. Paul said at one time, "I count all things but loss." Further on he said, "I have suffered the loss of all things." The desperation of Jacob at Peniel, "I will not let thee go, except thou bless me," must be our desperation. The four lepers in the great famine in Samaria said, "If we sit still we die also, and if they kill us, we shall but die." Queen Esther said, "If I perish, I perish." We may say what we will, it is holiness or hell. But the honor of Christ is at stake. His honor we are united to maintain. It is His name we are called to honor. And not only so, but our own salvation and the salvation of our children and of our neighbors is at stake.

We are called as a Nazarene people to do the things impossible, as carnal churches see it, but not impossible to men of faith. This work must, I say *must*, be maintained at any cost. Church buildings must be provided for. Homes for our preachers and their support must be forthcoming, that the pastors may give themselves wholly to the work of God. If you have but one hog, one cow, one sheep to butcher, see to it that your pastor has one-half of it. If necessary, that he may give himself to this holy work of preaching holiness. My brother, you can not stop at a tenth of your earnings, if the tenth is not enough.

A pentecostal baptism that does not sustain all pentecostal conditions, is not a true pentecostal baptism. The self-denial and sacrifice that has come on the student body at Olivet University this year is evidence of true Pentecost. An evidence of Pentecost is the willingness to make sacrifice to spread the knowledge of Pentecost. Most of our student body are the children of parents of limited means, and it is the mighty baptism with the Holy Spirit that has fallen on this body this year that has called out this great self-denial sacrifice in giving to missions, and buying autos to spread this great salvation to all the country round about.

It is the judgment of this writer that most of our churches need a new baptism with the Holy Ghost. A baptism sought in the light of present needs would no doubt lead to a consecration that would meet the desperate needs of these times. The burning of all bridges, the never-looking-back, the never-to-compromise, or conform with flesh and blood must seize all our people in a desperate grip if we go forward and plant the banner of holiness in every city and town of this country. This should be done, and can be done, and what should be done and can be done, *must be done*. In reading the life of Dr. Breese—"A Prince in Israel"—I am impressed that the desperation consecration characterized the early movement of the Naza-

propheets, had not become totally extinct. There remained enough to put up a little conflict with the Christian ideas.

Epicurean philosophy, which cried Enjoy! and Stoic philosophy, which cried Forego! representing the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece, came in conflict with Christianity (Acts 17:18), before which they soon gave way. The former had not the source from which to draw in order to "forego," nor the latter in order to truly "enjoy." Christianity had the source in order for both.

It was, we believe, that portion of Platonic and Aristotelian philosophies which came as near the great philosophy of life that accounts for these philosophies surviving all others; but these, too, were swallowed up of the Christian ideas of life.

The Christian religion in much simplicity has met every need of life. In its Author's wonderful words is seen the greatest philosophical thought of any age; and in the Christian revelation, the Absolute Being, to whom we owe all reverence, submission, and worship, is seen the Creator of all things and man for Himself. "In the beginning God." "In the beginning God created." And He created man after His likeness, and in His image. Starting with such an idea, philosophy has a foundation; without it she must fail. For only such philosophy as coincides with the Christian revelation as to the problem of the first cause, the moral nature of man, and its requirement found in the Eternal Spirit, can stand in view of the power of Christianity.

WITH ECCLESIASTICISM

It is not to be wondered at that Christianity should have had a conflict with the carnal spirit of individuals or of an age, nor do we wonder that it should have had a conflict with philosophy, or especially with heathenism: but we do wonder that it should have had a conflict with ecclesiasticism. Wonderful, or perhaps more correctly, frightful, as it may appear, it is true. Christ, in His execution of the object of His mission on earth, met with more opposition from this source than from any other. The Pharisees and scribes murmured because He received sinners and ate with them (Lk. 15:2). The rulers of the synagogue, on another occasion, rose up in indignation because He healed on the Sabbath day. Because a poor sinner testified to being healed of blindness by Jesus, he was put out of the synagogue by the Pharisees (John 9:13-38). It was the members of the synagogue that clamored for His life.

Christianity in its full revelation, which resulted from the coming of the Holy Spirit on the day of Pentecost, brought similar treatment from the same source to Christ's followers. It was the high priest and the sect of the Sadducees that were so filled with indignation or jealousy that they put the apostles in common prison (Acts 5). The first encounter the martyr Stephen had was from certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia. It was from the high priests that Saul received authority and commission to punish the Christians off in every synagogue and compel them to blaspheme (Acts 9 and 26).

The very object of Christ's mission to the world called forth opposition from ecclesiasticism. He came to save; blind ecclesiasticism opposed this work. Christ's followers, in carrying on the same glorious work, would naturally meet similar opposition.

The danger of ecclesiasticism, while legislating to preserve a church, at the same time legislating the Spirit out, may be traced to what may be called "the night of legalism." The law itself, as reconstructed by Ezra, was a hedge to the religion of Israel, as a people in covenant with God. And now in turn it was discovered that it, too, needed a hedge. The second hedge needed a third, and the third a fourth, and so on, till there was nothing but a vast expanse of hedges, and the thing for which all hedging had taken place, the true worship

and service of God, had somehow disappeared. And the same drift may be seen today. Blindness in part happened unto them.

In all this conflict with ecclesiasticism, Christianity gained the ascendancy. The Lord brought the apostles out of prison; the grace of God made Stephen's face to shine like that of an angel's; and the great persecution against the Christians, which scattered them abroad throughout the regions of Judea and Samaria, only helped the good cause, for they went everywhere preaching the Word. And the Lord added to the Church daily. The Holy Ghost may be legislated out of an organization, but not out of Christianity.

[TO BE CONTINUED]

From Bud Robinson



Bud Robinson

I HAVE just arrived at North Yakima, Wash., and will be here for over four Sundays, so you will know my address for at least a month. For the year 1917 the HERALD OF HOLINESS ought to be read by every family of the Nazarene church, and not only every family, but every member of every family; and then every lover of freedom ought to send to the office of the HERALD OF HOLINESS and get a copy of the "Black Prophet," written by Rev. Guy Fitch Phelps, an old friend of mine. This book has been well advertised, but I have n't given it a boost until now, for I have just read it. It ought to have a great circulation. It will pay you to dig out the price of the book by digging up stumps at fifty cents a day, rather than to go without the book. Let the good work go on until an American woman can go to a city and deliver a public speech and not be arrested by a Catholic mob of drunken scoundrels. We have been a long time getting our eyes open, but thank God! at last the scales are beginning to fall from the eyes of this great nation.

WHAT WAS DONE WITH A PENNY

"What good would a penny do?" Richard was always asking. "I'll just spend this one for candy, and maybe the next one I'll put in the mite box. If I had lots of money I'd like to give big shining dollars, but a penny does n't count. When I'm a man I'll give lots of money."

"But if all the boys spend their pennies, where will the offering be?" asked his mother. "Somebody must save and you should be willing to do your part."

"I would like to, mamma, but a penny is n't anything," said Richard. "I want one of those pretty red candies awful bad."

"Richard, I wish you would take this penny and run over to Mrs. Gray for one of those slips she promised me," said Mrs. Snow, seeming to forget all about the mite box. "She sells them for a penny apiece, and I want to start one."

Richard was very glad to have his mother forget about the mite box, and he could buy the red candy on his way for the plant, so he ran whistling down the street. "Now get one of those old tomato cans in the back yard and punch three holes in the bottom of it with a nail," said his mother when he came back with the geranium branch and his mouth full of candy.

It was a short task to plant and water the slip, as she directed him, and very soon Richard was out at play and had forgotten all about the plant. He did not think of it again until his mother asked him some weeks later to hunt up a cracked stone jar in which to transplant it, and then he only noticed that it was growing rapidly.

"Today's the date the juniors take their mite boxes to the meeting, mamma," said Richard one day in September. "Do you know where mine is?"

"Yes, it is in your closet, dear. Just where

Brother Morrison would say, "On with the revival!" and John Norberry would say, "Keep on believing!" Our business is to knock scales from the eyes of the world, and let them see that there is deliverance from all sin and bondage through the shed blood of the blessed Son of God. We don't want a man bound by sin, and we don't want him priest-ridden and pope-controlled. Any man on the face of the whole earth has the right to breathe fresh air and behold the great mountains and shout the praises of God without the consent of anybody on earth. It never was God's plan and never will be that one man should say who is to serve God, and how he is to do it. God wants a free-will service, or no service. It is not God's plan for me to confess to a man and then go on in the sin business; but confess to God and then go out of the sin business altogether.

That is the Bible way and the blessed Christ said "If the Son shall make you free, ye shall be free indeed." Brother Ruth says that this is full salvation with a deed to it, and the mortgage all paid off. There is nothing on earth so dear as freedom, and yet so many precious souls have closed their own door to their own freedom. I was going through one of the great state prisons, and I was shown by the warden some of the chances men had taken to try to gain their freedom, and it was the most fearful thing I ever saw; yet those men were at one time out of that prison and free and happy. The Devil came along and said to them to break the law, and "Let the world know you are bigger than any law that was ever made; and go in and have a good time." But the old Devil kept their eyes closed to the fearful fact that when they had broken the law, the law that they broke was the law that bound them down hand and foot. The Devil never lets a fellow see that if he keeps the law he is free, and that if he breaks it he is bound. So we see that the law-abiding man is the happy man, and the God-honoring and law-keeping man need fear no harm from any source. Often it is a fact that when an enemy tries to do me harm it works out for my good; and the wrath of God seems to break on his head who sets himself to do me harm. God is the best protection that a man ever had on earth. Bless His dear name!

BUD ROBINSON.

you put it when your teacher gave it to you."

Richard brought out the dusty thing and shook it hard, but it was empty. "I declare, I forgot all about it," he said. "Mamma, won't you please lend me a quarter to put into it?"

"No, Richard; you know papa does n't allow borrowing."

"But I'll have to go with an empty box, mamma, and all the others will have money. I wish I had n't spent everything for candy. I will do better next time. But I never had more than a penny at a time and a penny doesn't count."

"Richard, do you remember that penny slip you bought from Mrs. Gray last spring? That was your penny that you lost, and I wanted to show you what could be done with it. Bring me that little red box in my sewing basket."

Richard brought out the red box, and when it was opened a number of silver and copper coins rolled out. "Do you remember that all summer you have been potting little slips and selling them when they grew strong and thrifty? This money is all yours for the mite box, and the plant is still left."

"Forty-three cents!" cried Richard, counting the money. "And all from one penny! I'll never say again, mamma, that a penny does n't amount to anything." — Sunday School Times.

"They are not dead whom the Father has taken, Tenderly cared for, not lost, nor forsaken. Sweetly they rest, whom the morning shall awaken."

"Happy are they whom the Father is keeping. They have forgotten the time of their weeping. After sowing in tears, in joy they are reaping."

"We who remain need not yield unto sorrow, But think of their joy, and hope from them borrow Rest waits for us, and a fairer tomorrow." — Scribner.

WORLD-WIDE HALLELUJAH MARCH Sunday, APRIL 1st

What Our Pastors Are Saying!

Will Take Part

Canton, Ill., Jan. 10, 1917.

Dear Brethren: I will take part in the World-Wide Hallelujah March, April 1, 1917. We will do our part.

BROTHER E. R. BERRY.

You Can Count on Me

Sherman, Texas, Jan. 4, 1917.

Dear Brethren: Regarding the grand Hallelujah March and the effort to clear the Publishing House of debt, will say that I am enthusiastic about it. The news is almost too good to be true. I am going to do my best. I feel that God will help us get to our home obligations easier if we will do our duty by the institution of the church. Amen. You can count on me doing all I can.

OSCAR HUDSON, Pastor.

Expect to Pray and Plan

Troy, Ohio, Jan. 4, 1917.

HERALD OF HOLINESS: Read carefully the plan for raising money for Publishing House as presented by General Superintendent Williams. I expect to pray, and plan for a great Hallelujah March and a good offering on that day.

REV. H. W. WELSH, Pastor.

Will Help Lift the Load

St. Louis, Mo., Jan. 9, 1917.

Dear Brother: We are believing that God will help to pay every dollar of the indebtedness on the Publishing House, on that day. Think the plan is good. Count me one among the many who will help lift the load.

J. E. LINZA.

In Hearty Sympathy

Ada, Okla., Jan. 8, 1917.

Dear Brethren: Concerning the World-Wide Hallelujah March I will pray earnestly, and get my church to pray also. Will distribute the pamphlets you send me. I presume I should have about eighty. I am in hearty sympathy. I think it ought to go. I think it must go. I think it will go. We must have a Publishing House, and we must rally to its support. You may count on me.

MARK WHITNEY.

Strike a Match on the Back of the Doubters

Donalsonville, Ga., Jan. 6, 1917.

Dear Brother: This World-Wide Hallelujah March will be a big thing for God and holiness. I am expecting it. If every pastor and all the District Superintendents will pull for its success I believe it will be a success. The main thing to do is to strike a match on the backs of the doubters, and put some holy enthusiasm into this business; for it is business, and when the Pentecostal Church of the Nazarene marches around the table on the first day of April throughout the world, and lays that \$50,000 down at the feet of those in charge of the Publishing House, some fellow who has said the scheme was a failure will hang his head in shame and disgrace. God wants us to do big things for Him. I mean to do all that I can to help with this work. You may depend on me, for I believe in this great work, and I am going my limit to make it a success. I want to take this matter up with my churches at once, and I realize that this matter must have publicity. Everybody must get busy, and keep everlastingly at it. Your brother in Jesus' love.

C. H. LANCASTER.

Piled High, and More Too

West Somerville, Mass.

The Hallelujah March suggested by General Superintendent Williams for the liquidation of the Publishing House debt, and the furnishing of some much needed capital with which to strengthen this most important arm of the church, appeals strongly to me. If the church but catches the inspiration that naturally accompanies such a glorious accomplishment, the \$50,000 will be piled high and more too. Lord God, give us the vision!

D. RAND PIERCE.

It Does My Soul Good

Kenesaw, Neb., Jan. 10, 1917.

Brethren: I heartily approve of the plan presented by our General Superintendents for the raising of the \$50,000 to relieve our Publishing House of its embarrassment. It does my soul good to see the united support of our loyal people. I want to assure you that we as a church will pray, work, and give that this undertaking may be fully accomplished, because our God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Amen! Glory!

J. J. BRADY.

Sure to Win

New York, N. Y., Jan. 4, 1917.

Brethren: The Hallelujah March is sure to win.

W. A. WHITE.

Our Spoon In the Dish

Mt. Pleasant, Mich., Jan. 3, 1917.

Dear Sirs: Have just read the HERALD OF HOLINESS and the article in regard to paying off Publishing House debt. Have a glad amen to it. Only about twelve members here, but we are going to have our spoon in the dish also. Yours in His service,

E. J. HARRIS.

The Life of the Church

Des Arc, Mo., Jan. 2, 1917.

Dear Brethren: I am one member of our church that will go my \$1.50 to raise the debt on the Publishing House. I feel the Publishing House is the life of the church, and it is the only church that stands for every thing that is clean and pure and holy. And while we have the best thing this side of heaven, I believe in staying with it and working for it and boosting it.

REV. C. A. WRIGHT.

Apportionment Already Arranged

Lincoln Place, Pa., Jan. 3, 1917.

Dear Brother: Our church has arranged to pay our apportionment of the \$50,000 by April 1st. We hope and pray that all the other churches in the land will do likewise.

WILL H. HAFFER.

If District Superintendents and Pastors All Rally

Erin, Tenn., Jan. 4, 1917.

Dear Brethren: Permit me to say that I heartily indorse the plan outlined or suggested, I believe by the Holy Ghost, through Brother Williams, on the Publishing House debt. As pastor I want to say the Erin and Paris churches will do what they can to lift the debt that day. But it seems to me if each church would let every other church know that they were going to do their best, it would keep every one from feeling that other churches might not respond.

This plan will work if the District Superintendents and pastors ALL rally to the cause of the Publishing House. The District Superintendents should stir up the pure minds of their pastors, pastors should stir up the pure minds of their brethren. We can succeed? Shall we?

W. F. COLLIER.

Can Depend on This Church

McClellan, Texas, Jan. 9, 1917.

Brethren: I feel safe in saying that you can depend on the \$1.50 a member for the twenty-three members of the McClellan church, on the first Sunday in April, for the Publishing House.

S. R. JONES.

Already in the Hallelujah March

Henryetta, Okla., Jan. 9, 1917.

Brethren: I am in the Hallelujah March, and have got it in me. It has been burning in my heart ever since I read the paper, and I am in the March to win out. I believe we will reach the goal. I am going to do my best to make it go in my church.

T. L. TAYLOR, Pastor.

Will Come Up With Every Penny

Tullula, Ill., Jan. 9, 1917.

Dear Brother: Regarding the special offering April 1st for the Publishing House, will say that I wish you complete success in your plan, and we say amen. We will do our part. We will come up with every penny of our apportionment, which will be about \$40.50. The Lord abundantly bless you in the undertaking.

W. C. SURBER.

Best Plan Yet!

Webster City, Iowa, Jan. 9, 1917.

Dear Publishing House: Yours of the 5th, relative to the Hallelujah March, received, and will say I believe it is the best plan yet. The fact that it was born in prayer ought to be enough to cause every loyal Nazarene to be an enthusiastic supporter of it, and to enlist every one else possible in the plan. It ought to be done, it can be done, and I believe it will be done. I am heartily in favor of it, and will do all I can to cause our people to get the vision. Yours for victory.

F. B. GOWLAND.

Met With a Hearty Response

Grand Rapids, Mich., Jan. 9, 1917.

Dear Brother: In reference to the Hallelujah March. Amen! We at Grand Rapids will be into the thing the best we can. Hope to raise our full quota of \$1.50 per capita. I think we can do it all right. I presented the matter last Sunday morning for their consideration, and it met with a hearty response from the major portion of the audience.

L. H. HUMPHREY.

You Can Depend On Us

Ada, Okla., Jan. 9, 1917.

Dear Brother: As for the Hallelujah March I have the churches one at Stratford and at Wanette. You can depend on us. We are planning to raise our part of the debt, and be glad when we can get it paid.

S. B. DAMRON.

For Victory On All Lines

Hutchinson, Kas., Jan. 10, 1917.

Dear Brother: Concerning the World-Wide Hallelujah March at hand this p. m., I am heartily in favor of your plan, and will do all that I can to help make the same a success. Yours for victory on all lines.

H. N. HAAS.

On Sunday, April 1, 1917, the fifth anniversary of the Pentecostal Nazarene Publishing House, the church proposes to lay on God's altar \$50,000, to be permanently invested in publishing to the world the glorious gospel of full salvation.

GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!

THE WORK AND THE WORKERS

CENTRAL NAZARENE UNIVERSITY

We are glad to announce to our friends that our fall term was indeed a success in many particulars. The student body did excellent work in their studies, and fine interest was kept up in the study and class rooms until the close of same. While we had no regular revival, yet one broke out in the students' assembly, and quite a number were blessed. The programs and entertainments given by the faculty during the holidays were a source of great pleasure to the numerous students who remained with us. The winter term opened December 27th, with the blessings of the Lord upon us. At ten-thirty o'clock Professor R. M. Parks led a song, prayer, and testimony service. It was certainly refreshing to listen to the unctuous prayers and testimonies which showed that the heavens were indeed propitious, for many were melted to tears, and God's presence seemed to be felt by all. The message was brought by the writer on the subject "Lessons in self-denial." We thank God for the goodly number of new students who have enrolled with us for the remaining part of the year. The dormitories are being taxed to the utmost capacity, and we are having to finish new rooms for the accommodation of those coming in almost daily. We have had several visitors with us since the opening from different parts of Texas and some adjoining states. Several have moved into our midst for the benefit of the school. Each department of the school seems to be taking on new life and zeal, and prospects are bright for this to be the best term in the history of the school. The missionary medical course, under direction of Dr. and Mrs. T. E. Mangum, is arousing great interest and enthusiasm for Central Nazarene University. Many of the citizens of Hamlin are interested in the erection of a large sanitarium in University Place, and have promised their hearty support. At present there are sixteen young men and women taking this special course along with their other work. Quite a number of major operations have already been performed in a residence on the campus. This gives the students in training practical work along this line.

The building funds are continuing to come in, and we are expecting to begin work on the last two stories of the main building in the near future.

We are making preparations for a great mid-winter meeting in Central Nazarene University. Rev. Bud Robinson, of Pasadena, Cal., will be with us as the evangelist, and people are arranging to be present from different parts of the country. The exact date of same will be announced in a few days. — J. E. L. Moore, President.

WESTERN OKLAHOMA DISTRICT

Our work in Oklahoma City is moving on at a rapid pace under the care of Rev. Joseph N. Speakes, who came to us from Arkansas. We are expecting great things of that work under the leadership of Brother Speakes. We have always thought that it was possible to build a great work in Oklahoma City, and thank God it is coming. Rev. Mr. Speakes is getting hold of the work there in good shape. At Bethany (our college church) the work is moving on fine. Rev. C. B. Widmeyer, president of the school, having resigned from the pastorate because he was over-worked, left the church under the care of Rev. J. A. Ludlum, assistant pastor. Since Brother Ludlum has taken charge he has proven his ability to fill such a place, and the work is being greatly blessed of the Lord. Brother Ludlum will be one of our greatest pastors. Rev. J. H. Gray, pastor of the Glendale and Cooperton churches, has resigned, and Rev. J. L. McKinney, of Caddo, Okla., has accepted the call to that work. The Center supply has been filled by Rev. B. M. Kilgore. His wife, Mrs. Mae Kilgore, is pastor of the work at Dill, and Hefner, Brother and Sister Kilgore have come to us from Texas, where Brother Kilgore has been District Superintendent of two Districts in that great state. They are very strong in the ministry, and will be a great blessing to our work here. The outlook is encouraging. The uplook is clear. — J. I. Hill, Dist. Supt.

NEW ENGLAND PREACHERS' MEETING

The first meeting for 1917 convened at Malden, Mass., Wednesday, January 3d, with District Superintendent N. H. Washburn in the chair. The attendance was good, and the session one of the best. Dr. C. J. Fowler was present, and added much to the interest of the occasion by his able participation in the discussions held. Outside of the ordinary routine of business, two live topics were discussed in the place of the usual paper. The first was regarding Billy Sunday's meeting in Boston; our attitude toward the campaign; the probable effect it would have upon our own cause, by Rev. J. N. Short. Doctor Fowler and others spoke interestingly on the subject. The second related to the growing difficulty of successfully spreading scriptural holiness, and raised the question, Why? Again a very spirited discussion ensued. It was decided to change the plan of holding future sessions from one every

month to one every second month. The next meeting will be held in Everett, Mass., Wednesday, March 1st, when the question of ministerial and church discipline will be one of the themes for discussion. The District Superintendent made a brief but stirring address on the proposed Hallelujah March for the Publishing House fund. In the evening Rev. L. N. Fogg, of Haverhill, Mass., was the preacher, and three seekers were at the altar. Thus closed a very profitable session. The removal of Rev. H. Rees Jones to Louisville, Ky., was noted with regret, and the best wishes of all follow him to his new field of labor. The preachers were royally entertained by the Malden church, and were delighted to make the acquaintance of the new pastor, Rev. F. C. Norcross. — D. Rand Pierce, Secy.

MUTUAL AID SOCIETY

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:1-3).

Much is said and written about pentecostal churches, pentecostal preaching, pentecostal power, pentecostal results, etc. But what about pentecostal aid society? The above Scripture proves to us that these seven men were appointed by the church as an executive board to devise methods and raise money to relieve the needy widows of their churches. What about the widows in the Pentecostal Churches of the Nazarene? Is there not a just cause for murmuring by them? Is it not a fact that there are in most every Nazarene church some widows that have a hard time to feed and clothe themselves and their little ones, while the most of the church members are having plenty and comfort? Now, why are these widows neglected? Is it because we are so hard-hearted?

ATTENTION! DISTRICT SUPERINTENDENTS AND SECRETARIES

Such ministers as require clergy permits will be greatly helped if the clergy bureau is in possession of the official record of their standing. Mr. E. L. Bevington, 608 South Dearborn street, Chicago, Ill., joint agent of the Trans-continental Clergy Bureau desires a copy of the latest published Minutes of every District Assembly. You will confer a favor on both the Bureau and your brethren in the ministry by sending him a copy of your Minutes.

TELEGRAM

Chicago, Ill.

Herald of Holiness:

The Chicago Central District Preachers' Meeting held at Chicago First Church closed last Sunday night in a mighty blaze of revival glory.

The money for entertainment, together with traveling expenses of the twenty-five pastors, totaling over two hundred dollars, with balance of over three hundred dollars to perpetuate similar meetings over the District was raised.

All present conceded it to be the greatest meeting ever held on the District. Words can not describe the scene on the last day of the convention. Altar lined with weeping, praying, and shouting seekers.

A general revival spirit at old First Church.

W. G. Schurman, Dist. Supt.

BRITISH ISLES DISTRICT

Owing to the continuation of the European war, Rev. George Sharpe, District Superintendent of the British Isles District will preside at their 1917 Assembly which will be held at Easter time.

H. F. Reynolds,
Gen. Supt. of Foreign Missions.

No, we give them a warm handshakes, and a God bless you, sister. Is it a lack of money? No, no. It is none of these. It is simply a lack of system, that is all.

The cause of neglected widows was on my heart for many years, but I was in labors so abundant that I could see no way nor find time to devise a plan or system for this purpose. But as my age and bodily strength unfitted me for field work, the Lord gave me a vision of the possibilities and plans for a mutual aid society. After consulting some of my brethren, and getting some advice from them I launched the Ministers' Aid Society on January 1, 1916, with one member enrolled.

I mailed printed matter to one thousand of our ministers at that time, and many responded and became members. On June 8th the death angel came and took one of our brethren, and left his precious widow for us to care for. We drew the net of our 328 members, and gave her \$328. On August 4th he came again and took another brother, and we gave his widow \$377. Since that time we have had no deaths, and we have at this date 616 members; and the next beneficiary will get that many dollars or more.

On September 18th this society was taken over by the District Assembly of the Michigan District, a board of five men was duly elected, the articles of agreement were somewhat improved, and the society put on a legal basis with both our church and state. Since the Ministers' Aid Society was started we had many calls from the laity for a layman's society. This matter was also taken up at the same Assembly, a board elected, and articles of agreement adopted, etc. We have perfected the plans, and have launched the Laymen's Aid Society and have, at this date, forty-four members enrolled. As we have no way of direct communication with our laity, we take this method of urging our people to write to us for printed matter giving information necessary for membership, etc.

The undersigned has been elected and has qualified for the office of secretary-treasurer, and he will answer all the mail addressed to him at 233 Mount Vernon avenue, Grand Rapids, Mich. — A. H. Knuffman.

NEW MEXICO DISTRICT

The appointment of Rev. N. B. Norris to Bethany failed to materialize. In a week's meeting in November, we were assisted in the concluding services by Brothers C. B. Jernigan, Coulson, Owens, and Miller, who dropped in on their way to Phoenix, Ariz., which resulted in the retaining of Rev. G. F. Owens for pastor. In this there was great satisfaction felt, and God was in the land. Brothers Jernigan and Coulson, accompanied by Brother L. P. Fretwell and wife, went on in Fords to Deming, where they tarried for a short meeting; thence on to Phoenix. For some weeks Brother Owens visited among the people, winning his way into their hearts, but soon wearied of this changing about and the unsettled conditions. He wanted a permanent abiding place, like others of this country have longed for; but Brother Owens is resourceful, and plans for the future were made. His unfolding plan brought heart buoyancy to his own soul and promise to all. We were called from service at Pleasant Hill, Saturday night, December 16th, and by a night's auto ride reached Bethany neighborhood Sunday morning. Proceeding to the church at the hour of service we found all in readiness, the church arranged, somewhat decorated, and well filled. The spirit of the place was noticeable as soon as we entered; God was in His temple, and the folks were silently worshipful, serious but buoyant, and full of anticipated victory. There was singing, the wedding march, and Rev. G. F. Owens and Miss Byrdie Eastham, of Oklahoma, with their attendants waited at the altar. We felt God had covered these paths, prayer had preceded, and God had led. We said the words, and the Lord gave them meaning that made these two one. The service moved on with its spirit unbroken, God continuing with us in the use of the text, taken from Eph. 5:25-27. At the night service Sister Owens played the organ for the choir and congregation, and sang a solo before and at the close of the sermon, both of which gripped our hearts with the spirit of God. Brother Owens preached on "Ask for the old paths," from Jer. 6:16. These young people are equipped each for their place, finely yoked, and will make a strong team. They at once announced preaching services for each Sunday. They linked their lives with the community, and expect to enter into every heart of the place, bringing the gospel and its life to bear on every condition. We went away Monday morning restful of heart in trustful anticipation of a victorious year for Bethany. — R. E. Durham, Dist. Supt.

FROM EVANGELIST R. S. PHILLIPS

I recently closed an eight days' series of meetings at Herkimer, N. Y., with the Salvation Army brethren, beginning December 24th, and closing with a watch night service. God was pleased to crown our efforts with success. From the beginning souls found pardon, and just as the church

bells were ringing in the New Year four souls came to the altar. We closed at 1:30 a. m. with ringing testimonies of triumph.

HAMLIN DISTRICT

We had a good Assembly, which has already been reported. I feel that the District has made improvements on many lines, but we haven't reached the ideal yet. We lack system in many lines of our church work; we take it by fits and starts, though some have even been cured of the fits. I read when I was a boy a story about a "hare and tortoise" running a race, and the hare ran off from the tortoise, but lay down to rest and went to sleep and the tortoise won the race. The thing we need is to keep everlastingly on the job. Well, we have some of this kind on the District, and are praying that their tribe increase as the days go by. It was my privilege to drop in on the Little Rock Assembly, at Mena, Ark., and I went on over to Little Rock and preached over Sunday for the church there, which I enjoyed very much. I also had the pleasure of visiting the San Antonio Assembly, which met in Rev. E. W. Wells' new church, in the state's capital city. Among the many encouraging features of the Assembly was the system they had to their District work, due in a great measure to the untiring efforts of their District Superintendent, Rev. William E. Fisher. I congratulate them upon his election.

The Districts that I had the pleasure of visiting seem to have gotten a new vision of missions. We have along with the rest of them doubled our missionary apportionment, and have elected Rev. J. L. Hines, our outgoing missionary to Cuba, as our District missionary, to visit the churches and stir up the missionary interest. He is making good.

The District is taking hold and preparing for the World-Wide Hallelujah March, which I would not miss for any thing. Would you?

I visited and dedicated the church at Plainview, Texas. This is the second church building for them at that place. The first one it seems was n't deeded just right and the tongues folks got in there and gave them so much trouble that they pulled off and built another nice church, and the work is moving along nicely under the care of Rev. W. H. Phillips and wife. They have taken in several new members recently, making some gains on material as well as spiritual lines. The loss of this church and the college at Plainview should be a caution to the holiness folks in building churches and institutions, to see that the property is properly deeded to the church, and fixed so that if one man or a few men go wrong the property will be saved to the people and the church. My next visit was to the Lubbock church, where I found Rev. H. C. and Mary Lee Cagle assisting the pastor, Rev. Frank Weise, and Mrs. Allie May (Upchurch) Weise in a siege meeting. They said they were going to continue until the revival came. Brother Weise seems to be getting a good hold on the people, and his work, and we are expecting some good reports from him and his good wife during the year. They have a plan on foot to build a parsonage in the near future.

I have also visited the Hamlin church, where I found things moving under the direction of their pastor, Rev. J. E. Gaar, who is serving his third year as pastor. They have a good, live, missionary society under the direction of Rev. Dr. T. E. Mangum, who is teaching a medical missionary course in the university, which is attracting much attention, and I think will mean much to the general missionary board and the church at large in the training of the outgoing missionaries on medical lines.

I spent Christmas at home and the day after Christmas I had to miss an old-fashioned fish fry, which the students and the faculty of Central Nazarene University had, in order to meet with the Mt. Zion church, where we had a good board meeting, and took on new courage to push on and up for God and holiness.

My next visit was to the Wellington church to attend the fifth Sunday Preachers' Meeting, which met with Pastor P. R. Jarrell in his nice new church building. This is a nice church, having more seating capacity than any church in the city, and is well located, not out of town a mile down the lane nor on frog pond avenue, but right close in; in fact, the closest in of any church in town. I trust the day will come when we will wake up on these lines and get a new vision.

The preachers' meeting was very good; the discussions were interesting and Sunday was a very blessed day, in the Lord's service. The writer preached morning and evening, and Mrs. F. J. Jarrell, niece to our sainted J. C. McClurkin, had charge of the missionary service in the afternoon. We got a new vision, and the people laid a nice cash missionary offering on the Bible at the close of the service. The sacrament of the Lord's Supper followed the preaching service in the morning, and at night the altar was filled with seekers, closing out the last day of the old year with three services, three professions, and taking three into the church, baptizing three babies, and enjoying the blessing of holiness planned and provided by the triune God.

A word to those pastors who have not reported since the Assembly. Please write me at once, giving me the names of the chairman of the board of stewards and trustees with their postoffice addresses, also church secretary, with the number of church members.

God bless you. Let's go in for the best year of our lives. Our slogan is sense, system, salvation. I am sure with these three things we will succeed. — J. C. Henson, Dist. Supt.

FROM EVANGELIST LEWIS H. BACHELOR

We have been in a meeting in the Baptist church here for a week, and have seen three saved. This is a miracle for the town that has not had a revival for years. The meetings are going on another week at least, and I trust longer, or until we see an old-fashioned revival here. I long to get into some of our holiness churches here in New England for meetings. We young preachers, because of not having as much experience as many, are kept from doing more effectual work for God because we are compelled to take places that are opposed to holiness, rather than be given a chance in our own denomination. But nevertheless, God is blessing and giving victory along the line, and seekers are being saved, sanctified, and reclaimed from backslidden lives.

NAZARENE UNIVERSITY CHURCH

January 1, 1917, will ever be a memorable day with the University (Nazarene) church. The national holiday was observed by the membership in uniting their efforts to erect their new church building near Washington street on Hill avenue. By eight o'clock the men began to arrive. Before beginning the work of the day all were called together for a moment of prayer. With hats removed and tools at rest, they knelt about while the pastor, Rev. Seth C. Rees, sent to the throne an unctuous petition for divine guidance and strength to accomplish, and praise for help hitherto given. Soon the sound of hammer and saw evidenced what willing hands can do. By eleven o'clock the ladies arrived with hampers of well cooked food, which they spread upon boards laid upon saw-horses, when all "fell to" and enjoyed the lunch under an open sky. Then something happened that we doubt is seldom duplicated. The "sisters" took up the hammers and began to nail down the false floor as the "brethren" sawed the boards. Of course if occasionally they "hit the wrong nail," one can not much wonder; think of a man threading a needle. However, it was a very remarkable scene. The music of a dozen or more hammers playing on the work, wielded by the women, the rasping of saws, and the "hoop-la" of the men "raising" the sides of the building reminded one of the time when Nehemiah erected the temple, who said: "For the people had a mind to build." — F. H. Lehman.

WASHINGTON-PHILADELPHIA DISTRICT

The last two meetings were in Washington, D. C., and Bloomsburg, Pa., which were productive of much good. The Lord did bless us and the congregations in an unusual manner. But the better part of it was, the Spirit did His office

work in the hearts of the people and sent them to the altar under conviction and they prayed through to salvation.

Last October I received a very urgent and unanimous call from the Oskaloosa, Iowa, Pentecostal Nazarene church to become its pastor, and after much prayer and study of the whole field and the possibilities of building up a strong work for God and our church in Oskaloosa, I decided to resign, and sent my resignation to General Superintendent Goodwin, to take effect the first of January, 1917. Rev. W. W. Hanks, of Ashland, Ky., has been appointed in my place. I know Brother Hanks to be a man of God, and a very efficient worker in this field, for he was District Superintendent of the Kentucky District for some time. I am pleased to be able to recommend him to the pastors on this District, as a good preacher, with evangelistic gifts, and believe he will prove to be the right man in the right place.

I want to thank the pastors and lay members on this District for their love and fellowship during my labor among them. I have never met a more noble or self-sacrificing class of preachers anywhere. I was greatly impressed with the loyalty of the membership to our work. With such members and pastors, our work is sure to be a success anywhere. I shall greatly miss the association of these men of God, and I assure you that I shall always pray that the God of all grace may bless you abundantly on your fields of labor. — J. A. Ward.

FROM EVANGELIST GUY WILSON

Having a great meeting in Wilmore, Ky., in union of Asbury college and the Methodist church. Ninety seekers at the altar yesterday, Sunday.

FROM EVANGELIST A. F. INGLER

Our church at North Yakima, Wash., has been getting ready for a revival for some weeks and has interested a number of other people in the campaign. We arrived a day ahead of the opening service and drilled them on special songs, and we now have a splendid choir of saved people. Brothers Bud Robinson and Charles Babcock and the writer were engaged as special workers, and the combination seems a happy one. Pastor Bowes and wife are the right couple in the right place, and God is honoring their labors. The Yakima theater was rented and fitted for the meetings, and crowds are coming and listening attentively, joining heartily in the song services. The attendance on the first Sunday (yesterday) totaled 1,400 persons, and more than a dozen souls found pardon or cleansing from sin at the altars. The brethren are preaching with unction, and great grace is upon us all. The chorus is doing some fine singing, and we have liberty in solo and altar work. It is a feast of fat things and wine. What a privilege to sit at the feet of Dr. Babcock and Brother "Bud." God has given them much precious truth and valuable experience, and honors their preaching in a marvelous way. We feel unworthy to be associated with them. The meetings are to con-

Hold On!

We want to tell you here are

5 Great Books

Not for \$2.50. But **\$2.25** the set for.....
Postpaid

THE BIBLE CHRISTIAN. By John N. Short. This excellent book should be carefully studied by every Christian. It will furnish much food for thought and will enable all to have a higher conception of what it means to be a Christian. Popular edition. Cloth.....\$.50

BIBLE READINGS ON THE SECOND Blessing. By C. W. Ruth. 100 pp. Cloth.....\$.50

THE PALM TREE BLESSING. By W. E. Shepard. Cloth.....\$.50

THE SOUL WINNER'S GOSPEL By Gerrit Snyder. The saving doctrines of the Gospel of John, interpreted and applied in personal work, with resultant conversions, by Rev. Gerrit Snyder, D.D. This book is one which will be of interest and profit to every Christian worker. 141 pp. Cloth.....\$.50

WRESTED SCRIPTURES MADE PLAIN. By W. E. Shepard.....\$.50

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Bear in mind here are

Five Excellent Books

Which will appeal and be a blessing to every one

Regular price, \$5. Special price, for the five, **\$4.25**
Postpaid

DOWN IN WATER STREET. By S. H. Hadley. A story of sixteen years' life and work in Water Street Mission. 254 pp. Illustrated. Cloth.....\$1.00

FIRE FROM HEAVEN. By Seth C. Rees. Composed partly of a few written sermons. It is possible to publish sermons and yet retain in them a large portion of the interest and pungency of discourses, preached in the "demonstration" of the Spirit and with power." Read this book. 330 pp. Cloth, gilt letters.....\$1.00

PERFECT LOVE. By J. A. Wood. Cloth.....\$1.00

THE MASTER PREACHER. A study of the homiletics of Jesus. By Albert R. Bond. 320 pp. Cloth.....\$1.00

THE WONDER BOOK. By W. E. Shepard. Contains strange and most remarkable stories of animal sagacity, devotion, intelligence, industry, instinct of animals from the tiny insect to the huge elephant. As you read you will weep and then laugh. The book is educative, abounds in high morals with frequent application to the Christian life. Over 300 pp. 25 illustrations. Cloth.....\$1.00

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

tinue until January 20. Any one desiring my services as song leader and soloist or to assist in preaching, may address me at 2312 Lombard avenue, Everett, Wash.

FROM EVANGELIST DILBECK, SALLIE, DAMRON, AND VERNER

During the month of December we were engaged in gracious revivals at Pawnee and Blackwell, Okla. The Lord blessed our efforts, and our hearts were rejoiced to see more than sixty souls find pardon or purity. We felt inadequate to the task, having experienced a strenuous year's work in revivals, but the Lord proved our strength. The meeting at Pawnee was held in an abandoned Methodist church, which could not seat the people who came every evening. We were entertained in the home of Brother and Sister Wear, who spared no efforts for our comfort. They were the only Nazarenes in town, and we largely attribute the success of the meeting and the future prospects of a Nazarene church to their godly influence over their host of friends. They are truly monuments of God's grace.

The meeting at Blackwell was for our church, with Rev. V. P. Drake, pastor. They have a nice brick church building, close in, and are completing a large brick parsonage. The two buildings when completed will be a credit to the town. We were entertained in the homes of Brother Drake and Sister Williams. A number of people united with the church at the close of the meeting. We are now enjoying the special course and mid-winter meeting at Oklahoma Holiness College. It is certainly inspiring and helpful to sit under the instruction of Dr. Williams.

We are now making our dates for this year, 1917, and asking God to make this the best year of our lives.

FROM EVANGELISTS F. E. AND MRS. MILLER

Greetings in Jesus' name to the Herald of Holiness, its constituents, and readers. It is a weekly, welcome visitor and I am not exaggerating when I say it's the paper of our times. Its editorials, articles, and field happenings are excellent and interesting. It should be in every home. We are glad to report a successful year for 1916, full of meetings and fruitfulness. We are at present at home with our Nazarene mission, and we are getting help and refreshings from the Lord. Our diary shows we were at home only about two months out of the year, which causes us to give God the glory for health and strength. God's special blessings has attended our efforts in preaching and song. At North River, N. Y., where God gave us a precious time, there has been an organization of a church by our District Superintendent, Paul S. Hill, which is the second one on our list.

Rev. B. J. Kirkland and wife, who accepted the call to the pastorate there, are doing excellent work. Our work principally has been pioneer work, which is the nearest and dearest to our heart. By having a Ford car we were enabled to get into villages and hamlets that otherwise we could not have reached. We are looking forward to a successful time in 1917, and in many out of the way places. We have met with some severe tests and trials, but God has met every need. Some requests are coming in from new, open doors of service. We are distributing thousands of pages, of holiness literature, tracts, etc., as we make our tours through the country. Our home address is Lowville, N. Y.

MIDWINTER CONVENTION

The mid-winter state holiness convention held at Lansing, Mich., December 28 to January 1 was one grand success. Rev. C. W. Ruth was at his best, his sermons and Bible readings seemed to be just what was needed. God's blessing was on the convention from the opening to the close. The excellent messages were delivered with unction and power. Fully sixty people came to the altar for salvation, and most of them prayed through. Most of the largest towns of the state were represented at the convention. There were in attendance people from Detroit, Grand Rapids, Jackson, Flint, Ionia, Belding, Howell, Williamston, and Eaton Rapids, and from many other places. We were delighted to have them with us to enjoy the feast. A Wesleyan Methodist preacher and a Salvation Army officer were sanctified.

EDWARD E. MIERAS.

MISSOURI DISTRICT

As far as I have gone on the District I am delighted with the prospects of our work. I have held business meetings with each church I have visited so far. I began with my home church at Des Arc, and they tell me that such prosperity was never known in this church. Pastor W. I. Deboard is a hustling, energetic, and Spirit-filled leader.

I spent one Sunday with Brother Bellev at Beulah church, and he is making good. The people love him dearly.

From there I went to our Maplewood church, where Brother J. E. Linza is leading the host on to victory. Miss Ruth Hopkins, our hustling District treasurer, and all the members of our District missionary board are members of that church.

I next visited our church at Ellington, where Rev. A. F. Daniel was pastor. Seeing the great need of some one constantly on the firing line, I appointed him District evangelist, and he has moved his family to Des Arc, and put his children in the school. Ellington has some as fine saints as the sun ever shone on, and is an ideal place for the right pastor to have the banner church on the District.

Next I went to Piedmont, where Brother Daniel is now shelling the woods. I arranged for Brother Roach to give them half time.

My last place was Dexter, where Brother Mitchell is leading the flock out into green pastures. They surely have the fire, and souls are praying through at nearly every service. I was there three days and had nine professions, and took six into the church. There I took sick and had to come home. Dexter is to have the Assembly this year, and she is well able to take care of it. I have been well received everywhere, and have preached to large audiences at most places, and they are taking good care of me financially. I can see good days for Missouri District. — J. D. Scott, Dist. Supt.

SAN FRANCISCO DISTRICT MISSIONARY BOARD

The District missionary board held its regular all-day meeting at the Berkeley church on the 5th. The first hour was spent in prayer, after which Brother Murrish, of the San Francisco church, brought the message. The board held its business session at 1:30 p. m., after a good meal in the basement of the church. The rescue board also held its monthly meeting at this time.

At 2:30 o'clock Doctor Walker preached, and again in the evening. It was a good day, and the blessing of heaven was on the meeting. In the evening, several more were at the altar.

The various reports show a great increase in missionary spirit on the District. The Japanese mission, recently started under the direction of Miss Lillian Pool, is flourishing. Souls are getting to God. Two weeks ago, seven young Japanese were at the altar, and two last Sunday. They have a hilarious time celebrating each other's victory — just like the rest of us. This work on the bay is within a few blocks of the state university, said to be the largest undergraduate institution in the world. Many of the Japanese that come to this country are located around this point, many of the young men attending the university. Among those attending the mission and interested in the work are a number of these young college men. They make fine workers when they get the blessing. The District is planning on sending out

Miss Macpherson to Japan in the spring. The support has already been pledged for three years by the different churches, and in addition the District means to support Miss Pool in the work at home.

Brother Reed, our District Superintendent, presented to the board the matter of a Chinese mission somewhere on the bay, settling forth the great need among these people. Over half the Chinese population of the United States, he said, was located in the vicinity of the bay.

The various churches of the District that are able to participate in these meetings are the Stockton, the San Francisco, the Oakland, and the Berkeley churches. They are times of great refreshing and blessing and where much missionary enthusiasm is generated. We believe these meetings are to prove a great blessing in tying the hearts of our people closer together and engendering a spirit of love and fellowship and common interest that will be hard for Satan to work against. It is very much regretted that all of the churches on the District can not be present. We believe in the new missionary call. Push it. — M. F. Grose, Secy. Dist. Missionary Board.

KANSAS DISTRICT

Rev. Frank Mayhew having resigned the pastorate at Amboy, in order to accept the call to our newly organized church at Vicker, has gone to the new field. Rev. H. N. Morris of the New Mexico District has taken the pastorate at Amboy, and is on the field. We feel God has clearly directed in these arrangements.

I spent two or three days, including a Sunday, at Clearwater. Pastor C. W. Davis and wife were the leaders under God of a determined revival campaign. Outward results were not very large, but all the workers were holding on for victory. We have a united and progressive band at this place.

My plans have been greatly interrupted by a severe attack of grippe, but I am now able to be on the field again.

On January 10th occurred a beautiful and blessed wedding at the home of Mr. and Mrs. C. E. Brink, at Ford, Kas. Their daughter, Grace E. Brink, was united in marriage to Rev. Arthur A. Miller, our pastor at Ensign, Kas. The writer, assisted by Pastor A. C. Tunnell, officiated. These precious young people are both graduates of our Kansas Holiness College, and are well known and loved by Kansas Nazarenes. They will take up their work together, at Ensign, at once.

As evangelist in the midwinter revival at Hutchinson, Rev. Earl E. Curtis, of New York, did excellent work, and much good was accomplished.

Kansas Holiness College opens the winter term with a very large enrollment as compared with other years, and with God's blessing upon the work. I wish to especially appeal to our churches that they send in as soon as possible their offerings pledged to the school, as the money is much needed, and will be greatly appreciated. If the entire amount can not be raised at one time, please make arrangement for as large an offering as possible, soon.

I see plainly the salutary and helpful influence of our group meetings, wherever they are pushed. People who attend them speak to me in a sympathetic and interested way of the progress and welfare of their neighboring churches, and seem to realize that each individual church is "its brother's keeper." While where the group meeting is neglected, there seems to be a disregard of the interests of the work, outside the local community. May the Lord help us as churches to bear one another's burdens, and so fulfill the law of Christ.

I am now enjoying a good visit with Pastor Tunnell and our church at Kingsdown, and am headed west. — H. M. Chambers, Dist. Supt.

NEBRASKA DISTRICT

The battle is on and special meetings are in progress at different points over the District.

We are receiving some encouraging reports, and expecting this to be the banner year in the history of the work in Nebraska.

We have a great battle field, and it is the Lord's battle. He wants every soldier to come to the front, to get out of the hospital, to throw away old crutches, to quit limping, to get off furlough, to draw rations and ammunition, and report for duty in this great campaign.

I am reminded of the fact that we are nearing our District holiness convention which is to be held at Curtis, Neb. We should arrange for and expect a great time in the Lord during this convention.

Please read your Assembly minutes and see what is expected of every pastor and charge.

The date of the convention will be published later, but begin now to plan to be on hand for every service.

We are also planning for our summer campaign work and our District camp meeting. I want to call your attention to the subscription that was taken to equip us for our next camp.

We are in need of the money now to go ahead with arrangements, and it will be appreciated if all who subscribed and have not yet paid in would send money soon. Please do not overlook this, as it will hinder us in pushing the work. Send

LONESOME?

Five Books for

Stay-at-Homes

Regular price of set \$2.50. **\$2**
Special price

Postpaid

BOYS OF THE OLD SEA BED. By Chas. Allen McConnell. A true story of frontier life in Wisconsin. 176 pp. Cloth. \$.50

THE PILLAR OF FIRE. By Rev. J. H. Ingraham. A story of the life of Moses and of the deliverance and the journey of the Children of Israel from Egyptian bondage. Cloth. \$.50

TOM BROWN'S SCHOOL DAYS. By Thomas Hughes. A story which gives a true picture of school life in England in the early part of the last century. Cloth. \$.50

CALEB OF THE HILL COUNTRY. By Charles A. McConnell. A story of pioneer days in the holiness movement in the southwest. It is written in a style which is easily followed and which holds the attention from the first to the very last page. This story will interest all classes and ages, and will prove a blessing to all. It is a good book to loan to your friends whom you desire to interest in the subject of holiness. They will read it for its narrative, and will get much vital truth as they follow it. Illustrated with ten special drawings; 163 pages; cloth; gilt stamp. \$.50

PRINCE OF THE HOUSE OF DAVID. By Rev. J. H. Ingraham. The life of Christ woven into a story, giving a vivid picture of the times when Jesus lived in Palestine. Cloth. \$.50

Pentecostal Nazarene Publishing House
2108, 2115 Troost Avenue
Kansas City, Mo.

JOINT PROGRAM
of the
MINISTERIAL ASSOCIATION
of the
EASTERN AND WESTERN OKLAHOMA
DISTRICTS
Bethany, Okla., January 23-26, 1917.

Tuesday, January 23rd

9:15 a. m. Devotional.....F. G. Stockton
9:30 a. m. "Past-rol visitation".....W. P. Olin
10:00 a. m. "Our obligation to the
"heathen".....G. D. Bridgman
10:30 a. m. "Altar work".....T. L. Taylor
11:00 a. m. Preaching.....V. P. Drake
2:15 p. m. Devotional.....John Newton
2:30 p. m. "Family religion".....F. R. Morgan
3:00 p. m. Round table discussion of Sun-
day school work.....A. S. London
3:30 p. m. "Courtesies due the pastor from
the evangelist and vice
versa".....V. P. Drake
7:00 p. m. Preaching.....F. R. Morgan

Wednesday, January 24th

9:15 a. m. Devotional.....Wilburn Middleton
9:30 a. m. "The greatest peril of the Nazare-
ne church".....Mark Whitney
10:00 a. m. "Systematic study of the
Bible".....Mattie Morgan
10:30 a. m. "A loyal Nazarene".....Lulu Dilbeck
11:00 a. m. Preaching.....E. C. Cain
2:15 p. m. Devotional.....L. A. Bolerjack
2:30 p. m. Deaconess rally.....
7:00 p. m. Preaching.....J. N. Spenkes

Thursday, January 25th

9:15 a. m. Devotional.....L. R. Butcher
9:30 a. m. "A successful revival".....J. I. Hill
10:00 a. m. "The dress question".....
S. H. Owens
10:30 a. m. "The need of an educated
ministry".....J. N. Spenkes
11:00 a. m. Preaching.....S. B. Dameron
2:15 p. m. Devotional.....Will Bramtley
2:30 p. m. "Tithing".....E. C. Cain
3:00 p. m. "Preaching and prayer".....
J. A. Ludlam
3:30 p. m. "The devotional service".....
G. A. Nicholson
7:00 p. m. Preaching.....J. I. Hill

Friday, January 26th

9:15 a. m. Devotional.....Carl Werner
9:30 a. m. "The relation of the church
to the school".....C. J. Quinn
10:00 a. m. "Romanism as a peril of our
Protestant religion".....
S. H. Owens, S. B. Dameron
10:30 a. m. "The value of the Young Peo-
ple's Society to the
church".....J. D. Wadley
11:00 a. m. Preaching.....Lula Dilbeck

JOINT COMMITTEE.

your pledges for campmeeting to Charles Stoll, York, Neb.

While you are paying keep praying for a mighty tide of salvation to sweep over the District. We are now at Grand Island in the battle. When you read this please get on your knees and help us to prevail with Israel's God for a sweep of victory at this place. — M. F. Lienard, Dist. Supt.

CHURCH NEWS

Ellington, Mo.

Our beloved District Superintendent, Rev. J. D. Scott, has been with us for a short siege at this place, assisted by our pastor, Rev. A. F. Daniel, who just came to us from the Arkansas District. We had no tremendous nor thunderous times, but a deep rooting and grounding time in the Lord, which has left a wholesome effect upon the community. Brother Scott was a great blessing to the town, and many are looking forward to his return in the spring for another campaign. Our hearts are lifted up in thanksgiving for the wise selection made by our worthy General Superintendent, Brother Goodwin, in sending this brother to the Missouri District. During these services held by our District Superintendent, our pastor was given the appointment of District evangelist, and immediately went into the field. Missouri expects to do things. We reluctantly give him up, for his wider field of labors in the Master, but our prayers follow him in his new endeavor. — *Arch. Reporter.*

Bloomfield, Iowa

Our revival lasted from October 25th to November 26th. The results still abide. We found out that the Devil is not dead, but the Lord gave some good cases of conversion and sanctification, twenty-six professions in all, several of whom found the Lord in the afternoon cottage prayer-meetings. Most of these are still holding up the banner of holiness. Rev. Sarah E. Conley of Marshalltown, was the evangelist in charge. She certainly labored faithfully. She preached the old-time gospel straight and clean, also without fear or favor, and in demonstration of the Holy Spirit. Sister Winnie M. Mosher, of Lacona, Iowa, was in charge of the singing. Her special songs were greatly blessed of God and she won her way into the hearts of the people. We would not fail to speak of the excellent assistance rendered by Sister Agnes Frye, who was with us much of the time. The Holy Ghost used her

Don't Read This
Without Considering it

A NUMBER OF SCHOLARSHIPS
to be earned and HUNDREDS OF
DOLLARS to be given away as PRE-
MIUMS. FIVE HUNDRED energetic
young men and women wanted at once.
Great opportunity! Write for particu-
lars, giving reference.

Central Nazarene University,
Hamlin, Texas.

much in exhortation. She also preached several times. Last Sabbath was a blessed time, with a missionary offering of \$52.22. Our people are catching the vision. — IONE MCINTIRE, *Church Reporter.*

Louisa, Ky.

We closed our meeting at Olive Hill with great victory. We have a good church at Olive Hill and God gave us a good increase at that place. We are now at Donothan, Ky., and God is giving victory here. The altar is full every night, and the leading citizens are being saved and sanctified. There is a great field for our church in the mountains of eastern Kentucky and West Virginia. — N. G. GRISWOLD.

Franklin, Ohio

We are in the midst of a great revival here. It has been running two weeks. Rev. Julius Miller and wife were with us one week, after which Rev. T. P. Roberts came to us, together with Brother R. A. Shank and wife, as song evangelists. There have been over fifty professions of pardon or purity up to date, and the end is not yet. The meeting is being held in the opera house, which was granted the pastor free gratis. — C. L. WIREMAN, *Pastor.*

Santa Ana, Cal.

Since our last report the Lord has been leading us on in victory and power. Our General Superintendent, Doctor Walker, was with us Sunday, December 17th, and received four fine people into our church. It was a blessed day. Last Sabbath we received seven more into the church, making eleven last month. Among the number was Rev. A. A. Ball and wife. We are in hopes soon to enlarge the borders of our house of worship, so we can better accommodate our people and Sunday school. — C. W. GRIFFIN.

Capitol Heights, Md.

On Friday night, December 29, 1916, our children's Christmas service was held. The service began at 7:30 o'clock with every seat occupied. About fifty Sunday school children sang and many recitations were rendered by the children of the different Sunday school classes, as well as several solos. Brother C. R. Wilson, from our Baltimore church, sang several pieces accompanied by his banjo. After the children's program was rendered the pastor made a few remarks to the children and people present. The service closed with a number of presents being distributed to the children without the aid of Santa Claus. The last gift was presented to the pastor in behalf of the Sunday school and congregation. This was the first Christmas service rendered in this church. It was a service of praise and thanks to God for his gift, Jesus. Our work in this new field is encouraging, for where there is a Sunday school and such a fine number as above noted, there a congregation will result in a few years. The people in this section are mostly poor, being driven on account of high rent and living expenses in Washington to move into the suburbs, in order to curtail expenses. This is not to be deplored, for it brings the people back to the soil as tillers of the ground, and the children are free from many evils of city life.

J. R. BUCKMASTER, *Pastor.*

Hutchinson, Kas.

We closed a meeting at Parsons, Kas., on January 1st. It was among the independent holiness people. Our God led the battle against sin and the Devil and brought us through more than conqueror. We were there fifteen days, and God gave us twenty-four seekers, who seemed to be finders. We held two all-day meetings. Rev. H. W. Anderson helped the writer in the meeting. He is a good song leader and the Lord wonderfully helps him to preach the truth. We are at present in a battle near McCune, Kas. The battle is hard, but God is undertaking. There has been no break yet, conviction is on the people, and we are praying and holding on to the Lord for this place. This is a needy field, and the people are poor, but they want the gospel. The writer has a tent, and is prepared to take up this field. This is home missionary work, and is a good place to put some of our money and time. — REV. B. E. LEWIS.

Plantersville, Miss.

I have prayed in forty-four homes since our Assembly and helped in three meetings. I have received \$1.60 for my work. Two girls were sanctified; I traveled 1,000 miles, conducted eight praise services, preached once in a street meeting, prayed in the jail three times, and visited the hospital. I prayed in the court house. I am now at Nashville, Tenn., going to school. — Mrs. M. E. GASAWAY, *Deaconess.*

Yakima City, Wash.

Another meeting has gone, and God gave us a fine class of young people. All that were saved, with very few exceptions, were young folks. The evangelist, Rev. Vert Anglin, and the pastor laid out their faces not less than seven hours a day, and spent some nights in prayer; we fasted and sacrificed in every way the Spirit would lead till our strength was nearly gone. The souls that were saved came through in the old-fashioned way. The Sunday night service that closed the second week was one of the greatest scenes our eyes ever beheld. The preacher did not get to bring his message till nine-thirty. The last service of our meeting ended at twelve-thirty Monday morning in a blaze of glory, and with ten precious young people at the altar. The finances came in splendidly. We gave the evangelist a fine offering, took up a missionary offering of \$14 in one service, secured forty subscriptions for *The Other Sheep*, paid \$9.50 for advertising, and kept the pastor enjoying a bountiful supply from God's storehouse, and some money in the treasury. — JOHN ANGLIN, JR., *Pastor.*

Albany, Ore.

I opened my work for the year with Brother A. Walker, our pastor at Albany. Last night we had a fairly good crowd and one forward for prayer, and two other requests for prayer. Will be here over January 14th. Then begin with Brother Nerry at Upland, Cal., January 19th. I am going in for the best year of my life. I see no reason why I should not have it. I furnish the man and God furnishes the grace. My home address is Peniel, Texas. — J. E. BATES.

Venice, Cal.

The church here at Venice closed out the old year last Sunday with one of the very best days of the entire year. There was a good attendance at church, an increase of strangers in the congregation, and souls at the altar seeking for pardon and purity, and one more precious soul entirely sanctified. We are rejoicing over the noted spiritual life of our people here at Venice. All who know anything about Venice, as a city, know that it is one of the hardest fields in all the land to reach the people of the place, and turn them toward the Lord and the church. This place is

AN UNUSUAL OFFER!

Ten Holy Ghost Books!

Regular price, \$1.50.
Special price, the set... **\$1.25**
Postpaid

BEAUTY FOR ASHES. By B. F. Haynes, D.D. Pebble cloth.....\$.15

BORN AGAIN. A symposium on the new birth. Cloth.....\$.15

PILGRIM'S PROGRESS. Expressed in modern English by C. A. McConell. Popular edition. Paper.....\$.15

MANUAL OF THE PENTECOSTAL Church of the Nazarene. Full cloth.....\$.15

PREACHER AND PRAYER. By E. M. Bounds. Paper.....\$.15

PROBLEMS OF THE SANCTIFIED. By W. E. Shepard. Cloth.....\$.15

WESLEY'S SERMONS. By Rev. John Wesley. Pebble cloth.....\$.15

A CLOUD OF WITNESSES. By L. M. Campbell. 128 pp. Pebble cloth.....\$.15

STANDING GRACE. By A. M. Hills, D.D. 104 pp. Cloth.....\$.15

HIS MEMORIAL DAY. By N. L. Rigby. A new book on a subject of universal interest. The public has long looked for a book which would treat the Sabbath question in a clear and comprehensive manner. Paper.....\$.15

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

pleasure mad and crazed with the frivolous things of the world, but the Lord is more than a match for Venice, and souls keep getting saved and sanctified. There were two souls at the altar last Sunday and one blessedly sanctified. The church is much encouraged on all lines. We are entering into the new year with all finances well in hand, an increase in missions, Sunday school in good condition, and a fine Young People's Society, a class of young people that can't be turned down by any church in all-the land and country. Thank the Lord for our young people.—GEORGE W. MARINE, *Pastor*.

Blackwell, Okla.

Our revival meeting closed here December 31st. Our Oklahoma girl evangelists came to us with a real message in sermon and song. Misses Lula Dilbeck and Eupha Damron were the ministers in charge, while Misses Sallee and Verner brought up the music. These young women have been greatly used of God in their work and were a blessing to our work here. Many who were not of our fold were greatly blessed. The congregations were large and attentive. About twenty-five professed to have received either pardon, reclamation, or entire sanctification. We received a class of eight new members into the church the last day of the meeting. The blessing of God is on our work here, and we are looking forward to the greatest year of our life.—V. P. DRAKE, *Pastor*.

Fairmount and Butlersford, Ill.

On December 28th we closed a revival at the Butlersford church of three weeks' duration. The weather was bad and the crowds small, but considering every thing we had a real good meeting, and a number of seekers prayed through to victory. The folks are very good to us here, and take good care of us. We were sitting in the parsonage one evening when all at once there was a rattle of pans and kettles in accompaniment to the song, "The end is not yet." We opened the door and in came the majority of the Fairmount class, bringing many useful things for which we thanked them and praised the Lord. Then on the Sunday morning before Christmas we found out the song they had sung on the above mentioned night was true, for at the Butlersford church, after they had given the treats to the Sunday school, they opened

a box and presented me a fine suit of clothes, and again we thanked the people and praised the Lord. We have some fine people here who know how to sacrifice, and take care of a pastor. We have been putting forth an effort of late to get both churches on fire for missions, and we have met with some success.—R. J. KUNZE, *Pastor*.

Broken Bow, Okla.

Our great tent meeting the first two weeks in December was a great success. Brother F. R. Morgan is the "right man in the right place." At the close of his meeting we found we had certainly moved on up, and had a better hold upon the town people. Some twenty or twenty-five got blessed at an altar of prayer. One precious young lady from Kentucky who was visiting here got sanctified, and God is calling her out in the work. The revival continues, for last night a father and son were at the altar seeking the blessing of holiness, and were gloriously sanctified. The crowds are large and the attention is good. Our Sunday school is growing.—MRS. G. MORRIS.

Keyesport, Ill.

Since the Assembly at St. Louis I have been near Halltown, Mo., and have held a meeting with good success. I found some consecrated saints there who stand by the work. God blessed our efforts and some were saved and sanctified. I am ready to go again where God leads.—REV. P. H. RUDOLPH.

Covington, Tenn.

I have been here for some time. I have made some inquiries to see if I could find any holiness people here, but failed to find any. There are more shows that come to this place than any place I ever saw. The people as a rule belong to church, but they all chew tobacco, go to the show, and belong to the lodges, and say that there is no harm in them. This is a great farming country, with plenty of money in circulation, and is a good place for a meeting. If any one with a tent will come I will do my best for them. Address me at Covington, Texas, R. F. D. 2.—R. C. DUNLAP.

Henryetta, Okla.

When we came here the work was in a bad shape, the crowds were small, and the folks were almost dried up. We began to preach and the fire began to fall, and they made confessions to each other and our crowds doubled. There have been twenty saved or sanctified, and the Lord is blessing in every service.—T. L. TAYLOR, *Pastor*.

Franklin, Ohio

We are now engaged in a revival at this place. God is blessing, and already upward of thirty souls have sought and found the pearl of great price. The meeting is being held in the opera house, and large crowds are in attendance. We are looking forward to sweeping victory. Rev. T. P. Roberts, of Wilmore, Ky., in charge, is preaching with the power. He is assisted by Brother C. L. Wireman, of Middleton, Ohio, a fearless and uncompromising preacher of the Wesleyan type. While laboring at this place the Lord has blessed our ministry together and we feel led of God to unite our efforts in an evangelistic campaign with a fourfold gospel in sermon and song. We plan to hold meetings this winter in churches, court houses, or halls, and tent and camp meetings in the summer. We are now arranging our slate. Address all communications to Rev. T. P. Roberts, Wilmore, Ky.—REV. C. L. WIREMAN, MR. and MRS. R. A. SHANK, and REV. T. P. ROBERTS.

Bates, Ark.

We closed a fine meeting here December 27th. Brother A. M. Gilbert, of Mansfield, was with us at the beginning, but was compelled to go home on account of illness. We continued the meetings a short time longer, with the help of the pastor. One man was gloriously saved and a number of others were hungry for the second blessing.—W. H. WINN.

Illinois Bend, Texas

We began a meeting Friday night before the fifth Sunday in December, 1916, and continued through the first Sunday in January, 1917, including a watch night service. Rev. J. T. Stanfield was our coworker, and gave us some fine messages. The night we closed there were eleven grown people at the altar for prayer. Mrs. Ada Givens led the singing, and was assisted the first three days by our son Dennis, who rendered some music on his cornet. Our watch night was a success. We began at seven o'clock with special songs rendered by Sister Givens and son Dennis. After this I took the census of the meeting and found that we had 110 present, representing twelve states: Texas, Arkansas, Oklahoma, Tennessee, North Carolina, South Carolina, Illinois, West Virginia, Alabama, Louisiana, Mississippi, and New York. Out of that number only seven persons had ever been in a watch night meeting before. One hundred and ten of these stayed until we closed at 12:10 a. m. We had several songs and prayers, after which Brother J. T. Stanfield brought the message. At the close of the sermon we had testimony and praise service which was good. Then some more songs were rendered before the writer gave a short talk and called every one forward to give their hands to make a better year

for themselves and others. Every person in the house came forward and gave their hand. Then we called them to the altar for prayer, and as the old year went out and the new year came in we were on our knees thanking God for the blessings of the last year and promising Him to do better in 1917. Brother Stanfield prayed the closing prayer. The folks at Illinois Bend know how to make the preacher feel at home. We are open for calls to hold revival meetings. We have our tabernacles and organ. Address us at Bowie, Texas.—REV. DR. W. T. GIVENS AND WIFE.

Martinsville, Ind.

In our last meeting in a United Brethren church, at Patton, Ill., there were only five or six that showed evidence of conversion. When we closed after fourteen days and had captured Sunday school teachers and superintendents, we closed with thirty-eight victories for God; two prayer-meetings each week were announced, and a children's meeting each week. We are now in the midst of a battle in a Nazarene church near Martinsville, known as the Sunnyside church. We have been going here eight days. There have been twenty-five saved and sanctified. Six folks have fallen under the mighty power of God. One sister laid prostrate between eight and nine hours. Our next battle is near Moorsville, Ind., beginning January 14th, in a Methodist church.—REV. F. A. CALLAHAN and J. C. DYE, *Evangelists*.

Auburn, Ill.

Our New Year's convention has closed. A more successful five days' meeting could not have been asked. Between fifteen and twenty people knelt at the altar and prayed through to victory. There was a good attendance, and good interest manifested. The saints were edified and encouraged. The revival is on in earnest. Rev. W. G. Schurman, District Superintendent, conducted the convention. He is a man of God, and one who preaches in the Holy Ghost. Not only our members, but members of other churches regretted to see him depart. He won the love and confidence of all. Our pastors, Brother and Sister Libbens, were at their best in singing the messages, and did much toward making the convention a success.—M. R. FRENCH.

Phoenix, Ariz.

We are in the midst of a splendid revival here in this wicked city, where picture shows, pool halls, and bowling alleys run wide open on Sunday. The Goodyear Automobile Tire Company has five thousand acres of land leased here, to put in long staple cotton, and are running tractor plows all day Sunday. Arizona is a prohibition state, and we saw the officials empty five-hundred gallons of liquor, taken from bootleggers, into a street sprinkler and sprinkle the streets with it, while a big banner graced each side of the water wagon with "Arizona knows what to do with booze." The meeting is well attended, and the altar well filled every night, and many are praying through. We expect to hold on for an old-time revival if it takes all winter. This is the land of sunshine, and while other states are wrapped in snow we are eating oranges from trees standing in the yards. There are many health seekers, and winter dodgers here for the winter, and this makes it a great place for a great winter meeting. Brother D. M. Coulson is with me, and at his best.—C. B. JERNIGAN.

Denver, Colo.

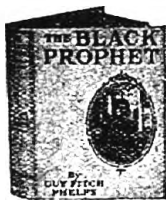
Brother D. M. Spell preached on the subject, "God's call to man," at the closing service of the convention. Conviction was on the congregation, two young people coming to the altar and praying through to victory. The blessed influence of this first convention will be felt on the District, and I know that our Denver church has been greatly blessed. The papers on the different subjects were good. The one on missions stirred our hearts. The preaching was helpful and uplifting. Our District Superintendent, Rev. R. J. Plumb, presided over the convention, and is a blessed man of God. The pastors all love him.—S. R. HEATH.

Wolcott, Vt.

Our church has been steadily gaining ground. We held our Christmas exercises at the home of Brother W. C. Davis. All enjoyed the spirit of peace and good will. Our beloved pastor and wife, Brother and Sister Thatcher, expect soon to go as missionaries to Japan. This church has always been intensely interested in missions, so while our hearts ache because of the parting and loss to ourselves, we are rejoicing that we have the honor of giving to Japan two of our members. They are sure to be a blessing wherever they go.—MRS. A. E. WOODMANSEE, *Reporter*.

Highland Park Church, Portland, Ore.

As living witnesses to the divine mercies of God, and precious love of our Lord and Master, Jesus Christ, we report victory through the blood and abiding presence of the Holy Spirit. A few weeks ago one precious soul was snatched from the jaws of despair, and is now humbly feeding in the fold of the great Shepherd. Last Sunday two souls were at the altar for sanctification. Surely the dew from heaven is refreshing. It is our earnest desire to pray more fervently for, and give more freely of our means to foreign missions.—S. L. MENDEL, *Pastor*.



"The 'Uncle Tom's Cabin' of Catholicism"

The Black Prophet

By GUY FITCH PHELPS

"A story that will hold you spellbound from the first to the very last page."

"The publishers declare no religious book published during the last year has created such a sensation as THE BLACK PROPHET."

"If you want to know how the public school is being undermined, read THE BLACK PROPHET."

"If you want to know how Rome controls the great dailies, institutes the boycott, slanders and defames the character of innocent people, read THE BLACK PROPHET."

"If you want to know how the doctrines and practices of Rome and paganism agree, read THE BLACK PROPHET."

"If you want to know how Rome has murdered seventy million of innocent people, and shields her priests when they are guilty of every crime in the catalogue, read THE BLACK PROPHET."

"If you want to know how priests take oaths that make them traitors to our country, read THE BLACK PROPHET."

—JAMES T. NICHOLS.

Handsomely bound in red cloth. Decorated cover. Jacket in colors. Price, *postpaid*—\$1.35

Pentecostal Nazarene Publishing House
2100, 2115 Troost Avenue
Kansas City, Mo.

Proselyters - or Followers of the Holy Ghost?

[The following letter, not written for publication, so clearly expresses the necessity in every heart that flames with the fire of Pentecost for Holy Ghost fellowship and service—and to any unprejudiced mind reveals the heaven-born origin of the Pentecostal Church of the Nazarene—that we can not refrain from its publication.—Editor.]

I have read and reread that excellent article by Brother John Matthews, "New wine must be put in new wine skins," and my heart is very full of praise to God for this godly man of such clear, spiritual vision. We had the privilege of hearing his sermons at the Assembly in Lincoln last summer, and how my soul drank in and was refreshed as the Holy Ghost spoke through him. May God continue to use him and keep him true.

We came here last spring from Baldwin, Kas., bringing church letters from the Methodist church recommending us to Lincoln First church. We located in this suburb of Lincoln just a few blocks from the one hundred thousand dollar Methodist church, with twelve hundred members; but having been in the fight for full salvation and seeing more and more the opposition to it in the Methodist church, we could not follow the leading of the Spirit if we continued our membership there. For eighteen years we had been members of the Methodist church in Clarinda, Iowa, where dear old Doctor Brees had been pastor years before. We knew how God had used him to bring the Nazarene church into existence, and how His favor had been on the church. We just held those letters and prayed for direction.

Our only son had drifted away from God and formed a most bitter prejudice against holiness from the influences about him at Baldwin in our church, where the little holiness band we were identified with had no recognition. We attended the Assembly at Lincoln, and knew God was there. Later we were kindly received by Brother Deck and congregation, as members of the Nazarene church in Lincoln. God showed me soon after coming here the need of a holiness church in this place of four thousand. Dear Sister Wheeler, a blessed woman of God, was conducting a holiness meeting on Sunday evening in the Methodist church, but since has become a member of the Nazarene church, as perhaps you know. God opened the way for a definite holiness meeting in our home each Monday evening, where souls have been blessed and strengthened. Brother H. W. Ferguson, of a faith school at Cedar Rapids, Iowa, a Wesleyan Methodist, came to Lincoln, sent of God as he believes, and responded to an invitation to lead this meeting in our home three evenings. We, having met him years ago, a number were very anxious to have him continue the meetings each night. We found it advisable to move the meeting to a Methodist woman's home (more room, etc.). Brother Ferguson felt it God's will that the hungry, holy people should be taught how to walk in Canaan, and has been giving good Bible readings. Now comes the pastor of the Methodist church here to his members, who are attending these meetings, and informs them they must cease having any thing to do with it or lose their place in the Methodist church. One young minister, a student in a Methodist college here, is having to go through the fire. An evangelist's wife, who was an officer in the missionary society, has resigned, and still attends the meetings. For days the conviction has been on me that God's will is a Nazarene church or organization here. I don't believe there is any of self in this, and may I ask if God shall lay it on your hearts, as I feel somehow He will, that some of you who know how to get your prayers through to the throne, take University Place and its needs on your hearts. Oh, that it might be possible for Brother Matthews to get in here with his burning messages of truth! I do not believe it is just a wild idea that has come to me, but day and night I am praying for a clear-cut, holiness evangelist to be sent of God to University Place, just the one God wants, in His own way. From a human standpoint there's no money in sight, but our God owns the world, and can supply every need. Would like a few copies of the December 6th issue of the HERALD OF HOLINESS if you can send them. I want a number to read your excellent paper. Pray that God may use me to spread holiness literature. May His rich blessings be upon all who help make the HERALD OF HOLINESS. In His glad service.

Pasadena, Cal.

It is now some time since we reported from First Church, Pasadena, but are glad to say that God is giving us a continuous revival. Over forty have been at the altar during the last month or so, and every department is advancing in love and harmony as well as in numbers. Dr. A. M. Hills was with us and preached both morning and evening the last Sunday of the old year, and there were thirteen at the altar. He gave us two tremendous, sin-killing, soul-stirring, rousing sermons, such as he is capable of doing, and the saints shouted and praised the Lord with a loud voice as the people tumbled into the altar and prayed until they touched the hem of His garment. Last Sabbath, owing to the illness of the pastor, Professor E. Oscar Smith, of the Nazarene University, preached a fine sermon in the morning to a full house, and Rev. Mr. Rogers, our returned missionary from India, had the service and preached in the evening, and six were at the altar. The people say it was one of the best missionary addresses they ever listened to in the church. He will be back for another service for the Sabbath school in a month or so, to speak on the missionary line. The writer has not been able to be at any of our services for over two weeks, and asks an interest in your prayers for a speedy and permanent recovery. Personally we can say, "I have the glory in my soul" right now.—A. O. HENRICKS, Pastor.

Kansas City First Church

The first week of our meeting with Brother Seth C. Rees closed Sunday night. During the day there were more than seventy-five at the altar, many of them church members. God seemed to come down in judgment. It began in the Sunday school, and continued through the day. No morning preaching, but confession and weeping before the Lord till after 4 o'clock in the afternoon. There is overturning in the church and in the Publishing House. God is moving. The Holy Ghost is getting hold. The end is not yet. We

are thankful to the Lord and grateful to his church that Brother Rees could help us push the battle. When we heard last August that Hutchinson, Kas., was trying to secure him for the holidays we began to plan to have him. After much insistence he consented to come East for this meeting. The blessing of the Lord is upon us. Pray mightily.—JOHN MATTHEWS, Pastor.

Everett, Mass.

We ended the year 1916 and began 1917 in prosperous condition both spiritually and financially, as the financial prosperity is almost sure to follow where God's cause comes first. Every member seems to have taken on new energy and a deeper spirituality for the coming year. Our watch night service was as profitable as it was varied. At the beginning of the evening service three new members were added to our family. Rev. Walter DeLong and wife and son, who have moved to this city since he has gone into the evangelistic work. Then Mrs. DeLong gave a short talk to the young which has given much encouragement, after which Rev. Mr. DeLong preached an inspiring sermon on the great salvation purchased by Jesus Christ, our Lord. A short intermission was followed by a short talk from Brother Wilson, a young man who was to start the next day to go into special work for God in Newfoundland. The remaining time was taken up in testimony and song and prayer at the midnight hour. God is truly in our midst.—E. LOUISE CROCKETT, Secy.

Chicago First Church

Thanks be to God! It is beautiful how the Lord is blessing us in every department of our church. We are gaining ground. First of all, spiritually: The results of our recent revival, conducted by Rev. E. E. Curtis, evangelist, were marvelous, and the fruits of his labor among us are lasting and a great uplift to the church. Secondly, numerically: We are surely taking on new recruits, enthusiasts with the blessing of God on their souls. And thirdly, but by no means the

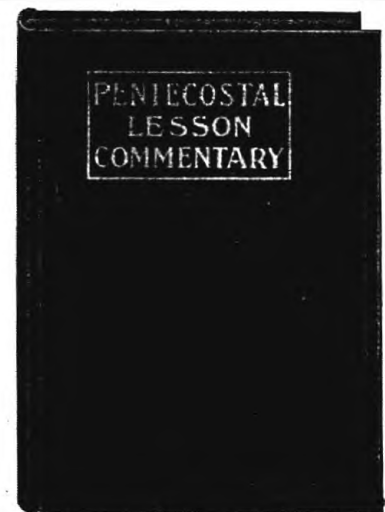
least, under the leadership of our new pastor, Rev. M. E. Borders, our finances are an exception. The increase has been more than one-half of what it was before we adopted the duplex envelope system, and we are expecting it to double. We wish to especially mention the wonderful success of our Sunday school Christmas entertainment under the direction of Mrs. J. A. Berry. Although the night was disagreeable, not one who was on the program of thirty-eight numbers was absent, and the church was filled. Each exercise in turn seemed to be the best, until when completed it was impossible to tell which one excelled. It was a blessed evening in that Jesus and His birth was the subject set forth throughout. Most of the exercises being original, were exceedingly beautiful, interesting, and uplifting, as Mrs. Berry with her wonderful art and talent knows well how to produce. In its uniqueness, its spirituality, and entertaining qualities the opinion is it was the best Christmas entertainment ever rendered. We are marching ahead. Glory be to God! He lives and is leading us on to victory after victory, and the end is not yet.—ALICE B. LEWIS, Church Treas.

Philadelphia, Pa.

Revival meetings will be held at the Pentecostal Church of the Nazarene, Indiana avenue west of

Now Ready to Mail

Many of our folks and others have felt the need of a lesson commentary that is Pentecostal in every sense of the term. The demand has been such that it has necessitated our getting out the Pentecostal Lesson Commentary on the International Sunday School Lessons.



It is both Orthodox and Spiritual. Was prepared by Dr. E. F. WALKER, D.D., one of the foremost Expositors of the Bible. It also contains outlines for teaching and Bible helps, prepared by Rev. B. F. HAYNES, D.D., and a department by Rev. W. C. STONE. None other just like it. Holy people everywhere are crying out for the heart of the Word of God, and that which is clean and pure in a commentary. Here it is. Send your order in at once for the 1917 copy.

Over 400 pages. Strongly bound in buckram -----\$1.00

Size, 6 3/4 x 9 inches. Specimen lesson sent FREE on request.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
Kansas City, Mo.

Germantown avenue, January 21st to February 4th. Rev. Charles Stalker, the Quaker evangelist, will be in charge. He is a specialist in preaching on the Holy Spirit. There will be two all-day meetings, Thursdays, January 25th, and February 1st, beginning at 10:30 a. m. For information concerning entertainment, etc., address the pastor at 3313 Twentieth street.—J. T. MAYBURY, Pastor.

ANNOUNCEMENTS

Evangelistic—I am in the evangelistic work for the balance of the Assembly year. I am now mak-

Ready for Delivery
Send in your order

Phineas F. Bresee
**A Prince
in Israel**

BASKET CLOTH

**PHINEAS F. BRESEE
A Prince in Israel**

The above is the title of the life-story of our great leader, Rev. P. F. Bresee, D.D., written by Rev. E. A. Girvin. While it is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years; and as his life was so inseparably woven into the life of our church, the life-story virtually embraces the history of the movement which we now know as the Pentecostal Church of the Nazarene.

Sixteen illustrations. Size of book, 9 1/4 x 6 1/4 x 1 1/4. FULL MOROCCO, \$4.00
gilt edges, gold stamp

Sixteen illustrations. Size of book, 9 1/4 x 6 1/4 x 1 1/4. BASKET CLOTH, \$2.50
gilt edges, gold stamp

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

ing my slate for the year. Those desiring my services should send their call at the earliest possible time. Expenses to and from meeting and freewill offerings. Will give any references wanted.—Rev. S. B. Gosey, Millport, Ala.

Request for Prayer—Prayer is requested for Evangelist S. A. Hartline, that the Lord may restore him to health and to his field of labor. Write S. A. and Mary I. Hartline, Lake Arthur, N. M.

Notice—Brother Thomas Ahern, elected District secretary and treasurer at our last Assembly, having moved from the District and having resigned these offices because of his moving, we appoint Brother Howard G. King, of LaLonde, N. M., to fill these vacancies, subject to the approval of the General Superintendent. Please send all moneys other than missionary to Brother King.—R. E. Dunham, Dist. Supt.

Ministerial Association—We would like very much for the members of all the boards of the Pentecostal Church of the Nazarene of Eastern Oklahoma District to be at the Ministerial Association at Bethany, January 23d to 26th. We have some business that should be attended to with all the boards, more especially the examining, advisory, and missionary boards. We want to plan for some special work to be done, that these three are interested in. So be there if possible and make this the greatest association ever held in the state of Oklahoma.—F. R. Morgan, Dist. Supt.

Ready for Service—We would like to correspond with any congregation desiring a pastor and Bible teacher, interested in street and other evangelistic work in connection with church work. We have a gospel car (automobile) and some other equipment, and are out and out for Bible conviction, conversion, and sanctification.—J. M. Hutcheson and Wife.

Mission Workers—A young man with wife and child, members of the First church at Chicago and with seven years' experience in business mission work, would like a Nazarene mission in city of not less than 15,000. Have clean record and can furnish references. Not eloquent, but filled with the Holy Ghost. Address F. W. Bartsch, 610 East Twelfth street, Indianapolis, Ind.

Notice to New York District—After January 15th my permanent address will be Clontondale, N. Y.—Paul Hill, Dist. Supt.

Notice to the New York District—The date of the New York District Assembly has been changed from April 25-29 to April 11-15, with examinations on the 10th.—Paul Hill, Dist. Supt.

PERSONALS

Rev. A. L. Whitcomb, of Oskaloosa, Iowa, and Rev. C. E. Ryder, our pastor at Beatrice, were in the city in attendance upon the Recs meeting during the past week. The Publishing House acknowledges a pleasant visit from these brethren.

DIRECTORIES

GENERAL SUPERINTENDENTS.

- H. F. REYNOLDS.....Kansas City, Mo. Res., 4924 Agnes ave.; office, 2109 Troost ave.
- E. F. WALKER.....Glendora, Cal.
- J. W. GOODWIN.....1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

- Florida, Miami.....January 7-21
- R. T. WILLIAMS.....Peniel, Texas

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington.....Jasper, Ala.
- Alberta Mission—James H. Bury, Coltholme, Alta., Canada.
- Arkansas—J. D. Edgin.....Osark, Ark.
- British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
- Chicago Central—W. G. Schurman.....Olivet, Ill.
- Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.
- Dallas—P. L. Pierce.....Peniel, Texas
- Dakotas-Montana—Lyman Brough.....Surrey, N. D.
- Florida—E. Lancaster.....Miami, Fla.
- Georgia—C. H. Lancaster.....Donaldsonville, Ga.
- Hawaii—J. C. Henson.....Hawaii, Texas
- Idaho-Oregon—W. H. Talbot.....Nampa, Idaho
- Indiana—U. E. Harding.....East Thornburg st., New Castle, Ind.
- Bloomington.....January 17-18
- Mitchell.....January 19
- Seymour.....January 20-21
- Mt. Beulah and Mt. Zion.....January 22-23
- Elwren.....January 24
- Bresee Chapel.....January 26
- Kavanaugh.....January 27 and 28
- Ebby.....January 29 and 30
- Iowa—E. A. Chambers.....University Park, Iowa
- Kansas—H. M. Chambers.....817 N. Maple ave., Hutchinson, Kas.
- Kentucky—J. G. Nickerson, 719 South Twenty-fourth.....Louisville, Ky.
- Little Rock—T. W. Sharge.....Delight, Ark.
- Louisiana—B. F. Fritchett.....Homer, La.
- Maine—A. Thompson, Box 298, Regina, Saskatchewan, Canada.
- Michigan—Ira E. Miller.....Caro, Mich.
- Mississippi—S. E. Galloway.....Houston, Miss.
- Rosebloom.....January 20-21
- Oak Grove.....January 21-22
- Buckhorn.....January 27-28
- Missouri—J. D. Scott.....Des Arc, Mo.
- Nebraska—M. F. Lizard.....Burr Oak, Kas.
- New England—N. H. Washburn.....Beverly, Mass.
- New York—Paul Hill.....Clintondale, N. Y.
- New Mexico—R. E. Dunham.....Artesia, N. M.

- Northwest—J. T. Little.....Nowberg, Ore.
- East Oklahoma—F. R. Morgan.....Henryetta, Okla.
- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Duncan.....January 17-18
- Marlow.....January 19-20
- Oakgrove.....January 21
- Spérling.....January 22
- Bethany Ministerial Association.....January 23-26
- Eschol Valley.....January 27-28
- Spring Valley.....January 29-30
- Mangum.....January 31 to February 2
- Granite.....February 3-1
- Hester.....February 5-6
- Holls.....February 7-8
- Brownlow.....February 9
- Altus.....February 10-11
- Center View.....February 12-13
- Erick.....February 15-16
- Deoni.....February 17-18
- Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
- San Antonio—William E. Fisher.....635 W. Azarita ave., San Antonio, Texas.
- San Francisco—D. S. Reed.....Oakdale, Cal.
- Southern California—Howard Eckel.....1405 East Thirty-ninth st., Los Angeles, Cal.
- Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.
- Washington-Philadelphia—W. W. Hanks, Ashland, Ky.

"The man who will seek God with a heart-break will not be long in finding Him."

ATTENTION!

12 Books

Listed at \$8.55. While they last

Complete Set, \$6!

THE HOLY WAR. By Rev. Seth C. Rees. "The Holy War" calls for soldiers. Our enemy is no petty foe, but opposed by an almighty leader. Jesus, the Captain of our salvation. Read Eph. 6:10-12, then order this book. 240 pp. Cloth, gilt title

TWICE-BORN MEN. By Harold Begbie. Studies in the phenomena of conversion from the standpoint of the student of human nature. Cloth.....\$.00

No. By Rose Terry Cook. The story of a boy who was saved from ruin by being taught to say "No." 234 pp. \$.37

THE HEART OF BLACKSTONE. By Nannette B. Paul, LL. B., lecturer on parliamentary law in Washington college, Washington, D. C. 248 pp. Cloth.....\$1.00

THE ETHERAL BUILDING. By Geo. T. Lennon. An especially good book on the formation of character. It should be in every family and library. 389 pp. Cloth.....\$.75

YOUNG FOLK'S BIBLE HISTORY. By Charlotte M. Younge. Contents: Making of the World; How Sin Began; The Rainbow; Abraham and Lot; and Bible history on down to the crucifixion and ascension. Cloth.....\$.75

SADDLE, SLED, AND SNOWSHOE PIONEERING on the Saskatchewan in the sixties. Very interesting from beginning to end. 282 pp. Cloth.....\$.35

THE CHILD JESUS. Talks to children. "Lessons on book of Daniel." "Power given to children to serve Christ." "The new heart," and thirty-two other chapter headings. 270 pp. Cloth.....\$.50

THE BOTTLES OF HEAVEN. (Job 38-37). A great book for young preachers and Christian workers. Cloth bound, containing over 400 pages and 500 bottles. Order this book—you will not be disappointed. Cloth.....\$1.50

THE STORY OF A LIVING TEMPLE. A study of the human body. Contents: The Wonders of the Temple; Touch Cells and Living Wires; The Windows of the Temple; A Living Camera; How Brain Workers Are Trained; How to Take Care of the Nerve Workers; etc., etc. 348 pp. Cloth.....\$.50

SILVER KEYS. By John Paul. Part 1: Old Testament Problems; part 2: New Testament Problems; part 3: General Problems. Truly a great book. 284 pp. Cloth.....\$1.00

BIBLE MORNING GLORIES. A book of daily devotion for children and young people. Wake with the world, O children! Rest with the sun and sing! Over our souls in gladness He who is Christ our King. 100 pp. Bound in cloth.....\$.50

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.