

HERALD of HOLINESS

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

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Perfect Love

1 Cor. 13

LOVE is very patient,
very kind. Love knows
no jealousy; makes no
parade, gives itself no airs; love
is never rude, never selfish, never
irritated, never resentful; love is
not glad when others go wrong,
love is gladdened by goodness,
always slow to expose, always
eager to believe the best, always
hopeful, always patient.

Love never disappears.

Dr. James Moffatt

EDITORIAL

FAITH is fundamental in the whole scheme of salvation. It is the solitary condition of salvation. Yet there are certain antecedent conditions of faith itself. In one sense conviction for sin is a prerequisite to faith, also repentance in an important sense may be regarded as a prior condition of faith. But faith itself is the pivot on which every step in salvation turns. We believe it was Mr. Wesley who said that faith was that condition on which, though we be conceived as lacking everything else, we obtained salvation; and that it was a condition, without which, though we possessed everything else, we could not obtain salvation. Paul is wonderfully clear on this subject. It is true, however, that all the apostles and Bible teachers give no uncertain sound on the subject. Paul says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Again, "A man is justified by faith without the deeds of the law" (Rom. 3:28), and, "The just shall live by faith." The foregoing show plainly that we are justified by faith.

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It is equally clear that we are sanctified by faith. To be sure there are presupposed several antecedent conditions or steps. First, there is conviction and repentance leading up to justifying faith, followed by justification itself and regeneration. These qualify or constitute the required conditions which we need to reach before we are ready to seek the blessing of entire sanctification. When the light shines and we behold our privilege of being made "every whit whole" another antecedent condition of sanctifying faith is consecration. We are never fully on believing ground for sanctification until we have made the consecration of our all to God for time and for eternity. This condition fulfilled we are ready to exercise faith for God's sanctifying grace. This grace God bestows alone upon faith. Peter said, "Purifying their hearts by faith" (Acts 15:9). Again, "Receiving the end of your faith even the salvation of your souls" (1 Peter 1:9). "That Christ may dwell in your hearts by faith" (Eph. 3:17). "Which are sanctified by faith that is in me" (Acts 26:18). "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

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God conveys the witness to us of our spiritual attainments by faith. That great passage is familiar wherein it is stated that by faith "Abel obtained witness that he was righteous, God testifying of his gifts;" and that Enoch, before his translation, "had this testimony, that he pleased God" (Heb. 11:4-5).

Even our very spiritual life from day to day, amid its difficulties, its hindrances, and its helps, its tears and its triumphs, is maintained and developed by faith. That is to say, our spiritual life is alone perpetuated by faith and it is only by faith that we can grow in grace and in the knowledge of our Lord Jesus Christ. This is taught in that matchless classic of Paul's, "And the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). And Peter says, "kept by the power of God through faith unto salvation."

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The very promises of God are appropriated by faith. The apostle exclaims, "That we might receive the promise of the Spirit through faith" (Gal. 3:14). Think of the illimitable wealth contained in the thirty thousand promises of the Holy Book which awaits only the key of faith to unlock. The Holy Spirit with all His omnific power and wealth and glory is powerless to pour upon us His wondrous blessings until faith opens the door. The abounding grace of our Lord Jesus Christ, capable of saving the countless millions of Adam's race awaits the torch and touch and spark of faith before we can become enriched with the marvels of His gracious salvation.

But, reader, if you would enter the school of faith and from step to step ascend the marvelous stairway of grace, renounce sin. Sin is fatal to faith. It extinguishes faith just as water quenches fire. Come out from all sinful associations, abjure all fellowship with the unfruitful works of darkness, touch not the unclean thing but depart from iniquity and you will find yourself on the highway of faith marching onward and upward.

Submit yourself to God if you would let faith have a clear

track. Self-will, self-trust, self-assertiveness, self-esteem, all these are a deadly blight to faith. Our spirit, our prayer, our cry, must ever be, "not my will but thine be done." This spirit is the soil in which faith will grow and flourish like the palm tree. The flesh must be renounced, the world forsaken. The Devil must not only be unheeded but rejected if we would have that faith in Jesus which cements us to God and gives us constant victory, gracious fruitfulness, and that perennial joy of the Lord which is our strength.

Fertilizing and Evangelizing

WE are personally acquainted with the head officials of a great fertilizer factory in a great southern city. They ship their ingredients from all over the world to their factory. Great shiploads of ingredients from Spain, from Germany, from Armour & Co, at Chicago, unload their cargoes at the fertilizer company's dock, and from these ingredients the various kinds of fertilizer are compounded or manufactured. The worn and hungry lands of those southern states have their productive capacity marvelously increased by the process of uniting or combining these ingredients scientifically in accord with the special needs of the soil and the character of produce desired to be grown on it. The great company in question employs a scientist on a big salary whose only duty is to study and analyze samples of soil brought by the purchasers of fertilizer and the nature of the fruit and vegetables desired to be grown on it and then to write out a formula or prescription which is sent down to the factory from the head office with instructions, "Make _____ tons of fertilizer as per enclosed formula and ship to _____."

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Now, mark you, the intention of this union of elements or ingredients is simply and only largely increased crops of fruits or vegetables, and the results come in abundance, or the millions invested in the fertilizer business would prove a loss. We can not conceive of a rational objection against this plan for restoring productivity to wasted lands; for increasing to an abundant yield the annual crops raised on these untold millions of acres and the consequent astounding increase of produce for the support of our growing population.

To be sure, we could imagine an objector appearing on the scene and protesting against the wresting from their native beds where they have rested for ages past in quietude and peacefulness and serenity, the phosphates, the acids, the guano, and other ingredients which enter into these fertilizers. They could even protest against distributing the tons upon tons of blood and bone and other by-products of the great packing houses of Armour and Swift. It could be said, let these remain packed away in their great storehouses. Why compass the broad land to take them out of their present secure and peaceful quarters across the continent and grind and treat and work into a compound this by-product for the making of fertilizer? Why compass the broad seas to proselyte guano, the great deposits from the birds in the isles of the sea, the phosphates and acids from Spain and Germany, bringing them over to be merged into a new and audacious product called fertilizer? We can imagine the president of the corporation to be charged with effrontery and egotism to dare assume the right to thus gather together from their divers and peaceful haunts these heterogeneous members and to seek to weld them into a new something. We can imagine the objector asking divers questions as to how much better these translated or transferred elements or ingredients are after their incorporation into the new something than they were in their native beds.

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We can easily imagine the ready answer of the corporation manufacturers. Why, they could plead, and truthfully, that the possibilities of usefulness in each ingredient are sought to be developed and applied by this process of organization. They could also point to thousands upon thousands of cotton fields throughout the south, orange and grape fruit groves in California, Florida, and Cuba, and countless vegetable farms in all these semi-tropical countries and say, "Behold, sir, the proof, both of the need and the wisdom of the organization of these forces."

A similar answer can be made and with great propriety to the strictures and animadversions of the carping critics and disgruntled observers of the Pentecostal Church of the Nazarene. Organized holiness is the most philosophic, the most normal, the most needed, and the most broadly vindicated thing in recent religious history. For proof we refer not to cotton fields, orange groves, and vegetable farms in semi-tropical countries. We simply direct attention to the columns of the HERALD OF HOLINESS for these years past where are read from week to week thrilling recitals of the constant victories in great revivals and campmeetings all over our broad land, led by our Nazarene preachers and evangelists and workers.

Divorces

THE report for the city of Chicago for the month of October shows that a fraction more than one divorce was granted for every six marriage licenses issued. We have not the exact figures, but we know the above to be correct. The licenses run to something over three thousand while the divorces granted exceeded six hundred. What a startling record is this. Here is a fatal dart dipped in the vilest poison of hell and aimed at the very center of the heart of our republic, and the deadly missile never misses its mark. How long before home will be abolished, the republic disintegrated, and our boasted Christian civilization become a farce and a by-word? The growth of this monstrous evil is always steady, sometimes in leaps and bounds, but its fatal trend is evermore toward ruin, wreck, and ravage for all the immunities and fruits, civil, social, and economic, which were purchased for us by the heroic sacrifice and blood of our worthy sires.



Where is American statesmanship? Whence has flown that patriotism which pulsated in the breast of Patrick Henry and the fathers and framers and founders of our great republic? Into what vortex of utter and hopeless oblivion has fallen the American conscience? Are we to believe that Americans are content to supinely accept rampant adultery, miscegenation, free-love, social putridity, anarchy, and general devilism in place of the priceless boon we received from our honored sires?

It is a time for preachers, patriots, philanthropists, and all people who love right, who honor the flag, who revere God and home and native land, to cry aloud and spare not. Let a loud and vociferous protest go up from all quarters. Retire fawning, incerecary, political sycophants to eternal oblivion. Deny them longer the right to barter away the hope and weal of our republic for political pelf. Let the slogan be: None but patriots need apply for office, municipal, state, or national. Stand by this heroic purpose immovably and let us seek to save our imperiled interests and our nation's hope and welfare, all meanwhile crying mightily to God for His presence and power and infinite help.

Why Not?

WHY should not the Church of the Living God remove that reproach which has stood so long against us that "The children of this world are wiser in their generation than the children of light." Why should the world be wiser in utilizing all scientific inventions and up to date, modern methods and appliances for the furtherance of objects of gain and pleasure than the children of God are for the advancement of spiritual and religious ends?

This question comes afresh to our mind by reason of Olivet University's recent advanced step in providing a number of automobiles for the college for distinctively and exclusively street, mission, evangelistic, and rescue work in adjacent cities and towns, by the Spirit-filled boys and girls of the institution. Why should not every local church have one or more automobiles for similar purposes? Especially in large cities they would be a wonderful benefit in street, slum, and mission work. A band of workers could hold three or four street meetings with automobile help in the same time they now hold one. The automobile would abolish the long waiting for street cars, the much slower transit afforded by street cars, and then the long walks from the street car to the place of meeting. This is so patent that it is perfectly needless to argue the question. Even country churches can use them to tremendous profit. The automobile annihilates distance. While the country church may be remote from cities or towns the automobile would bring the cities and towns to the very door of their churches, and enable a

Spirit-filled band of members of the local church to do any and all kinds of Christian work right in the cities and towns adjacent for many miles around.

Let our pastors consider this question. Take it up and discuss it with your church boards. We are thoroughly persuaded that the adoption of this plan will be a long step in advance toward higher and better and broader things in the work of taking the gospel to multitudes who now hear it not.

The Snares of Youth

HOW many they are! There is luxury of riches of wealth and worldliness which tend to nurture vanity and idleness. There is the temptation of wild adventure leading to dissipation and carnal pleasures. There is the lure of gold tempting the moneyless young man who is poor, which leads to speculation and defalcation. There is mere idleness which leads to waste of opportunities and numerous other ills. Truly has it been said, "an idle brain is the Devil's workshop."

All these and other snares beset the path of the young, and they seem to be growing in number and power constantly until it is a tremendous responsibility for a young man to live and face them. It is equally a tremendous responsibility for parents to try to rear children amid such besetments. Fierce and threatening as they are, they are not invincible or omnipotent. God is still bigger than all these and all other difficulties. "Is anything too hard for God?" Let this question ring in your ears and let your answer be evermore and only "NO."

Spell the answer in capitals, and stamp your foot as you pronounce it, and let your heart of hearts vibrate with the tremendous force of the answer you make.

Thank God, He ever lives and places at our command all the resources of omnipotence to withstand all opposing enemies.

Trust Him! Lean hard on His everlasting arms! Trust in the Lord and He will bring it to pass, when enemies will flee, difficulties will vanish and victory sure and glorious will be certain and swift!

THE WONDERFUL DISCOURSE of Jesus in the fifteenth and sixteenth chapters of John's Gospel is the great Magna Charta of holiness. Pentecost is the supreme capstone, the sublime climax, the beautiful fullgrown flowering of the matchless mission of the Prince of Peace. Pentecost is the crown of His life, its true and only interpretation, the solution of its mysteries, the proof of its mission, the credentials of its divineness, and the pledge of its promised victory.

WE MUST KNOW as well as love. We must sit at the feet of Jesus to learn of Him, as well as prostrate ourselves in holy worship of Him. Peter's cutting off the ear of the servant of the high priest was an act of love, but was a case of striking before he knew. The stroke was in love, but in ignorance; hence it received the tender rebuke of the Lord, who reversed the act so far as it could be done. How pitiful and tender He is with our infirmities and blunders.

JOHN'S GOSPEL may be denominated as pre-eminently an evangelistic gospel. It has in a distinguishing sense a direct, personal aim and end to lead people to Christ. The evangelist himself toward the last of his gospel gives us this specific purpose as running through his gospel. He says, "Many other signs therefore did Jesus in the presence of his disciples, which are not written in the book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

THERE IS WONDERFUL pathos and power in that great hymn on the "Death Line," which begins with:

"There is a time we know not when,

A point we know not where,
That marks the destiny of man

To glory or despair;

There is a line, by us unseen,

That crosses every path;

The hidden boundary between

God's patience and His wrath."

The Exceeding Riches of His Grace.

If Jesus were but a godly example to men, then is He utterly inadequate to men's need, for men need a Savior. Thank God! He himself paid the price of our redemption; He emptied Himself of all the honor He had with the Father, in order that His purity, His holiness, His glory might be ours. He had all glory; He gave Himself to all humiliation, even that of the cross. He had all joy; He came to be the Man of Sorrows. He had all honor; He came to be buffeted by cruel hands. He was the source of life; He laid down life and became subject unto death. And this, that we might become rich with the riches of eternal glory—that we might have honor and glory and joy and eternal life—even that we might be joint heirs with Himself in all things. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Jesus Our Sacrifice for Sin.

It is not necessary that we should be able to find a reason for the actions or choices of God; enough to know His decisions, and accept them. That the Lamb was chosen before the foundation of the world as the type of Him who should be the world's Redeemer from sin, is His word. That the nature of the lamb typifies joyful innocence, affection, and harmlessness—all of those qualities which would appeal to us in protestation of its slaughter—is true. So also that the holy, loving, joy-bringing Christ, should de-spoil Himself to the utter helplessness of the lamb, and that for slaughter! stirs within the soul a sense of horror—of injustice. Man ought to die for his own sin. But the love of God was so great to usward, that from the sacrifice of Abel, all down through the ceremonies of tabernacle and temple, resounding in the prophecies, proclaimed by John at Jordan, the word came to men that there was none other way for the uttermost love of God to reach man than through the blood of the slaughtered Lamb. Without the shedding of blood there could be no remission of sins. So Jesus, our propitiation, was brought as a lamb to the slaughter.

A Finished Work.

It may come as a new thought to some, but it is a blessed truth that the work of Jesus Christ for men in this life is a finished work. There is nothing more that the infinite love of the Father could suggest to do—it has all been done, and merely awaits the acceptance of each. Marvelous thought! The storehouse of grace full! No need to await even the preparation of the Almighty moved by our prayers. It is all ready—whatever your need may call for—and His love stands extending the blessing toward you. If men would get out of the mire of sin, and be washed in the blood of Calvary, then they might look up and receive their inheritance in Christ Jesus. The *Sunday School Times* says:—

Christ's work can not be improved upon. He is never going to learn to do it better. It is perfect now; infinitely perfect; that means unimprovable. And your victory over the power of sin is Christ's work. If, after having yielded your life to Him, you believe what He says, then sin can not have dominion over you, for you are under grace; and grace is the infinitely perfect unimprovable work of God through Christ your Savior and Life. Perfection can not be improved upon. Infinity can not be added to. That is the sort of unimprovable, infinitely perfect victory that Christ offers to accomplish for us and in us now and always. But to want to do wrong is in itself sin. Wrong desire of any sort is sin; we are under the dominion of sin when we want to sin. And Christ pledges us His word that,

if we will let Him set us free, we shall be free indeed; sin can not have over-us even the dominion of our wanting to do wrong. So it is that when we really believe in Christ's cleansing power, the "want to" dies. That is victory indeed—more than victory, for with the "want to," gone we are "more than conquerors through Him that loved us."

Saved and Kept.

There is wonderful comfort to the Christian that he has not only been saved from sin, but the power that saved him, is a power that is keeping him. As the child which has been hurt, but rescued from grave danger by the father, is content to nestle down in that father's arms and be carried, so the soul that has been rescued from sin may know the rest and confidence of being kept by the loving Savior. It is not a question whether we shall be able to hold on or hold out; it is whether we shall let the arm of the omnipotent God of love hold us. An exchange quotes from Dan Crawford, illustrative of this truth of being held:

It is better to have things done for us than to do things for ourselves. For we are, of ourselves, so crippled through sin that our doing is poor business. But whatever is done for us by our sinless, omnipotent Christ is sure to be perfect. Dan Crawford speaks of African Christians "who can quote their New Testament with the clear, crisp touch that tells you how the truth holds them as much as they hold it." It has often been noted that the most impressive speaker or teacher is, not one who has gotten hold of a great truth, but one of whom a great truth has gotten hold. And when we remember that the Truth is Christ himself, it is well indeed to realize that our safety and power lie in His holding us rather than our holding Him. When we have yielded to Him and are trusting Him to do all for us, then the written truth of God, as well as the Incarnate Truth, will be revealed in us and through us with an omnipotence of which only God is the source.

As the Apple of His Eye.

God's love for His redeemed ones and His tender care for them is expressed in the above heading. Do we who have been saved by the awful cost of the shed blood of His Son have any conception of our value to Him, or are we holding that relationship lightly? Not only did He pay the highest possible price for our salvation, but He has honored us above the angelic hosts in making us His representatives here upon earth by offering us His Spirit to indwell us and work through us His perfect will. According to His plan, He needs us here to carry on His redemptive work in the earth. Are we keenly realizing our position as sons of God? Of this great interest of our God in us, an exchange says:

God's workers on earth are those whom He has saved. He needs them in His earthly work; He has ordained that the evangelizing of the world shall depend upon them. When a godly Christian teacher died in a Virginia college, the president of that institution quoted the translation of Psalm 116: 15: "Costly in the eyes of Jehovah is death to his men of kindness." As Deltzsch said, "The death of His saints is not cheap to God." It was Jesus who said that a planet would be a poor exchange for a soul. So we can well believe that it is tremendously costly in Jehovah's eyes when, for any reason He must take a "separated" and "kindly" life, one who is indeed a member of the body of Christ, from the earth, to put "a personality in abeyance until the resurrection." It is a striking fact that no mention is made in Genesis of the death of the descendants of Cain; but of all the godly sons of godly Seth it is said, "And he died." Are we looking at our own present place of opportunity on earth as God looks at it?

The Heavenly Vision.

One of the most blessed facts of human experience is that God deigns to give us clear light upon our pathway. If we will but turn from the night and darkness of sin, and enter the narrow way, He will give us the vision of a holy, useful life, and encourage us by

throwing light upon our next step. It is only as we neglect or refuse to walk in the light before us that the vision becomes indistinct and is finally lost, so that we grope again in that blindness that comes to the children of disobedience. By walking in the light—obeying in the things which He shows us, the vision becomes clearer, our assurance greater, our joy fuller, and our strength increased. F. B. Meyer, commenting upon the obedience of Paul as he walked in the heavenly light, says:

"I was not disobedient to the heavenly vision." Thrice unhappy are they who have never had a heavenly vision, i. e., a vision of something higher and better than the life they have been leading. It may have come in a sermon, a biography, a holy life, a face, a deathbed scene illuminated with the light of another world. How it shamed, rebuked, cast down with infinite regret, then raised to a new hope and determination!

Thank God for these heavenly visions that chasten, purify, energize us! But remember that they are of a vision. Everything depends on how we treat them. Every photographer knows that the picture which has been caught on the sensitive plate will soon disappear, unless in a dark chamber it is passed through the solutions that make it permanent; and what is true of the fading impression of the face or landscape is still more so of the heavenly visions that break in on the dull monotony or sinful madness of our lives. We can keep them only in so far as we obey them. If we delay, or refuse for but an hour, they die away, never to return.

Act! act, in the living present. Do not disobey! And remember that procrastination is the practical equivalent to disobedience. It may be at a great cost to you, as it was to the apostle, to uproot your self from old associations and habits; but in the retrospect of your life you will confess that you were amply repaid.

The Living Word.

There is a positive, dynamic, spiritual force in the Bible found in no other writings. It is indeed a living Book, the veritable Word of God. That any one called of God should go to literature or art or civics or questions of the day for subjects to present to their flock to the neglect of the God-given Word is more than strange. The preacher who preaches the true gospel—the gospel that gets a grip on men's hearts, and changing their lives saves them from sin, is the preacher who fills his sermons with the Bible. Men's opinions may or may not be mighty, but the Word of God standeth sure. Dr. C. S. Coward writes as follows upon the necessity of making use of the Book if we would reach men:

"Was not our heart burning within us, while he spake to us in the way?" After Jesus had vanished from the sight of the disciples, it was thus that they assured themselves of His reality. Their hearts were stirred by the way He opened to them the Scriptures.

My picture of Mr. Moody remains as he used to stand before the students at Northfield, with his open Bible in his hands, telling in a wonderfully simple and sincere way the meaning of the familiar passages from the Bible—passages I had read many times, but which had never been made tangible and real to my personal experience. Mr. Moody's sermons were principally expositions of Bible narratives, which he interpreted with that mingled pathos and humor that brought the principles home so vividly.

Here is the great opportunity for the Bible teacher, for the pastor. Let us have the "social" message, but let us have it in the spirit and fervor of the Bible. Unless it thrills with the breath of God, unless it makes men's hearts burn within them as did the message of Jesus, it will be empty sociology—interesting, but not a moving, vital force that captures the loyalty of the soul. The big simple truths that the Bible presents on almost every page are the fascinating, compelling truths. When I take these Bible subjects for my Bible classes, I see a difference at once in the attention of the men. As one said to me recently, "These subjects about home, and love, and sin, and eternal life with God, hit us all."

Remember, the world never tires of Bible sermons.

Liberty without the Bible is either dead or delirious.—Guthrie.

Abnormal Church Relations

D. D. Tower

THE church question — as Jesus said of the poor — we "have always with us"; and in the very nature of the case may expect to have, for a time yet, on the principle laid down by our second "martyr president," when he said that "unsettled questions have no mercy on the peace of nations"; coupled with that other equally self-evident and trite utterance, "No question is ever settled until it is settled right."

While there is a good deal that could be said on this vexed subject which would better remain for ever unsaid, in public at least; and while the question of individual church relationship must remain a question for individual consideration before God; yet it seems clear that there are some great and fundamental principles involved, in the light of which the individual decision must be rendered, and which we holiness people, as torchbearers of our age, are under moral obligation to God, the church, and our age to keep before the people.

Is not the present a strategic moment for the candid consideration of some of these principles? Let us then fix an unbiased gaze upon them for a few moments, as in the light of a burning world.

1. Principles — not age, nor name, nor human progenitorship, nor any other merely accidental quality — make the church.

Regardless of past usefulness or future prospective greatness, the institution which in the raging battle of the living present does not represent the fundamental principles of Christianity is lacking the insignia of genuine churchhood — is not an actual church of Jesus Christ. Hear ye, ye who will! Deny it, ye who can!

2. The doctrine of Bible holiness is or is not an essential principle or attribute of the Christian church.

Those who take the negative side of this proposition must yield to the adherents of the distinctively holiness churches in point of high estimation of the doctrine of the Wesleys; whose fidelity to that doctrine places them inevitably and without question on the affirmative side of the question.

3. The old-line churches without an exception are untrue to holiness.

Nothing is more certain, nothing more apparent than this: (a) It is the repeated testimony of the holiness people still inside their pale. (b) Each and every independent holiness school, periodical, and society bears an unanswerable, mute testimony to the fact. (c) "Two bodies can not simultaneously occupy the same space." Holiness churches have come into existence because the ecclesiastical holiness "corner" was vacant.

4. The church of Jesus Christ provides conditions congenial to the propagation and development of Christian experience and character.

Notwithstanding that it is a well-attended fact of ecclesiastical as well as of political history that "mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed," it is an equally attestable fact that literally thousands of devout followers of Jesus Christ have left the church associations of their fathers, and of their own childhood to find church conditions favorable to the doctrine and experience of Christian holiness of heart and life.

5. The discipline of the Methodist Episcopal Church says (p. 18, 1912 edition), "The only infallible proof of the legitimacy of any branch of the Christian church is its ability to seek and to save the lost, and to disseminate the pentecostal spirit and life."

There is not a member of a holiness church in Christendom who does not accept and stand upon this definition of a Christian church, with both feet. We believe it with all our hearts; we stand or fall by it.

6. Those having the most extended experience are usually regarded as being the most capable judges.

It is frequently urged by inconsequential reasoners that most of the members of the holiness churches came from the old line unholiness churches, as if, forsooth, this fact were a point against the holiness churches. Is it?

What is the real import of the fact — if fact it be? (a) Why did they come? (b) Why do they remain? (c) Can they not reasonably be credited with knowing the difference between conditions in the two kinds of churches herein specified better than those who have sustained fellowship relations with but the one? (d) Would not their testimony on this point weigh more in a common court of justice? (e) May it not be fairly inferred that if those who know but the one sort of church relations (the abnormal ones hereinafter referred to) would be life members of the holiness churches (like those who preceded them), if they, too, but knew the delightfulness of the difference?

7. There are such things as normal and abnormal church relations.

Is not the normal church relation one in which the individual is in harmony with the teaching, trend, and influence of the church relations he sustains, and in which is the esteem, sympathy, approval, and support of the ecclesiastical powers that be in such church relations? How amiable! How delightful! How desirable! and how necessary to the attainment of the best results. "Behold how good it is for . . . brethren to dwell together in unity." And is not the abnormal church relation just the reverse of this? The abnormal relation undoubt-

edly can be endured; especially by the strongest minded and bravest hearted folks who will be saved, "so as by fire," in and through them, because their heart life is lived independently of such relations, and they are strong enough to dispense with the helpful influences of real, normal church life. But why should any one prefer the abnormal to the normal church life? Why?

8. Criticism of the good is frequently more of an index to the false conceptions of the critic than of any real fault in the criticized.

The individual outside a church movement with which he has never been connected, who gains the consent of his mind — presumably also of his heart — to criticize such a church movement as failing to accomplish the thing or things it is straining every nerve to accomplish, places himself (does he not?) in the position of the moralist who stands off and criticizes the church for its failure to accomplish something he is unwilling to unite his efforts and influence to help the church accomplish. Doubtless the holiness churches are not reaching and saving so many sinners as they could had they the moral support of the holiness teachers who are withholding from such churches the aid of their talent and influence — much as these churches are accomplishing along this very line, without such invaluable aid. But if there is any truth in the criticism, *whose fault is it?*

The three thousand converts of Pentecost came when the holiness folks of that day were "all of one accord and in one place." Who shall say what the result will be when like conditions obtain in our day? Without the desire of being invidious we pray the Lord hasten the time!

The Preacher's First Need

Bud Robinson

I HAVE been thinking that a preacher who has the best of university training, and yet has no knowledge of sins forgiven, is by no means qualified to fill a pulpit. We want to give honor to the university for all it has done in training the minds of men; but after all it has done for a man, if he has not the touch of God on his life, he is as a preacher a great failure. The university can't make a preacher without the aid of God the Father, and God the Son, and God the Holy Ghost. But the Father, Son, and Holy Ghost can make a preacher without the aid of the university. They have made them by the tens of thousands, and they can make as many more. The greatest soul-winners of this nation are not men from the greater universities, and they never have been. Many men with a splendid college training have done wonders, but as a class the preachers are not the best learned who make the best pastors and the most successful soul-winners. Every preacher needs a good education, and then he ought to read every good book that is possible for him to read. But take the man from the greater universities, and you can't put your finger on many that have turned the world upside down for Bible holiness. As a general thing, when a man gets his head chock-full he is at least liable to forget his heart, and carry a heart that is as empty as a bass drum. He has nothing to feed the hungry multitudes on, and they slip right through his fingers and drift into darkness and death, and he is unable to help them.

To be a successful preacher we must be free born of the Spirit, and second, we must be filled with the Spirit, and third, we must be called of the Lord to preach the gospel. The preacher that God makes is not a man that has merely made a choice; he is a man that has

been chosen, and he is not his own; he is bought with a price, and the price was the blood of the blessed Son of God. Such a man is to go out into the world and listen to the voice of God, and if he will hear the Lord he will hear Him say, "Preach the preaching that I bid thee." A God-called man has a God-sent message. God can send messages only through those that He has chosen. Therefore, the great need of the American church is in a God-called ministry.

I remember that General Booth said some twenty-five years ago, that the time would come, both in Europe and America, when we would substitute church membership for the new birth, and the activities of the church for the gift of the Holy Ghost. Then he said that we would have a salvation without regeneration, and a Christianity without Christ. When we get to the place where men choose the ministry as a profession and not as a calling, we will then fulfill the prophecy of General Booth. In many places we have reached the point where, if a man has come from one of the great universities he can fill the best and largest pulpits and the best chairs in the great religious institutions of the nation, and it makes but little or no difference as to his Christian experience. That is one of the greatest dangers in the United States today. I don't mean that our preachers ought to have less education, but that they ought to have more grace and power and glory. A man might have brains enough to run the nation, and he might have money enough to run the banks, and he might have brass enough to run the foundries, and he might have gas enough to run the factories, but he might not have grace enough to run a spiritual bread wagon, and his flock might starve to death right under his ministry, listen-

ing to him every Sunday morning and evening for a whole year. We are in great need of at least one hundred thousand men that can feed the flock of God, and put some spiritual fat on their ribs, and give them something that will pay them to leave home and walk a few blocks after.

The Strength of Courage

B. H. Haynie

Only be strong and of a good courage. (Josh. 1:18)

OUR text teaches the opposite to discouragement. Discouragement is one of the most subtle sins of the day. A discouraged soul never accomplishes anything, but gives up in despair, and the enemy gets glory instead of the Master.

Now, to do what He would have us do we must be very valiant soldiers. An army starting out to battle discouraged means nothing less than defeat; at the very first fierce attack of the enemy we go down, and run up the white flag. Oh, for a church that is courageous, and not afraid to meet the enemy any place, at any time! The reason the German army has had such success is the fact that they are very courageous, determined not to be defeated. The church that starts in for success can never be defeated, provided they keep up their courage. Of course if we lock around us, there will be many things that seem insurmountable; but if we look to our Captain, and let the Man lead who has the drawn sword, we will have complete success. And we will have the same by His grace. The men or women who are discouraged are dependent; and they carry with them an atmosphere that will have a tendency to discourage all God's children with whom they may come in contact.

Now the thing that is necessary for us Nazarenes, if we accomplish that for which we are called to accomplish, is that we must be very courageous, and fight to win, not knowing anything about defeat. We will win by His grace. For He has said, "I will never leave thee nor forsake thee." It has been proved without a doubt, that those who put their trust in the Jehovah God can do exploits.

Let's look at David for a while. He teaches us the lesson of courage and faith; when the army of Israel had been put to shame by the giant Goliath, they were down-hearted and discouraged. Little David came on the scene. The enemy went out to meet him who had boasted in his strength, saying that he came not in his own name, but in the name of Israel's God. His armor was not the sword or a spear; but a sling and five stones, and a living faith in Israel's God.

Now turn to the New Testament, and we will notice one of two characters. First, look at Paul and Silas in the Philippian jail, after their backs had been made bare to the whip, and they had been thrust in the inner prison with their feet fast in the stocks. It does seem like they would have been discouraged, but not so. About midnight they prayed and sang praises to their God, until the earth trembled and the jail shook and the shackles fell off and the prisoners walked about free from the stocks. A wicked old jailer got under awful conviction, repented, and he and his house were converted to Jesus Christ. Not a note of discouragement there, but the reverse.

Now look at another case. James had been put to death, and Peter in prison just waiting for the executioner the next morning. It surely looked like defeat, but not so. Prayer was made by a courageous church until God heard and commissioned an angel to visit that old jail house. It is still possible for the church to pray until the Lord sends angels to answer our prayers.

Now we, as Nazarenes, have a great mission, and there is a great responsibility upon us of getting the gospel to a lost world. There is danger here of getting localized until we only see our own little circuit or church. If we lose our vision of a lost world we are a back

number, and God will draw from us and we will be the dearest of the dead. O Lord help us to be true.

We have the men who can go and will go if we do our duty, and we have the same means already in our pockets to send them if we will. I am glad for the soul-stirring messages we have been getting through the dear HERALD OF HOLINESS.

We have here in this state a city that is the gateway to the great south, one of the wickedest cities in the south, but we will not let that blur our vision and possibilities over the river, and become localized, for we will do more here at home as we do more for our brother who has never heard of this great salvation. Oh, how I thank God that He is talking to me through His Word. I love Him so much today.

I have promised the Lord if He would forgive me for not giving more I would do better, and He has, so I take new courage, and will push with all my might from this day on.

I have promised to turn into His cause every dollar that He will trust me with; not only my money, but my children are on the altar for missionaries, if He can use them. I mean to say amen to all His will. Pray for us here as a church, that we will do more than ever for His cause.

Men for Missions

Qualifications. 2.

J. Warren Sloté

A MISSIONARY should be a person of tact and good judgment, for there will arise many occasions giving him opportunity to use this qualification, and his lack of it, if lack there be, will result in serious loss and embarrassment both to himself and to his work.

Tact and good judgment are necessary in preaching or teaching the divine Word. The point of contact must be found. Even here in the homeland, where one is more or less acquainted with an audience, is this necessary. It is far more necessary where one is less familiar with the way of thinking of those to whom he preaches or whom he desires to teach, and if the gospel is not properly presented, it will not make the appeal it should.

Tact and good judgment are also necessary in managing the affairs of the local church. Every missionary is the head of his mission. Every mission church has difficulties, and perplexing problems will arise from time to time which need solution. The natives look to the missionary for leadership, and if he is unable to win and maintain their confidence by tactful leadership and good judgment, he will fail to gain or will lose the place he should hold in their esteem.

The natives usually tell the missionary of their personal affairs, and in many cases look to him as an elder brother or as a father for advice and counsel, which gives him further opportunity for the use of tact and good judgment, and if his qualification along this line is lacking, the result is apparent, whereas if his ability to counsel and help them is such that he can assist them in matters not particularly

pertaining to their religious life, it affords him a splendid opportunity to attain and maintain a place of leadership among them, and this he can in turn use for the furtherance of the purpose for which he has gone to the field.

If there is any place in the world, and any kind of endeavor where co-operation is necessary, it is on the foreign field, and in missionary service. The missionaries, being in number at most a mere handful, find it necessary to think together, to plan and work together, and even in some cases to live together. Some persons have such an overwhelming instinct for leadership that they can not conform to the ways of thought or life of any one else, and such persons are disqualified for missionary service. Especially is this so in the case of the new missionary, who has yet to learn that many things are not what they seem, for he needs a long apprenticeship under the older missionary. Therefore a humble spirit, together with the ability to readily adapt one's self to the leadership of others, is an essential qualification.

No one should be sent to the foreign field who is not free from family entanglements. The missionary's allowance is small at best, and he will have no funds wherewith to support an aged mother, or an invalid sister. Where such conditions exist, the candidate should remain at home and enter some other type of service until they are remedied.

The missionary should not be careless about his manner of living, and therefore it should be seen that candidates pay their debts, and have the confidence of those with whom they have had business dealings; that they have integrity and are found to stand by their word, even though they "swear to their own hurt"; that they have seriousness of purpose, and carry through to a successful termination whatever they undertake, rather than to waver and falter when difficulties arise; and they should be those who view the matter of foreign missionary work from a common sense standpoint, plus faith, rather than those who dream about uncertainties that never exist. Moreover, candidates for the foreign mission field must be men full of faith and the Holy Ghost, who, like the apostles, count not their lives dear unto themselves, but are willing to die, if needs be, in an effort to give the heathen the gospel.

Such men are needed, are wanted, and if they volunteer, will undoubtedly be sent in due time. China, Japan, Korea, India, Africa, South America, and all mission fields are needing and crying for such men — desiring them for service among their perishing millions — to preach the gospel, to teach the gospel, to build schools for training native workers, to superintend and direct the efforts of native workers — to undertake the tremendous task of carrying the gospel to every creature.

Reader, ask yourself two questions: In view of the commission of Jesus Christ to you to carry the gospel to every creature, and of the crying need of the millions who are groping in darkness for the light, for the true way to God, First: Am I qualified or can I qualify to go as a missionary to the heathen? Second: Will I or will I not volunteer for service in the foreign field?

It's up to you, your conscience and your Master.

Those having read this article, or any of the preceding articles in this series, and wishing to volunteer for missionary service, should fill out the following and send it to the headquarters of the Pentecostal Church of the Nazarene:

Rev. E. G. Anderson, General Secretary, General Foreign Missionary Board, Pentecostal Church of the Nazarene, 2109 Troost Ave., Kansas City, Mo.

DEAR BROTHER: I desire to become a foreign missionary, and volunteer for service in

(Name country)

Signed

(Full name)

(Give full address)

In Sore Temptation

Alpin M. Bowes

WHEN we consider the nature of salvation from sin we easily understand the cause of temptation. The temptation of a convert has been well illustrated by the events of Israel's deliverance from Egyptian slavery. Pharaoh oppressed them with his cruel yoke. Finally they cried for liberty, and the Lord brought them forth from bondage. But Pharaoh was not to let them go easily and pursued them, intending to drag them back into his service. Thus it is with you. When in the Devil's service he gave you plenty of work, hard work; hushed your guilty fears and rendered you a willing captive. No sooner, however, did you begin the struggle for liberty than he strenuously opposed you. But you cried unto God in your distress, and He came to your rescue.

Then the Devil seemed to turn all the powers of hell loose upon you, as you left his service and broke away from his prison in triumph.

Just as Pharaoh pursued and confronted Israel, the Devil will confront you; he will not give you up easily. He will fall upon you sometimes with sore temptations; will turn your old friends against you; will try to discourage you; will rush upon you when you are in difficulty.

Pharaoh was hard pressing Israel and there seemed no way of escape. Mountains surrounded them; the sea was before them. They were in a great perplexity, trembled, and despaired of deliverance. "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

Never worry because you are attacked and harrassed by Satan; never think for a moment of defeat or compromise. Have courage, do not consider difficulties, stand still until God tells you to go forward.

Bradford, the martyr, "considered his sufferings only as so many evidences that he was in the right way."

Since you know the Devil will come upon you in fury you should be prepared to meet his attacks. Of this precaution Paul admonished us, "Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day" (Eph. 6:13). God will equip you so you may always triumph.

Then, being equipped, you must learn to resist the Devil.

The attacks of the enemy will sometimes be sharp and sudden; sometimes hard and prolonged. You must be prepared for the former, and learn in the latter to "let patience have her perfect work that ye may be perfect and entire, wanting nothing." "Neither fret nor murmur; quietly wait upon God, and endure to the end of the trial, and those graces of the Spirit which are as yet imperfect shall be brought into a state of complete perfection." Caughey said, "You will be a gainer by these trials." It seemed for a time that the calamities of Job, under the continued, severe attacks of Satan, had utterly and hopelessly ruined him. His plight was such that the Devil told him all was lost, "curse God and die." But Job persistently resisted the Devil, and triumphed in the conflict.

If the attacks of the Devil "drive you to seek purity of heart, all shall be well; you will then be safer than now, because not so liable to depart from God, nor so easily corrupted by the Devil." Indwelling sin is his most faithful ally, but a most treacherous and dangerous foe to the soul." Hence your safety is in having the traitor within destroyed, so you may be unharmed in resisting the Devil without. Caughey said, "There is a great difference in the effects of a spark falling upon a marble floor, clean and white, and a floor sprinkled with gun powder. A holy Christian is like gold. Cast it into the fire, or into water; cast it upon the dunghill, or into the pleasant garden; cast it among the poor, or among the

rich; among the religious, or among the licentious: yet it is gold, pure gold."

In all temptation you should trust the power of God, who promised "I will never leave thee, nor forsake thee" (Heb. 13:5). Also, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." You are not alone in the conflict. Hath not God said, "The Lord encampeth round about those that fear him, and delivereth them?"

"Fear not, I am with thee, oh, be not dismayed, For I am thy God, I will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my gracious, omnipotent hand.

"When through fiery trials thy pathway shall lie,

My grace all sufficient, shall be thy supply,
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

It will always help you to remember two things. First, we have a Mediator in heaven. "We have an advocate with the Father, Jesus Christ the righteous." "The Devil may accuse, but you can not be overthrown while you commit your case into the hands of such an advocate." Second, "God will bruise Satan under your feet, for he that toucheth you toucheth the apple of His eye." You know how sensitive the eye is; just so sensitive is God to harm that touches you. It is because the Devil often uses wicked men to tempt others that Jesus said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." God will take care of you. If others speak evil of you, and seek to do you harm, only commit them to your advocate.

Then, if God will handle those who offend His little ones, He will most assuredly deliver you from your arch foe, the Devil.

It is enough for you to know that if we "resist the Devil he will flee from us." An old Irish class leader gave the following illustration about "the severe mental conflicts with which some good people are harrassed." He said, "The Devil is just like a dog. The dog will stay with you, and lie under the table, if you will only give him bones to gnaw; and when he does obtain them he will keep snarling and grumbling still. Doubts, fears, evil reasonings, and surmises are such bones as the Devil likes to pick, and they are never sweeter than when given by a human hand. The more of these you give the Devil the closer he will

press upon you, the louder he will snarl, and the more annoying he will become. Starve the Devil, and he will leave you."

Do not indulge in fretting and repining; do not reason and contend with the devil. "Resist the Devil and he will flee from you."

How To Win Souls

Robert J. Kirkland

WE often hear it said during these days of war, pestilence, and heartaches, "What great good I would do if I only had a million dollars; but I have not, not even a widow's mite." Well, my dear friend, you are just the person with whom I wish to have a heart-to-heart talk. You have the privilege of doing something better than giving away a million dollars. You can be a soul-winner; and the Bible says, "He that winneth souls is wise." Jesus himself seems to estimate the value of one soul more than a million dollars; yea, more than the whole world.

Here is the way in which you can satisfy your philanthropic nature — bring that marred sinner to the feet of Jesus. This, I know you would like to do, so let us observe a few things that will help toward that end —

Tarry at Jerusalem until ye be endued with power from on high; or, in other words, "Be filled with the Holy Ghost." This is not all. "Too many dear folks stop here and think that is all there is to be done. You must be a student of the Bible and pray much in secret. Be present at the family altar and always take part. Before you go to the church service, pray for at least your own victory. Be at every service, and *always on time*. Some people think it is their privilege to go to the service after the first two or three songs are sung. This means a drag and a hard pull to the meeting, which sometimes takes half the meeting to overcome. If every one was at his or her post to push and do his part, it would not be left to the twos and threes to pull and tug to get the chariot started.

Now, do n't you think it is rather a shame for you to hang off until the wheels are well out of the mud, and then come in with your amens and shouts? Why, most anybody can shout when the chariot is well on its way. Besides, many cold church members and sinners have turned away from our so-called live churches because the saints were not in their seats on time. None of us like to go to a strange church and be about the first one there.

Have the deepest reverence for the Lord's house. We as holiness folks ought to have as much respect for God's house as the Catholics do for their edifice. Give good attention to the preached Word. Always be ready to testify, to pray, and groan for souls at the altar. Have a glad handshake and a broad smile for everybody; but be it your continual motto not to gossip away the spirit of the meeting, in the church or on your way home. Be thoughtful of every good thing that was said, and the things that helped you most.

When you are speaking of those who try your patience, let your words to others speak of their best qualities, remembering it is easier to step with your shoe on a fellow while he is in the gutter, than to soil your kid gloves trying to pull him out. Frown on sin wherever you see it, but neither gossip nor keep the company of gossips.

Friends, if we say the above is all very good, and we ought to do it — how can we escape these woful words, "To him that knoweth to do good, and doeth it not, to him it is sin"?

You little think how much the life of all your graces depends upon your ready and cordial obedience to the Spirit. When the Spirit urges thee to secret prayer, and thou refuseth obedience; when he forbids thee a known transgression, and yet thou wilt go on; when he telleth thee which is the way, and which not, and thou wilt not regard — no wonder if heaven and thy soul be strange. — Richard Baxter.

Walking With God

David H. Brown

*Oh, may I humbly walk with God;
Be found in Him at any;
And tread with Him the heavenly road —
The straight and narrow way.*

*And live His life and die His death
To sin and worldly things;
Be found in Him on heaven's path,
Where hope eternal springs.*

*And eat the fruit of Eshcol's vine,
As on I press my way;
And ever pilgrim to that shrine,
And wait and watch and pray.*

*And live so when the summons comes
To leave this world of care,
That I may hear the glad "Well done,"
In that home over there.*

THERE is a tremendous awakening among our pastors and people on missions; yet withal, we have only got one eye about half open to the needs and possibilities. If we can get even one eye open we can easily see our way clear to raise \$250,000 this year for this one object, and have more money for home work than ever before. Beloved, keep your eye on this statement: The church and pastor that goes in for missions this year with all their might, will have more money for home work, more souls at the altars, more enlargement in all respects, than the church and pastor that fails to put missions in the forefront of their faith, prayers, and gifts. Look at what has recently occurred in our school at Olivet—see the mighty tide of salvation God is pouring in upon the place, and it followed on their resolve to support fifty workers on the foreign field this year, and to make the school a missionary center. *Missions is the altar on which the pentecostal fire must burn this year.* It appears strongly to the writer that this is the test this year. We have never done much on this line. We have been getting started at our various home centers; and now God wants us to go ahead. If we stay at home we may rot and die. If we go out we shall prosper at home and abroad.

We are gratified almost beyond measure at the response to the enlarged missionary plans. It seems that hundreds and thousands were just waiting to hear that we intended to do something worth while, and to really honor God by a faith bigger than a calf lot. We are throwing the faith lines around the nations, and our people are ready to be up and at the biggest tasks God will give us!

The peculiar thing about this new impetus given by the Holy Ghost is that many of the people are far in advance of their own pastors in this matter. Let's pray God to lay the burden on the leaders of the flocks.

Reports are coming up from all over the land and from across the seas, testifying to renewed interest in missions. District Superintendents are simply getting on fire. Our pastors and noble evangelists are sanely catching the vision and responding in an astonishing manner. But, perhaps, best of all, the people as a whole are getting the burden for the lands across the seas. Their hearts are burning and yearning for the lost millions. Their tears are being poured out. Their faith is taking hold for magnificent things. Their purses are flying open and the dimes and dollars and products and possessions are flowing out for the doomed and soon to be damned world. The earnestness of the Holy Ghost is pouring itself into their very spirits. The people want to move on. All we have to do is to tell them the program and what it means and what it will do and what it will cost, and they will be up and at it in a measure that will delight and astonish. Let us give a few extracts from many letters from all parts of the world.

Can't Rest Till I Have Done My Best.

I have read the article (HERALD of HOLINESS) "God is able. We can do it," and I can not rest until I have done my best to raise this \$250,000. At first, I reasoned this way: Our little class here in Tacoma is struggling for a building, and it seems to tax every member all we are able to give. After I read the article and realized that my all is the Lord's, I will ask you to please put me down for the support of a Sunday school for one year.

Mrs. B.—

Small Church Gives \$1,500 This Year.

We were greatly blessed in hearing and reading about the magnificent plans of the General Foreign Missionary Board for the coming year. Our little church here will raise not less than fifteen hundred dollars this year for missions. Our Pleasant Hill has planned to support a missionary (\$420) year after year continually. May God greatly bless in the work.

Mrs. R. J. L.

[Thank of it! One small country church to raise fifteen hundred dollars for missions in one year. A

MISSIONS SURVEY

Pray for the \$250,000 and 1,000 Workers

By JOHN MATTHEWS, D.D.

Member Propaganda Committee, General Foreign Missionary Board

small country church to raise at least \$125 per month for this work. Praise God for a people who will follow the plans of the Holy Ghost!]

Teeth That Took Hold.

The article in the HERALD, "Get the vision," seemed to have taken in it. It fastened itself upon my heart. I have prayed God to give you the desires of your heart (\$250,000 and 1,000 workers this year). We thought we would like to take a Sunday school at \$2 per month. Will send the money each month.

Girl Raises \$4.65 by Raising Cauliflower in Canada.

Find money order for \$24 for foreign missions contributed by our Sunday school. We only have twenty or twenty-five students. They all work hard and some of this represents real sacrifice. One class raised \$10, and one girl in that class

For example, note the following increase in missionary gifts.

Kansas District gave \$2,300 last year; pledged \$12,000 this year. Nebraska District gave \$800 last year; pledged over \$2,000 for this year. Alabama District gave \$280 last year; pledged \$600 for this year. Missouri District gave \$200 last year; pledged \$2,000 for this year. San Antonio District gave \$1,000 last year; pledged \$2,000 for this year. Hamlin District gave \$1,000 last year; pledged over \$2,000 for this year. Hamlin University and Olivet University have each pledged about \$1,000, and a number of churches and individuals have taken the entire support of outgoing missionaries.

raised \$4.65 by raising and selling cauliflower. Others raised potatoes and vegetables. We hope to be able to send more in the near future, as we are giving the first Sunday in each month to missions.

F. H. Mac—

Praying for the Preachers.

Warren, Pa.

Just read the article on giving to missions (HERALD, September 13th), and can say a hearty "amen" to all of it. You can count on me to help with my prayers. I have a small baby and can not do much work, but the cause of missions is on my heart. It makes my heart sad to see how some of God's children will give to anything but missions. May God encourage you and give more of our preachers the vision.

Mrs. W. M. W.

"Sixty Cents a Week."

Stamford, Conn.

I listened to your sermon last Sunday in Brooklyn, N. Y. The Lord fastened in my memory more than anything else, "Sixty cents a week for Sunday school in Japan." I am anxious to know more about it. Write me further particulars. I think the Lord wants my help, and perhaps I can get others interested.

M. B.—

Old and Crippled, but on Fire for Missions.

Hillsdale, Ore.

I am what they call old and crippled. God can use the most insignificant if we are pliable in His hands. The Devil is mad because I am writing this, but I am not working for him. The Devil is awful afraid I will be a fanatic (on missions). How thankful I was to see the article in the HERALD, "Get the vision. Have the faith." I don't know whether I laughed or cried the most over it. I read it over, I don't know how many times. I was glad to know we had those who will stir us up to a greater faith in God. Surely,

we need it. Press on, and help us all to press the battle to the gate. As one of the sisters was praying this morning and asking great things of God, I laughed and shouted and said: "The skeeter business is gone to the winds." Praise the Lord. We have a great God who can hear and answer prayer. Bless His name. I feel like the horses in the army act when they hear the martial music--they champ the bit and prance to be in the battle. I felt my flesh quiver and my fist clenched. I felt I was chatting the bit and ready to be off. Yours for victory.

Mrs. K.—

A School Aflame for Missions.

Olivet, Ill.

We the students of Olivet University Students' Mission Society have determined by the grace of God to do our share in giving and praying that others may give to make possible the enlarged work and plans for the following year. Please find inclosed draft for this fund. [Note: The students there are planning to support fifty workers, and in three weeks sent in \$94 for the missionary fund.]

Christmas Dinner in Buldana, India.

Lincoln, Neb.

Inclosed please find check for \$100 to be applied as follows: Cuba \$25, China \$10, Japan \$25, India \$10, Mexico \$25, Christmas dinner, Buldana, India, \$5.

W. G. P.

District Superintendent Pushes Missions.

Shreveport, La.

Please send me a few copies of the HERALD of HOLINESS and *The Other Sheep*, and some missionary literature giving information as to the amount necessary for the support of a Sunday school, and native worker. I want to push the work of missions on the District.

B. F. P—, Dist. Supt.

Scotland Heard From.

Glasgow, Scotland, November 24.

I am glad to say that the offerings for missions of our churches have greatly improved, and we shall do our utmost to keep them so and also add to them as we can. We are having a missionary convention at Parkhead church next week Saturday, when I shall speak of the forward movement of our missionary board. I purpose to insert the "Missionary address to the church" in the HOLINESS HERALD next month.

The Lord bless you all in the work of spreading "Scriptural holiness" over the earth.

GEORGE SHARPE, Dist. Supt.

"Mission Acre."

Sanford, Can.

If you remember, we told you in a preceding letter that on account of damage done by hail and rust, crops in this province would not likely be as good as last year, but our field, including our "mission acre," yielded only a small fraction of a bushel per acre less than last year, and the present prices of grain being much higher, we are thankful to be able to send more from our "mission acre" this year. It will be \$60.70. God surely did undertake for us in His own way, and our hearts are filled with love to Him for His goodness. We are inclosing a little extra amount beside the amount from our "mission acre."

C. A.—

Quaker Camp Stirred.

Honduras, Central America.

The article of September 13th appearing in the HERALD of HOLINESS, "Get the vision. Have the faith," was read aloud recently in our missionary family here, and when we can get the time we want to read it again. It received a hearty amen in this Quaker camp. Holiness ought to feed the waiting world, but alas! that her cupboard is sometimes bare. We do not know which is heavier, the burden of the homeland or the heathen land. The former could if it would and the latter would if it could. We would not keep from our people their inheritance by failing to preach them a second blessing. Our little army of sanctified native workers is beautiful. They tarry before they go. God besten the day when the missionary will not be crucified in the cross of the church's convenience. You will pardon my overflow, but please know that your living, convincing, challenging message was greatly appreciated.

R. ESTHER SMITH.

Church of Nine Members Give \$110 at One Meeting.

Des Moines, N. M.

Find draft for \$110 for foreign missions. This offering was made by our little church at Clayton, N. M. There are only nine members. At the time the offering was taken, we had a congregation of thirty-five, counting the children and all. Yet after preaching on missions and telling about the needs, God inspired the people to give this splendid offering.

J. D. F.—

THE WORK AND THE WORKERS

BIBLE GEM 1917 CALENDAR

NOTICE

By the time this issue of the Herald of Holiness reaches our subscribers our wholesale stock of 1917 25-cent calendars will have been about closed out.

If you order another supply state if we may fill your order with our 15-cent calendar while they last.

We wish to thank our people for their most liberal patronage and call your attention to the fact that we will soon show you our new calendar for 1918, which will be the most beautiful calendar we have ever issued.

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

REVIVAL AT MELVERN, KAS.

Melvorn, Kas., has been shot through and through in the last two weeks by the dynamite of God, delivered by Rev. J. E. Walker, a Nazarene evangelist of Kingsdown, Kas. Brother Walker came to Melvorn on Thursday and began meetings in the Christian church on Friday night. He is full of the Spirit. He did not mince terms, but with the Word of God uncovered sin with all its hideousness. The Lord honored His Word. From the first conviction was upon the people, and by the first Sunday night many were at the altar for justification and a clean heart. The pastors and Christian people of the town, regardless of name or belief, rallied to the evangelist, and loyally supported him. At the end of the second week there had been fifty or sixty conversions, and the congregations could not get into the church. Picture shows were abandoned, and the community overflowed the opera house on Saturday night. At the close of the sermon an altar thirty feet long was filled with seekers. Many received the blessing they desired. On Sunday morning, Rev. Mr. McKenzie, pastor of the Methodist church, preached a melting sermon on "Love the fulfilling of law." At the close of the sermon people filled the altar, mounted the platform (10 x 26), and filled it with seekers and workers, most of them being seekers. The Holy Ghost did His office work. Forty or fifty were converted, reclaimed, or sanctified. Rev. J. E. Neal, pastor of the Church of God, and Rev. Mr. McKenzie were planning for a union revival meeting, and their people had been praying indefinitely and constantly for the last three months for God to open the way, and send a great revival of religion. The pastors were working to that end, but before their plans were completed, like a thunderbolt from heaven the Lord dropped this man of God upon us. The Lord has heard and answered prayer. The remarkable thing about Brother Walker's work is that it began to take effect among those that apparently were the farthest from God, and deepest in sin. There were old men and women that never darkened the door of a church except on funeral occasions. They were the first to find God and salvation. Afterward all classes have been coming. This community most heartily indorses the deep, thorough, orthodox, Christian work Brother and Sister Walker are doing. They are not fanatics nor church fighters. About one hundred and fifty or sixty seekers have been at the altar. The meeting continues this week. — *Methodist Pastor.*

JUST RECEIVED FROM AFRICA

I feel the Lord is especially blessing and undertaking for us. In one of our recent meetings at an out-station, about fifteen miles distance, in Low Veld, we had a most gracious meeting. It was a very hot day. Ninety-four up on the mountain side in the shade, and I have no idea how hot it was down in the low part of the country where we held the meeting. Adied to the extreme heat, the wind was as hot as the sun. Shade if it could be found would do no special good, but in spite of the intense heat, about seventy-five people came out to the service. There was no hot large enough to hold the crowd. We were forced to have an open air service with no shade. Their eager, anxious faces, made one forget the heat. How the Lord did help me to preach, and at the close I asked for all that wanted to become Christians to raise their hand, and almost every hand went up.

There are crowds of children in this section and a great opportunity for a school, to which there seems to be no opposition. We also are much in need of a church building, which will cost about \$200, as it will have to be built of brick, because of the intense heat. They are asking for a place to worship in and school privileges. Pray that God may supply this need.

At another station, we have services Wednesday, Friday, and Sunday, and in the last two weeks, eleven have come to the Lord. Praise Him for victory. Our services at the Emmanuel Station are on the upward move. New scholars are entering the school, and some are turning to God. The jail services are being much blessed. Many are hearing the gospel for the first time, and I believe the Lord is getting the message down into their hearts. Keep praying for us. All is well.

ETTA INNIS.

FROM EVANGELIST ARTHUR INGLER

Since September 23d we have been supply pastor for our church at Everett, Wash., and now our engagement is extended to January 1, 1917. On account of a recent embarrassment, the church had become discouraged, but during November we secured our District Superintendent, John T. Little, for a series of revival meetings, and his messages were unctuous and convincing. A goodly number of seekers were saved or reclaimed, and some sanctified wholly, and the prospects now are brighter. On the closing Sunday God helped us raise about \$200, to meet urgent needs. The people gave willingly and gladly, and we all rejoiced together. We expect to receive a bunch of new members soon.

During the month of January we are to assist Pastor Bowes of the North Yakima church in a great campaign for souls at the theater there. Brothers Bud Robinson and Babcock will be our collaborators, and we expect a bountiful harvest.

After January 30th I shall be free to accept calls for evangelistic work or the pastorate, and may be addressed at 2412 Lombard avenue, Everett, Wash.

DAKOTAS-MONTANA DISTRICT

Our second Sunday school convention of Dakotas-Montana District was held at Sawyer, N. Dak., November 8, 1916. There was an increase in at-

ATTENTION, PLEASE.

Our fiscal year in the Publishing House closes with December 31st, and we are desirous of paying up all of our outstanding obligations as far as possible.

It will be a great help to us, and we will appreciate it very much, if all who have accounts due us, will send in a remittance before January first.

J. F. SANDERS, *Treas.*

tendance and in interest. After song and prayer, we heard reports from Sunday school superintendents. Had reports from ten out of fourteen schools—some of these were verbal; others reported by mail to the secretary. Some schools showed a good increase—reports from new schools were very encouraging.

Various topics of interest to Sunday school workers were discussed. Sisters Norris and Milligan sang some special songs which were inspiring and helpful. In the evening after song and praise service Brother C. D. Norris gave a searching sermon on the subject "What it means to be a Christian."

We expect to hold a convention annually, as we feel the Sunday school is a very important part of the work. Our next meeting is to be held at Velva, N. Dak., and we urge all who are interested and find it possible, to attend.

We thank the good people at Sawyer for their kindness and splendid entertainment.

Mrs. J. J. LARSEN, *Secy.*

ALBERTA (CAN.) DISTRICT

Drumbeller—God is blessing the labors of His people in this busy little coal mining town of Central Alberta. The people have been greatly stirred to the importance of the foreign missionary work, and during the last three months sixty-four dollars have been given for that purpose. The other finances of the church have also been met. The mission hall has lately been moved on to a lot that was donated for that purpose. Plans are being made to begin a series of revival meetings after Christmas.

Rimby—A new appointment was lately opened on the Rimby circuit which gives promise of fruitfulness. At the town services several have been seeking God for the pardon of their sins. A series of special evangelistic meetings are now in progress, the evangelist being Rev. Mrs. Q. T. Clink. The sum of \$25 was recently raised for

The Book Month and the Gift Month is here, and

10,000 LOVERS

of good books at once should send to the Pentecostal Nazarene Publishing House, 2109, 2115 Troost avenue, Kansas City, Mo., a postal card and ask for one of their new fall catalogs of books, from which to make their selections for gifts and libraries. Many new books and the finest catalog yet. Catalogs are FREE.

Obey the Impulse and Send the
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foreign missions. Remember Rimby at the throne.

District Reporter.

SEATTLE MISSIONARY CONVENTION

For the furthering of missionary and Sunday school work, the Northwest District is divided into four sections, each having a center to work from, and conventions are arranged for and held once in every three months. We have just returned from one of these missionary and Sunday school conventions held at the First Nazarene church of Seattle, Wash., Rev. G. S. Hunt, pastor. The convention began November 29th, and closed December 3d. The night meetings were evangelistic, and also the three services on Sunday, the closing day. All the sessions were seasons of refreshing from the presence of the Lord. Souls were saved and sanctified, and the workers greatly encouraged. Our District Superintendent was present, and his messages greatly cheered and helped us all. Papers and addresses on various subjects relating to home and foreign missions and to Sunday school work were given, and discussed to the enlightenment, edification, and profit of many. It was truly inspiring and helpful to meet and hear the pastors and lay workers from this section. A special offering of above \$40 was given for missions, which was attended with great joy and blessing. Mr. Hewlett, agent for the American Sunday School Union, was in attendance, and gave a most helpful address. Besides the various pastors there were delegates from the churches, and all found excellent entertainment in the homes of the open-hearted people. It was a joy to meet and be associated with Pastor Hunt and his estimable family. Blessings on them and all the Seattle saints. Brother and Sister Edwards of the Everett church sang several numbers to the comfort and blessing of the saints.

The next convention will be held in the Nazarene church at Bellingham, Wash., Rev. J. C. Scott, pastor, during the first week in March. Due notice of which will be given later.

A. F. INGLER, *Reporter.*

A WARNING

On Sunday, November 12th, a stranger appeared at Lincoln Heights church, Spokane, and joined into service in hearty, Nazarene style. Said he had come from Seattle the day before; was originally from New York City, where he had assisted Sister I. M. Jump in mission work; had called at the Publishing House, and seemed well acquainted with the brethren there; spoke familiarly of the work and workers at Los Angeles. Gave his name as A. Reams, and declared that he, with his mother, would settle in Lincoln Heights and help push the battle. To all appearances he was a Christian, and was welcomed as such.

During the week he succeeded in borrowing from several of the Lincoln Heights and First church members, amounts ranging from three to twenty-five dollars each. His stories were varied and conflicting. For most part he told, with tears in voice and eyes, of the distress of his mother caused by illness, lack of shoes, food, and heat. He offered express receipts, non-negotiable, as security, having at the express office four or five parcels, each under separate billing.

Investigation proved that neither he nor his mother were living at the address he gave, that he had obtained funds far beyond his needs, that he had obtained upon those who were, themselves, needy, influencing them with his tears and assumed piety; that he posed in turn as a tailor, cook, and electrician, but was, in reality, a theatrical costumer. Through the efforts of some of the

GREETINGS.

To all the former readers of the OKLAHOMA NAZARENE, we greet you this week through the *Herald of Holiness*. The publishers and manager of the NAZARENE thought best to discontinue the publishing of the OKLAHOMA NAZARENE for various reasons. And the *Herald of Holiness* has kindly consented to take over and fill out all the unexpired subscriptions, which means that you will get a much better paper than we could ever think of giving you, and we hope each one of our old subscribers will, when your time expires, renew your subscription to the *Herald*, and push for it your very best.

Publishing a paper like the *Herald of Holiness* is a tremendous job. It means work. Lots of it, and we on the field should and must stand by our brethren at the office as they endeavor to get the paper out for us. I am sure every reader of this good paper will continue to do your duty by it.

I. L. FLYNN, Editor,
Oklahoma Nazarene.

Lincoln Heights members he was arrested, charged with vagrancy. When apprehended he was in the act of expressing two parcels, billed separately, under the name of Jones, to Walla Walla, Wash. Later he claimed his name to be Smith, then finally gave it as C. Reams Severs or Sievers. He resisted arrest, was handcuffed and taken in the police auto. At the trial the parcels he had intended to send to Walla Walla were found to contain useless and discarded articles—junk. An old lady, very likely his mother, tried to obtain his release by appealing to the sympathies of those who caused his arrest. She admitted, however, that her son was not a Christian, and that he had inherited the weakness of falsifying. He was sentenced to thirty days in jail and a fine of one hundred dollars and costs. His term expires on December 20th.

Description: About thirty-five years old; medium height; stockily built; fat, baby-like face; brown hair; smooth talker.

Please bear in mind that we have only the best of wishes for this man—bear him no ill will whatever. It was not a pleasant task to perform, but one we could not put aside, it being our duty to those ahead. May it be the means of bringing this erring one to his senses and to the saving of his soul.

GEORGE L. HAMMOND.

East 29th Thirty-fourth avenue, Spokane, Wash.

Sing! Sing! Sing!

Have you tried the

Glory Songs

in the "Glory Song Book"?



GLORY SONGS. A general collection of 243 hymns and songs compiled by Mr. and Mrs. John T. Benson. Contains some specially fine songs, and a variety for all sorts of religious gatherings. Round or shaped notes. Bound in heavy paper cover. Single copy, 25c, postpaid; one dozen, \$2.25, postpaid; 100, \$15, not prepaid.

WAVES OF GLORY. The great all-purpose song book, containing hymns and songs. This book abounds in the best old hymns. Excellent for the regular church worship. Round notes only. We will have none of the cheap binding for some time to come. Single copy, clothbound, 35c; 100, not prepaid, \$30.00.

CANAAN MELODIES. 101 choice hymns and songs. A most excellent book for revival or devotional meetings; also for the regular church services. First-class in every way. Bound in pebble cloth, round corners. Round or shaped notes. Single copy, 16c, postpaid; 100, not prepaid, \$10.50.

REDEMPTION SONGS. 225 excellent songs, compiled by Mr. and Mrs. John T. Benson. Contains a variety of songs suitable for quartet, duet, and solo. Bound in pebble cloth. Round or shaped notes. Single copy, 25c, postpaid; one dozen, \$2.25, postpaid; 100, \$15, not prepaid.

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OKLAHOMA HOLINESS COLLEGE

Fourteen weeks of our scholastic year have passed into history, and we are thanking God for what He has enabled us to accomplish. We never saw a student body do any better work during our last nine years of experience. The students have devoured their books like a hungry person eating a delicious meal. There are several items of interest that we wish to mention as mile posts in our journey of progress.

Our enrollment this year far surpasses that of any previous year. The grade department is no longer under college management, but is directed by the public school board, and none but Christian teachers is employed. Each member of the public school board is in the experience of holiness. We have students enrolled in the following departments: Academy, theological, college, oratory, missionary, and music. Each teacher is striving to make his department spiritual and efficient.

The town of Bethany is crowded to its limits. We have rented basements, dormitory rooms, and all available space to accommodate the people who are moving here. We are receiving letters each week from others, who plan to move here for the benefits of the college. Four houses are now under construction, and other parties will begin to build within the course of a few weeks.

The school and its work was heartily received at both District Assemblies in this state. At the eastern Assembly Professor London raised the sum of \$100 to better equip our science department. This equipment has been installed and first class work is being done. At the western Assembly about \$600 was raised to pay off the original loan made by the Oklahoma orphanage. This old debt is now settled, and other indebtedness is being cared for. The preachers and laity of the two Districts are taking a kindly interest in the work of the college, and by their co-operation and the help of the Lord all of our old accounts will be settled and our administration building will be erected.

At the western Oklahoma District Assembly, all the property owned and controlled by the board of trustees of the Nazarene Rescue Home was by vote of the Assembly transferred to the college. The District was incorporated and now all property is held by the western Oklahoma District Assembly trustees. The rescue home property is valued at \$15,000. There are two good buildings, and twelve acres of land. The acquisition of this property gives us much more room.

The special Bible course to be given January 2-28, by Rev. R. J. Williams, D.D., is looked forward to with great interest. Doctor Williams will lecture on public speaking, psychology, the Bible, how to build sermons, history, etc. He will also give lectures to young preachers. Professors Widmeyer and London will assist in the work of the special course. J. L. Hoshall, M. J., will give a lecture on "Influence and heredity," and A. M. Young will lecture on "Hygiene and Prevention." We have the promise of a lecture from Governor Williams. The entire cost for the special course will be \$16 for room, board, and tuition. Doctor Williams will hold the revival during the special course. A number of preachers and laymen from over the state are planning to attend the special course. It will be a paying investment for any church to pay the expenses of their preacher for this month of instruction.

The blessing of the Lord is upon us in our chapel and church services. A number of the students have preaching points where they go each Sunday. God is giving victory all along the line.

REV. C. R. WIDMEYER, Lit. B. S. Pres.

THANKSGIVING AT MOUNT OF BLESSINGS

After closing my great revival at Huntington, W. Va., I ran down to Cincinnati to give them five days at the Bible school, and to run over Thanksgiving day. This was one of the greatest days so far that I have ever seen. I was there some four years ago on Thanksgiving day, but this year it was as large again as it was four years ago. We had not less than three thousand poor mothers and their little children. It was a heart-rending sight. The Bible students had gone down during the first part of the week into the city, and hunted out the poor families, and made arrangements to gather them all together in certain points in the city, on Thanksgiving morning. And early Thanksgiving morning the boys got their carfare to bring the whole crowd up the mountain, and started out over that great city to gather the poor families together. By ten o'clock they had landed on Mount of Blessings, not less than three thousand mothers and poor children. One table seated a thousand mothers and children. While they were eating we were preaching to the others, and as soon as the first table was served then one thousand more would be marched down and seated at the table. While that was going on, we were still preaching to the others. Then another thousand was served at the last table, and they were eating and singing and shouting and praising God all day on the mountain. They had prepared fifteen hundred pounds of turkey and chicken, and cranberries and potatoes by the barrels, and celery by the wagon loads. I had no idea how much celery it would take to feed three thousand hungry women and children. It looked like enough to feed the town, but in fact, when we think of it,

three thousand people will make a big town. So it was like feeding a big town. They bought apples and oranges and bananas by the wagon load. Not only did they feed this great multitude on the hill, but the day before Thanksgiving two or three automobiles ran most of the day carrying baskets of good things to poor families out in the city that would not be able to come to the Mount of Blessings. Besides the three thousand women and children on the hill, and besides all the poor families that were fed from the baskets, at night all hands of us marched down off the Mount of Blessings to the old George street mission, where we were to feed the poor men. If possible, this was more sad than feeding the children, though a child may be poor and homeless, yet there may be hopes of him some day coming to the front, and making a great man. But when we take a man that is down and out, and homeless and friendless and penniless, and under the iron heel of the liquor traffic, and shoved against the wall by the Bull Durham tobacco factory, his case is not near so hopeful as that of a poor little boy or girl. Men stood in the line hours to get a meal, and thank the Lord, they got it. We had the tables arranged to seat about three hundred at a time. The tables were all set, and the men marched in and seated, then the blessing was asked, and the young men handed out sandwiches and poured hot coffee until all were fed. I saw men that would pick up a sandwich and hold it between both hands, and pass it between their teeth a time or two and it would disappear; then pick up a cup of hot coffee and put it to their mouth and drink it of it without ever trying to take it away. I saw men there that ate eight or ten big turkey sandwiches and drank six or eight cups of coffee. But while these men were being served to a good supper, we had good music to entertain them. Sometimes we would have the band to play, then we would have a nice solo, then sometimes a few good songs by the choir, and a few good testimonies. I noticed a number of men that had seen better days, while they were served to a good meal, and while the music was going, they would quit eating and look up, and break down and begin to weep, and somebody would say, "How long has it been since you wrote to your mother?" or "How many of you men have a praying mother and a praying sister?" "Did you ever hear your mother pray?" and many of them would begin to weep like their poor hearts would break. And when supper was over I would preach to them as hard as I could for thirty-five or forty minutes, something on the order of the story of my life and my conversion, and as I told them about my life of poverty and sin, and when I was homeless and friendless and penniless, that I met Jesus and He saved my soul, and the men would weep like their hearts would break. When I got ready to make the altar call Brother Lew Stanley would come to the platform and plead with the men to come to Jesus like his heart would break, and the men would come down the aisles and fall at the altar until we would fill up the altar and the front seats and the aisles near the altar. Then the workers from the Bible school would get down to pray with them, and forty or fifty of those young men would weep and pray with those men, until it would look like their hearts would break, and many of them were beautifully saved. I expect to meet a number of those men in heaven. I can see their dirty faces row as they ate turkey sandwiches and drank hot coffee and wept. I preached five times during the day, and at night oh, how tired I was. My yoke fellow that helped me preach during the day was Brother R. G. Finch, a returned missionary from the British West Indies islands. He went out to the islands some five years ago and returned last spring. He is a splendid preacher, and a faithful worker. Our fellowship together was as sweet as heaven. I expect to live by him some day in glory.

May the Lord bless the readers of the HERALD of HOLINESS, and some sweet day may we all have a general thanksgiving day at the Marriage Supper of the Lamb.

I had the privilege of being with dear old Doctor Godbey for five days. He is eighty-four years old. He attended all the services on the hill; would get down on his knees to pray, and crawl around on his knees and pray and cry and rejoice. His wife went to heaven a year ago. He says she just stole a march on him and slipped off, and he thinks that he will go up to heaven pretty soon now. This is the only time that I have ever seen him when he was talking about going to heaven. As a general thing he has been talking about making another trip around the world. But this time it seemed that heaven was in his heart and mind, and it won't be long, for he will soon go up.

BUD ROBINSON.

FROM EVANGELIST THEODORE AND MINNIE LUDWIG

We closed a three and a half weeks' meeting last night, December 10th, at Carter, Neb. Quite a blizzard struck the community, but we had a good crowd in the morning and a small audience at night. Brother A. E. Lane has been preaching here for several years, in connection with working his farm; and under the blessing of God has established an independent holiness work. We were

GENERAL SUPERINTENDENT'S FUND.

We wish to urge all of our pastors to do their best at this time for our General Superintendents. No doubt many of our pastors have arranged to take care of this matter systematically, and then again, others probably do not have any regular method for receiving funds for the General Superintendents, but take occasional collections. To these, we would urge that they take an offering as soon as possible, as our fund is about exhausted and we should pay our General Superintendents more regularly if possible. We trust that the church treasurer who may have funds on hand for the General Superintendents will forward the same immediately to their District missionary treasurer, so that the funds may reach us as soon as possible.

May we also ask that all of our people do their best for our General Superintendents, who are sacrificing and carrying heavy responsibilities and quite dependent upon the people for the amount needed for their support and traveling expenses. We urge our people everywhere not only to give for this purpose, but to remember these precious brethren in their prayers.

E. G. ANDERSON, *Treas.*

2109 Troost Ave., Kansas City, Mo.

band, and go on to the streets where the masses of the people are. The pastor is in labors abundant, constantly devising plans to make the work go for God and souls. They raised in cash and subscriptions ten thousand dollars to be paid in one year to build a church. The Lord blessed the meetings. Souls prayed through, and the saints were strengthened.

Our next meeting was with our church at Richmond, Ind. Rev. A. F. Balsmeier is the pastor. The work at Richmond is only a few months old. The Lord used the labors of Rev. C. E. Elworth to open the work here last year he, with the help of the District Superintendent, secured the old Methodist church, right in the heart of the city, and a band of loyal saints took hold of the work, and it has been on the upgrade ever since. Brother Balsmeier came from the Kansas District in September, and is making things move in the name of Jesus. He is finishing his college work in Balham college. Physically he is like a Jess Willard and spiritually he is mighty in prayer, preaching, and ability to lead the work of the Lord. His wife is the sister to Mrs. Roberts. She was in our party for four years, and will no doubt be a great blessing to the work there.

We had large crowds from the first. The church is at the corner of six streets in the main part of the city. We went into the streets and had people around us until they would block the streets on all sides. There is no other holiness church in this thriving city of thirty thousand people. Many of the people who come to the meetings used to worship in this church in the days when great power was manifested in that old Methodist church. The church is dear to them yet. It has been a long time since we have seen a more devout, intelligent, and interesting congregation as came night after night. It is the best outlook for our work in the city of Richmond that we have seen for years. Many prayed through in the meetings. Rev. John F. Roberts, wife, and son came in the last week and helped greatly to push the work. What a boost they are in revival work. They should be kept busy all the time. John as preacher and booster at the altar, Grace as a logical and forceful preacher, and Geron, the nine-year-old preacher and singer, to work with the children, make a team that is hard to beat. Their address is Pilot Point, Texas. The boy preacher preached to the Sunday school the last Sunday and thirty came to the altar. What a scene as those little folks would come up with a shine on their faces. A goodly number came into the church and the work was built up. Our next engagement is to take up the pastorate of our church at Pomona, Cal. Our address will be 454 West Fourth street, Pomona, Cal.

WESTERN OKLAHOMA DISTRICT

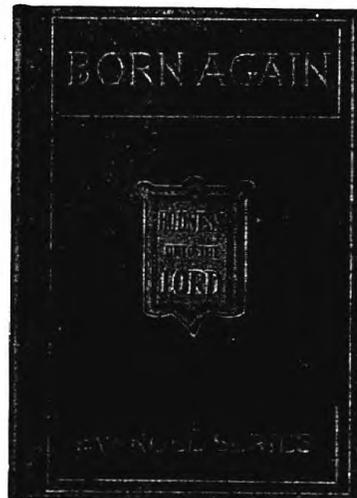
We have just returned home for a few days from a tour over the north and west part of our District. We are glad to say that we found the work in good condition, and the pastors greatly encouraged. At Blackwell, Rev. V. P. Drake has the work well in hand, and they are now building a parsonage. At Ingersoll we found Rev. John Simpkins in charge of one of the liveliest bunches of people we ever met, and they are going to build a new church this winter. At Alva we perfected the organization of a nice class, and they are looking for a location for a church. Rev. Alger, our pastor at Woodward, is now moving the church building, which was located out in the edge of the city, into town. He bought a nice corner lot down in the center of the city, and had the foundation laid for a nice church. We also found the Prairie Gem church, located in the country, on fire for God. Rev. J. H. Jamison is in charge of a fine people in Knowles. Our church there stands second to none. Brother Joe is one of our best pastors. At Harmon we found our pastor, Rev. Charley Robinson, in a great revival and many finding God. The Harmon and Olive Hill churches are looking up under his ministry. We had the blessed privilege of visiting our church at Leedy on Thanksgiving, and such a good time we did have. Rev. M. J. Jones, our pastor there, and his dear people are the finest to be found. I am glad that God is giving us some of the best level heads there are in the world for pastors. Brother Jones was also called to take charge of the church at Butler. The church at Watonga and Eagle City is without a pastor, Rev. G. W. Sawyer having resigned his work to take a charge in the Methodist church at Mountain Park. But the people of Watonga were in a great revival, being conducted by the local preachers there. Isabella and Longdale churches are doing well under the care of Rev. M. I. Barnum. The Longdale church has the foundation laid for a nice new building, which will be finished soon. We find the preachers believing God for a great year, and the people with great faith. We

are putting The Other Sheep in every church where they are not taking it.

J. I. HILL, *Dist. Supt.*

BETHANY TRAINING HOME

It is with a grateful, but burdened heart that we write these lines. Grateful to God for the marvelous way in which He is blessing and saving souls. Poor, hungry-hearted girls are coming to the home, and knocking for admittance faster than we can care for them. A girl came in one day, the next morning she was blessedly saved. The same day we took a girl from the workhouse, and she was gloriously saved in less than two hours after coming into the home. She said this



EVANGEL SERIES

It is our purpose to issue in this series an indefinite number of little books, covering every phase of doctrine and experience along which our people need teaching. We now have in mind about twenty titles which will be put into the series as rapidly as we are able. The first three are now ready, and we trust that all our people will secure copies and circulate them.

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BORN AGAIN

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delighted to labor with this dear brother and his people, who are some of God's salt of the earth. They made arrangements for us to be near the meeting house and live in our own hired house, like Paul. They abundantly supplied all our bodily needs, and we enjoyed living alone and keeping house immensely. We presented the rescue work, and they gave a Thanksgiving offering of \$26 for Rest Cottage. There were quite a few seekers for salvation and sanctification, and some very clear and definite finders. Two prayed through to holiness during the night, others at home, and some during the preaching. We pray for the pastor and saints at this place. They are looking our way, and we believe before long they will come into the fold.

FROM EVANGELIST J. G. BIGNALL

I am in the second week of a meeting at Iola, Kas., with the pastor, George L. Deck, and he is a good yokefellow. He is a young man with more than ordinary ability, a good pastor, a man who visits in the homes of the people, deeply consecrated, and with a great burden for souls. The meeting has been good, although the crowds have been small. Every one feels much good has been done. Three have plunged into the fountain, and others are seeking. Monday night there was no preaching, but near the first of the service a great burden of prayer fell on the saints, and they prayed till they prevailed with God, taking all the preaching hour. Sunday afternoon the writer preached on missions, and raised \$45 more on our new group tabernacle, making to date \$130 for this purpose. Our next group meeting is at Lafontaine the last of this month, and we are expecting a great time.

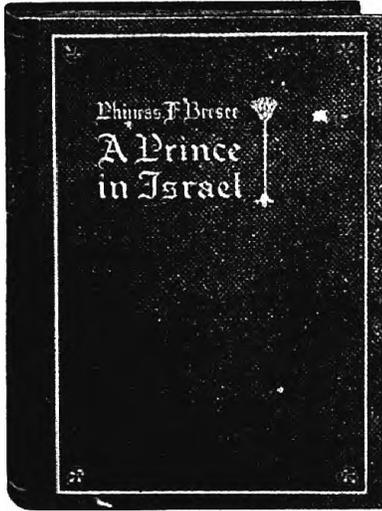
FROM EVANGELIST R. S. BALL

We are now in a battle for souls in Hanover, Colo. God has put His seal upon every service. The truth has found its way into honest hearts, and is moving them to God and holiness. Brother J. P. Lane is the kind of a pastor that turns a preacher loose and then stands by the truth. Our meeting at Kismet, Kas., was a success. While we did not have the break we desired, yet we feel it paved the way for a coming tent meeting. From here we go to Malze, Kas. Our home address is Sterling, Kas.

FROM EVANGELIST C. E. ROBERTS AND WIFE

After we closed out our work with the church at Hammond we went to Racine, Wis., for our next revival. Rev. E. J. Fleming the pastor. Rev. W. G. Schurman had preceded us with a four weeks' revival. This is a church that has caught the vision of the Spirit for this age. They have a live church

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morning that she had been in jail more times than she could remember. She is only twenty-three years old, and naturally bright. She declares she will never wear another county dress. I went in and prayed with a poor, heart broken girl in the hospital, and she was blessedly saved, and wants to come to the home as soon as she can. Wife, and Sister Fannie Williams, who is now helping us with the work, went to the hospital the next day, and found two more girls wanting to come to the home, one from the city, and two from the workhouse are begging us to take them in, but, beloved, it makes my heart sad to think we are not able. They are closing out the red light district here; one section of it will be cleaned out by the first of January. Where shall these girls go? What is to become of them? Unless they are helped they will fill the jail. Beloved, will you please pray, and ask the Lord to help us? I believe we are now living in the age when the Lord said: "Go out into the streets and lanes of the cities, and compel them to come in." May the Lord help us to do our best. Pray for us. — A. J. VALLERY.

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DAKOTAS-MONTANA DISTRICT

After we arrived home from Arkansas, we took train to Nashua, Mont., to visit our church, and found it in somewhat discouraged condition. They had been for some time without a pastor. We visited around with the different ones, prayed with them, encouraged, and preached a few times, planned and talked with them. We needed a meeting at this time, so we commenced November 16th. The battle was very hard, and on November 20th we were called home to Surrey, N. Dak., to take charge of a funeral, and were away four days. We arrived back and continued until through. Several were saved, the church was edified, strengthened, and encouraged to go on. Rev. W. A. Wilson was called as their pastor.

We visited Rev. Florence Bowman's church at Smoke Creek, Mont., and found this good sister in good health, soul and body, and pushing the battle. They are about to build a new church, and we found this class in good working condition. We stopped off at Homestead, Mont., to visit our church. This church is also without a pastor. We got the few together, had a prayermeeting, and confessing to one another, which lasted until 12:30 p. m. The Lord blessed our coming together greatly. This class moved a shell of a church building in from the country about two years ago, so they took hold and put a foundation under, built the chimney, also plastered it, put in a floor, and expect to have it completed soon. We are planning a meeting with this church commencing about January 1st. I just received a letter from Mrs. Brough saying they closed a meeting with Brother McBride at our home church, Surrey, N. Dak. There were some good cases of salvation, and the church was wonderfully strengthened and edified. Brother McBride is to be on our District all winter. Our hearts are encouraged to press the battle to the last trench.

LYMAN BROUGH, Dist. Supt.

ARKANSAS DISTRICT

Since my last report I have visited Maple Shade church, near Alma, Ark. There is a good work at this place. Rev. Broyals is their pastor. He is a young man who is making good. It seems hard to get in touch with the people of the District. I want to hear from every church on the District where no provision has been made for pastor. We have a number of preachers on the District who would take a work.

JOHN D. EDGIN, Dist. Supt.

NORTHWEST DISTRICT MISSIONARY RALLY

The missionary rally for Center No. 1 of the Northwest District will be held at McMinnville, Ore., beginning January 4th, Thursday evening, and lasting over Sunday, the 7th. We are planning and praying for the greatest rally ever held on this center. The local church is making ample plans to take care of

all who can come. Rev. J. T. Little, our District Superintendent, is to be with us and many of the pastors and evangelists of the District. We also have the pleasure of announcing that Rev. C. W. Ruth of Indianapolis is to be with us and continue in a revival campaign following the rally. Let us pray and plan to be on hand to give the local church a boost as well as to do something definite for missions. The pastors of the center are requested to notify the local pastor how many will attend from your church. Do n't forget the date.

F. E. BLACKMAN, Pastor.

FROM EVANGELIST FRED. ST. CLAIR

The battle at Livermore Falls, Me., was one of the most bitter ones that we have witnessed anywhere. The churches have fought our folks until they are without a regular pastor in the city, except ours. But withal we had a blessed and glorious time. Some very remarkable and powerful cases of salvation and entire sanctification were witnessed, and the church pushed up about three hundred leaguers. Pastor Mann and his devoted wife stood by us nobly, and also entertained the evangelist. Nine splendid people came into our church. This gives us a great boost. We secured five new friends for our HERALD OF HOLINESS. Finances were all that could be desired. We are now in a meeting at Haverhill, Mass., December 13-24; Lowell, Mass., December 31st to January 21st.

TENNESSEE DISTRICT

Since our last District Assembly we have traveled 1,682 miles, held three revivals, preached seventy-one times, and during the time four churches have come in. The work all over the District is very encouraging. Our pastors still know how to sacrifice, and there isn't a nobler set on earth.

The commission appointed by the late Assembly to act jointly with the board of trustees of the Trevecca College held their first meeting recently, at which meeting the trustees of the college tendered the property of the college to the Nazarene church, to which the commission agreed. It was further agreed that the present board be continued and that the commission add five members, making nine in all. The following were appointed: T. H. Moore, J. B. McDowell, E. W. Chambers, Henry D. McCammon, and E. W. Johnson. It was agreed that the charter, by-laws, and constitution be changed in harmony with the law and usage of the Pentecostal Church of the Nazarene. The entire board of trustees are now members of the Nazarene church. Doctor Hardy, the present president, is a most loyal child of God and a Nazarene to the bone. I want to give some more information about Trevecca College to which I think our church is entitled, and will do so soon.

F. W. JOHNSON, Dist. Supt.

THE GEORGIA DISTRICT ASSEMBLY

The second Georgia District Assembly of the Pentecostal Church of the Nazarene met in Adrian, Ga., December 5th, with Doctor Goodwin, General Superintendent, presiding. The attendance was not so large, but this was a blessed Assembly. Those who came were helped in a spiritual way, and besides there were a goodly number at the altar at almost every service. Many of them really prayed through to old-time victory. An elderly man, Colonel Lightfoot, came to the altar and received a great blessing. He said that he was seventy-six years of age, and had been a church member for sixty-five years and out upon the sea of time without a compass, driven here and there. But he now testifies to having received the blessing. Brother Goodwin preached every evening to large and attentive crowds. Others who preached during the Assembly were Revs. C. H. Lancaster and W. E. Melton.

Brother Goodwin is a splendid presiding officer, and is one of our very best and most successful ministers. God gave him some great messages. The church of the Nazarene at Adrian was greatly helped and built up through the efforts of this meeting. Doctor Goodwin remained over the following week to continue the meetings.

Brother J. F. Sanders did his duty representing the Publishing House. An enthusiastic anniversary was held. When the committee on publishing interests reported the report was enthusiastically received and the Assembly voted to have it published in the HERALD OF HOLINESS.

The educational anniversary was of great importance. We had a splendid meeting. Rev. Samuel E. Spencer, who is a teacher in the Shingler Holiness College, had charge of the meeting and made the principal address, which was well received. Brother Spencer has just united with

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the Nazarene church and is a promising young man. He was ordained at this Assembly. We had a very impressive ordination service. The college at Donalsonville was adopted as the District school. An effort will be made to interest other nearby Districts. This south country needs a good school and we have the quarters already prepared in Donalsonville and it is well located for the states of Florida, Alabama, and Mississippi.

The arrangements for the District are as follows: District Superintendent to be appointed by Doctor Goodwin.

- District secretary, Rev. C. H. Lancaster, Donalsonville, Ga.
- Rehobeth, Crest. St. Paul, and Adrian, Rev. W. R. Hanson.
- Bethel, Glenville, Claxton, and Manassas, Rev. G. I. Irwin.
- Donalsonville, Rev. C. H. Lancaster.
- Atlanta Mission, H. H. McAfee.
- Hogansville, Rev. G. W. Adolphus.
- Pavo and Trinity, Rev. E. H. Kunkel.
- Harrisburg and Mt. Zion, Rev. L. A. Fowler.
- Mt Carmel, Pleasant Springs, and Mt. Olivet, Rev. Joe Massey.
- Boykin and Carmel, Rev. W. E. Melton.
- District evangelists, Revs. G. W. Grice and J. E. Brasher.

C. H. LANCASTER, Dist. Secy.

FIFTH SUNDAY GROUP MEETING

The fifth Sunday group meeting, group No. 2, San Antonio District, will be held at Temple, Texas, December 28th to 31st. Following is the program:

Thursday, December 28.

Introductory sermon by Lea F. Maedgen, chairman.

Friday, December 29.

- 8:00 a. m. Devotional.
- 8:45 a. m. Organization. Committees.
- 8:45 a. m. Address of welcome.
- 9:00 a. m. Paper, "How to reach the masses," W. F. Rutherford
- 10:00 a. m. Paper, "Keeping house for ourselves," J. T. Page
- 10:45 a. m. Praise services.
- 11:30 a. m. Preaching.
- 2:45 p. m. Devotional.
- 2:30 p. m. Paper, "What is the necessity of the leadership of the Holy Ghost?" S. F. Worley
- 3:00 p. m. Preaching.
- 4:00 p. m. Finish up last paper.
- 7:30 p. m. Devotional.
- 7:30 p. m. Preaching.

Saturday, December 30.

- 8:45 a. m. Paper, "What is the relationship of the Sabbath to the Christian religion, and its observance?" H. G. Land
- 8:15 a. m. Devotional.
- 9:45 a. m. Paper, "What is the relationship of the virgin birth of Christ to the gospel and the plan of salvation?" Brother W. O. Self
- 10:45 a. m. Devotional.
- 11:00 a. m. Preaching.
- 2:15 p. m. Praise service.
- 2:30 p. m. "What relationship should exist between us, as ministers?" Thomas D. Dunn
- 3:00 p. m. Preaching.
- 4:00 p. m. Round table talk: "How the convention benefits me."

Sunday, December 31.

- 9:30 a. m. Love feast, Brother Barton.
 - 10:30 a. m. Prayer and praise.
 - 11:00 a. m. Preaching.
 - 2:30 p. m. Sunday school.
 - 3:30 p. m. Preaching.
 - 7:00 p. m. Devotional, by local pastor.
 - 7:45 p. m. Preaching.
- Free entertainment to those who write Rev. H. G. Land, Temple, Texas.

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CENTRAL NAZARENE UNIVERSITY

Sunday, December 10th, was a day set apart for a special missionary service. Prayer meetings were held the week before for special prayer in behalf of this day. Our pastor, Rev. J. E. Gaar, delivered a soul-stirring message Sunday morning, and brought many convicting truths to bear upon the hearts of an attentive congregation, and at the close of this service a subscription was taken for the support of missions.

The regular three o'clock service was dispensed with, and a special session of prayer was called at five o'clock. A good, strong missionary program was rendered in the evening, with Dr. T. E. Mangum, president of the missionary society, in charge.

- B. S. Taylor, Evangelist, Moores, N. Y.
- Editor "Life Line, 12 mos., 60c; "Old Campmeeting Songs," 15c; Saxon Riddle, 5c, 1 doz. 25c; "Flag and Brewer," 10c a doz. Samples Free. One of each, 10c.
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Each number on the program was well rendered, and the spirit of the Lord was blessedly felt. Work in various fields was brought before the people, and they seemed to grasp every truth concerning all that is to be done. Several were at the altar for prayer, and one young lady was reclaimed.

At the close another opportunity was extended to those who desired to take part in the subscription, which was found to be \$1,100, greatly to the delight of all present.

The missionary fire is all aglow in the hearts of the people in and around Central Nazarene University. We are, indeed, grateful to God for the coming of Dr. and Mrs. T. E. Mangum into our midst. The Lord is marvelously giving them the way into the hearts of the student body and friends in the community. This work is far ahead of anything the church or university has known in its history, and it is only a beginning of what our faith is expecting it to be. The members of the society would appreciate visitors any Sabbath afternoon in the chapel. The president, Doctor Mangum, and the program committee make special efforts to bring forth something new and interesting each service, thus keeping them from becoming stale and unappreciative.

JOHNNIE DANCE, Reporter.

CHURCH NEWS

It is still necessary to call attention to reporters that no report can be printed in these columns which the name of the writer does not accompany. It is not enough to sign simply "Church Reporter." Send your name also. — Editor.]

Everett, Mass.

Although our special services with Rev. St. Clair and Rev. Galloway have been closed a month, yet our regular services continue to have a true revival spirit. All departments of the church are progressing spiritually as well as materially. Last Sunday evening (December 3d) nine new members were received into the church on full membership, and two on probation. Nine more are ready to be received at the next opportunity. One of the new members received was Deaconess Mrs. Elsie Rideout, who has recently moved to this city. So, at last, Everett has a deaconess. God always blesses more than we ask or even think, so we were pleasantly surprised in having our District Superintendent, Rev. N. H. Washburn, with us at the evening service. After the reception of members he preached us a

TELEGRAM

HAMLIN, Texas.

HERALD OF HOLINESS:

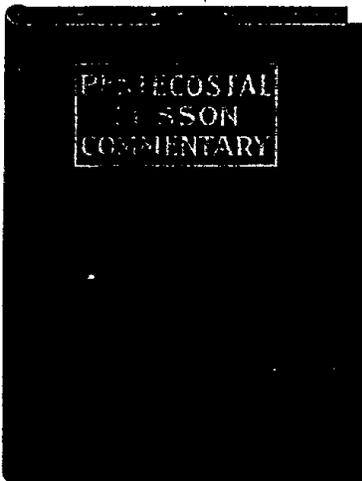
Good Sabbath at Central Nazarene University. Messages were given by District Superintendent W. E. Fisher, of the San Antonio District. The educational apportionment was raised. We expect a great opening for the winter term, December 27.

J. E. L. MOORE, Pers.

Topcka, Kas.

An unusual Thanksgiving service was held in the Topeka church, November 30th. Nearly twenty of the saints gathered at the tabernacle at 6:30 a. m. for a sunrise prayer and praise service. The power of God was manifest. Folks prayed, shouted, and wept. In giving their testimony each one was asked to state the place of birth, and the results showed: Indiana 1, Illinois 2, Kansas 10, Missouri 1, Pennsylvania 2, Wisconsin 1, Sweden 1. Those attending the service each brought something for the pastor's Thanksgiving table. With grateful hearts and new inspiration the meeting closed with the blessing and benediction of God upon every soul. In the afternoon of the same day a Thanksgiving dinner was served at Faith Mission (an independent holiness mission in North Topeka) by Sisters Lantz and Doran, two of the Lord's faithful handmaidens. This dinner, exclusively for children, between seventy-five and one hundred attending, was the direct result of faith. Over eighty-five children were invited without any visible assurance that there would be food to serve when they came; but the good sisters took hold of the horns of the altar, prevailed with God, and prayed the thing through. God sent it in, some being shipped from as far off as Newton, Kas. It was a great day for the youngsters. The junior sergeant major of the Salvation Army local staff conducted the praise service, and it was remarkable to hear the children name the various things for which they were thankful. Our pastor, Brother J. G. Demoret, preached a powerful children's sermon from the text, "Behold the man," after which an altar call was given. A stampede was made for the mourners' bench. Some of them who came did not understand, perhaps, what they were there for; but about thirty-five children sobbed and cried for Jesus to save them, and many professed to be saved. One little girl in particular was seen crying as though her heart would break, and with her

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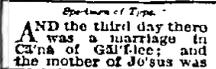
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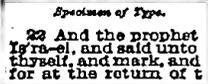
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list was pounding the mourner's bench, all the while pleading for forgiveness, digging through with as much earnestness and zeal as any grown up you ever saw. Other little ones went to those who had not gone forward, and putting their arms around them begged them to surrender to God. Such a scene the writer has never before witnessed, and shall never forget. God has laid this work on us more definitely since that meeting, and we have received inspiration and help.—E. R. SNOOK.

Malden, Mo.

Sunday, December 3d, was a great day for the church here. The day started with 182 in the Sunday school and \$3.76 collection. Superintendent Babb is certainly the right man in the right place. He has a contest now on in the Sunday school, the class having the largest attendance through December to receive a fifteen-pound box of candy; the next class a ten-pound box, etc. The entire school is very much enthused, and more interest manifested than I have ever known here. The 11 o'clock service was one of great helpfulness to the saints. Pastor Cox's subject being "The Good Shepherd." In the evening the house was full, and the opening service of song, prayer, and testimonies conducted by Brother Hendley was blessed of God, the saints shouting, laughing, crying, and praising God. Brother Cox's subject for the evening discourse was "Conviction for Holiness." Numbers of Scriptures were read and we fail to see how any justified person could listen to so many proofs from the Word and not be hungry for the blessing. The altar service was wonderfully blessed of God, three being saved and one sanctified. We are thanking God for what has been done, and looking forward to greater things. Brother A. F. Daniels held a two weeks' meeting for us the latter part of October. On his last day here he preached on tithing, and organized a tithing band of twenty-six members. During the month of November and the first week of December the band deposited in the Dunklin County Bank \$190.21. Our apportionments for the year aggregate something near \$1,000, more than they ever have before, and we confidently expect to meet all obligations.—Church Reporter.

Pulco, Kas.

Our battle at Pulco, Kas., with Evangelist Aug. N. Nilson, while formally closed under hushed breath, is still going on, and will continue until Jesus comes. Even though this was a long battle of twenty-six days, yet we could recognize God leading all the way. We were able to get a large hall and to have it well filled with hungry souls almost every service. The town and country were interested. All classes acknowledged that this was the old-time gospel and truth. Brother Nilson manifested his talents, both as a preacher and a leader. Our church will never be the same little folks. We have seen greater things. We acknowledged our appreciation of our brother by good, substantial support of both prayers and money. We love him, and recognize in him a Holy Ghost evangelist and a man of integrity and faith. As we were closing up this meeting District Superintendent Chambers came and made arrangements for us to leave this pastorate in the hands of another, and for us to move on to Selden, Kas.—FRANK MAYHEW, Pastor.

Tillamook, Ore.

Our pastors, Rev. Albert H. and Harriet G. Smith, are leading the church on in ways of peace and victory. Three adult members have been received since we last reported. The congregation united in a Thanksgiving dinner and invited the poor and the lonely to eat with us. It was a blessing to all, and many baskets were sent out to bless homes. God has supplied all of our needs. The mortgage on our parsonage was raised, and also a new stove and additional seats have been provided for the church. We praise the Lord for it all. Our interest has increased along missionary lines as well.—EDITH KING, Secretary.

Stockton, Cal.

The Stockton church is marching triumphantly forward with her banners of holiness unfurled, and God is richly pouring out of His grace and blessing upon us. The spiritual tide is rising, and souls are getting through to God. Two more members received into fellowship last Sunday makes a total of thirteen added to the church as result of the fall's labor. A healthy financial condition also exists. Twenty dollars was received in the regular monthly missionary offering Sunday, and pledges to the amount of \$13 at \$1 each per month for the support of Miss Macpherson, our outgoing missionary to Japan from the San Francisco District. One of our faithful young men who has been giving liberally said that he wasn't satisfied; he meant to give until it hurt him. Another young man said he had about fifty dollars for the Lord. Others have told us from time to time they had some money for the Lord's work. Another brother, an official on the Southern Pacific railroad, said to us, "Go ahead, Brother Grose, anything that you do for Jesus' sake, I'll back you." We are trusting God and expect to burn the old mortgage this winter. We just closed a good missionary convention with Doctor Wiley, Rev. Mr. Burger, Miss Pool, and Miss Macpherson. Sunday afternoon seven of our young people bowed at the altar

RECOVERING

The many friends of Sister Minnie L. Staples, of Kumamoto, Japan, will rejoice to learn that she is rapidly improving from the serious operation through which she recently passed. Sister Staples returned to the United States about the 20th of November, and will remain here for several months, till she is fully recovered.

in consecration to God's work and call. One Methodist Episcopal woman was at the altar in the evening, and got the blessing in good old-fashioned way the next day. We have been having salvation right along and God's smile is upon us.—M. F. GROSE, Pastor.

Yakima, Wash.

We are glad to report victory at this field of labor. Seekers are getting through to God, deep conviction is on the people, crowds are increasing finances are coming in better, and the work is prospering. Last Sunday's crowds were the largest since our coming to this field. God is sending out large classes of young people and we covet them for God, and promised Him to do our best for them. We were made a present of a lot today, 70 x 100, upon which to erect a new church building, almost in the very center of the city, just two blocks from two railroad stations. We are now worshipping in borrowed property, which we are thankful for, but we feel God wants us to have a place of our own, and we feel He is going to give us one. We expect to begin revival meetings here December 10th with my brother, Vert Anglin, as special evangelist, and we are having two full weeks of preparatory prayer meetings. Every night is occupied, and God is gloriously leading us up the line. We have a few here who are putting their shoulder to the wheel and really pushing hard. Every one is expecting the best revival ever, because this is to be a prayed down revival.—JOHN ANGLIN, JR., Pastor.

Holtville, Cal.

I am in the Southern California District in the great Imperial Valley, as pastor at the above place. We had a good meeting with Rev. H. H. Miller, a dear, good man. I have received five new members in the church since taking the pastorate. Several have prayed through since the meeting. We have a nice church building here, and some as fine people as I ever met. How I enjoy being their pastor, and they are standing by me. This country is dotted with beautiful farms, but people going to the Devil, making money; and how it stirs our hearts to take this great country for God and holiness. The field is opening, and we mean to keep happy and busy for God. I mean to put the HERALD OF HOLINESS in every Nazarene home, and more if possible.—W. E. ELLIS, Pastor.

NO Christmas present like a Bible or good book.

Wann, Okla.

Since our last report the Lord has abundantly blessed us. On our new work we had a few days' meeting beginning Sunday, and running over Thanksgiving. There were three services, and the writer preached at night from Gen. 6:3. The Lord gave us a good altar service, and some prayed through. After the meeting the Lord helped us to raise about \$60 on our parsonage. We are doing our best to make this year count for God and holiness.—F. C. SAVAAGE, Pastor.

Pencil, Texas

At our last Assembly meeting we were called to take the oversight of the Nazarene church at Wolf City, Texas. The membership is small, but a few of God's choice ones compose the church there. Both crowds and interest are increasing. Quite a bit of interest was shown Sunday night by the unsaved. One man came, who had not been inside a church for five years. He said we could look for him again, for he was coming. Wolf City is a beautiful, thriving, little town, surrounded by some of the finest farming land in the great state of Texas. It is a town of churches, yet many do not attend either Sunday school or church. The field is white unto harvest. We are asking God for an enlargement of our borders this year.—Mr. and Mrs. I. W. YOUNG.

San Antonio, Texas

We are beginning our work in San Antonio. The people received us kindly, and are leaving nothing unfinished for our enjoyment. The field is surely ripe for harvest. A number have already sought and found the Lord. Some have come to the altar, and some have been saved in their homes. One man, a Baptist, was sanctified at home in the afternoon of last Sabbath, and one young woman was beautifully filled with the Holy

Ghost yesterday as we prayed with her-sick father. A number of others have presented themselves for membership. There were twenty-three additions to our Young People's Society last Sunday, and five additions to the church. Our church represents a type of people who are intensely religious, and who honor God in the church business in a systematic way. We are now in a very promising revival in the southeast part of the city, with Rev. Mrs. Bessie Williams as leader. There have been several professions to date. The writer preached Monday night. There were several at the altar, and two young men were blessed. Sister Williams is going to stay within various parts of the city until we reach folks with the great message of our Nazarene. — H. B. WALLIN, *Pastor*.

Danville, Ill.

The Lord has been doing great things for us these last few weeks, for which we praise Him. We arrived in Danville on the 22d of October for a month's evangelistic meetings; and before we were through with our meeting the church gave us a call as pastor. After much prayer and waiting upon God, He made it very clear to us that we must remain in Danville. The God of battles is cementing us together in holy love, and you would not know that it was the same church. Our public services and prayer-meetings are becoming very spiritual, and we are enjoying seasons of refreshing from the presence of the Lord; and everything bids fair for Danville Nazarene church to be a center of holy fire. On the evening of the 21st we were greatly surprised on going to the door to see a string of people reaching from the parsonage to the street, carrying baskets, jars, chickens, and food stuffs of almost every description. We spent an enjoyable evening in prayer, reading, singing, and praising God in a general way. The following Monday a brother and sister who are not members of our church, that live ten miles out in the country, drove up in their auto, leaving us twelve quart jars of fruit. A few evenings previous to our happy surprise another took place when we received a call over the phone to come to a sister's home, and there were presented with a beautiful comfort, which was a very acceptable present indeed, as ours were in Maine. How wonderful our God is, and yet many times we are greatly surprised after praying and asking God to supply our needs, and when He does so beautifully we are almost dumfounded. The prayer-meeting last night was the greatest that I have attended for years. God came in power, and glory filled the place. People wept; old sores that had been standing for years were healed; much restitution was made, and what a time of coming together we had. Our hearts were made glad, for we felt that something like this would have to come to pass, before the Lord could bless us as a church. We are expecting great things in our coming revival, which we shall hold after the holidays. Hard work, rough fare, bad roads, and holy fire made early Methodism heroic, and I thank God that we have a few of just this kind of timber in Danville. — E. DEARN, *Pastor*.

Big Creek, Miss.

We have closed a successful meeting of eight days, with Brothers Farmer and Sanders, of Houston, Miss. They are truly men of God. They organized a church at this place with five members. This is the second meeting these evangelists have held for us, and they have been a blessing to this community. We are expecting Sister Galloway, from Houston, Miss., to preach for us soon. Should any Nazarene preachers come this way, desiring to stop over and preach for us one or more nights, we will make arrangements for him if he will let us know in time. — MRS. BETTIE P. KILGORE.

Sicklerville, N. J.

On Sunday we had with us our brother, Tetsuji Tsuchiyama. Our hearts were greatly stirred in the interest of both foreign and home missions, as we listened to his message from Matt. 10:37. — EDITH MATHEWS, *Deaconess*.

Lawrence, Kas.

The church here has called the undersigned to be their pastor. Our people here are few in number, but are God's own dear children. That faith which is evidence and substance is crying out to enlarge the "place of thy tent, let them stretch forth the curtains of their habitations." Pray for us. — E. N. RENO, *Pastor*.

Death Notice

Foreman—Rosa Ella, daughter of Louis and Matilda Foreman, was born March 13, 1879, at Shelbyville, Ill. She was married to Charles Kiken-dall, July 13, 1904, at Virginia. She leaves a husband and two sisters and two brothers. In November, 1914, she was saved and sanctified during a meeting at Virginia, held by Brother G. E. Gilmore, of Oshkosh, the writer. She was a member of the Nazarene church and was faithful to the work. She will be much missed. Funeral services were at two o'clock November 25th, conducted by George M. Eades, pastor.

Anderson—William E. Anderson was born at Chattanooga, Tenn., November 2, 1871, and died at Fairfield, Idaho, October 10, 1916. He was married in 1894 to Miss Carrie E. Clark. In 1902 he was

converted in the Methodist church under the preaching of Evangelist Fred St. Clair, and later united with the Pentecostal Church of the Nazarene. In 1914 he was sanctified in a tabernacle meeting, which also was held by Brother Fred St. Clair. From that time on he led a Christian life, working and communing with God. He went sweeping into God's presence with the victory. He leaves an invalid widow, two sons, and two daughters to mourn his loss, and a host of friends. — Rev. W. M. Calfee, Methodist pastor.

Lee—Rev. J. B. Lee was born March 1, 1873, married to Miss Lillie Fisher, November 5, 1895, converted in 1905, sanctified eight months later, and began preaching in 1907. While driving out to a farm near Bay City, Texas, December 4th, a freight train collided with the car in which he was riding, and he was instantly killed. He was an ordained preacher in the Nazarene church. The writer preached the funeral, and the presence of the Lord was manifested. Brother Lee leaves a wife, a number of brothers and sisters, and a host of friends to mourn his loss. — Oscar Hudson.

Simpson—Mrs. Ada Simpson, daughter of Rev. J. W. and Mrs. White, was born at Salem, Mo., March 2, 1890, and departed this life December 2, 1916. She was married to Ray Simpson, July, 1913. To this union one child was born, which died when one year of age. Mrs. Simpson was converted when fourteen years of age, but amidst the excitement of school life, and the pleasure of this world, she lost the favor of God. She was reclaimed several weeks before her departure, and died in the faith. Funeral services were held at the Free Methodist church at Centerville, Iowa. The writer conducted the service. — A. L. Whitcomb.

Burleigh—Mrs. Eliza Burleigh passed to her reward on November 22, 1916, at the home of her daughter, Mrs. E. Armour, Lynn, Mass. She was born in Cliftondale, Mass., sixty-six years ago, converted as a young woman, and joined the Methodist church in 1887, she was sanctified and united with the Nazarene church. She expired in perfect peace and readiness as death appeared. She leaves three sons and two daughters, one of whom, Mrs. J. W. Parsons, is also a member of the Cliftondale church. — T. M. Brown.

Savage—Lulu Savage was born in 1889, and slipped away to heaven June 20, 1916. She was converted at the age of four years, and lived a consistent Christian life to the end of her life. She was a member of the Nazarene church at Ontario, Cal., being an invalid for years. Her face was a continual sunshine, in spite of the fact that she suffered pain every day. Her last words were, "What a pretty robe, I want to go to my heavenly home. I'm almost there. I'll soon be through." — Edward M. Hutchens, Pastor.

Irick—Dr. S. Irick, father of Revs. Albie and Solomon Irick, passed away at the home of his son, November 22, 1916, at the age of eighty-six years. He was converted in early life, called to preach before the war; ordained by Bishop Cavanaugh, sanctified in 1880; was the father of sixteen children; had sixty grandchildren, and three great-grandchildren. There were ten of the twelve living children present at his death. He was a noble father, a great preacher, a faithful soldier, and a triumphant soul. — Albie Irick, Oscar Hudson.

Brewster—Rev. C. E. Brewster died July 2, 1916, at the age of seventy-eight years. He leaves a widow that tenderly cared for him, and two children by a former marriage, Rev. Alfred Brewster Wallace, now pastor of the Christian Advent church, and a son, Clarence Brewster, at the same place. Also a stepson, Arthur E. Galt, of Somerville, Mass. — Mrs. Brewster.

Hall—Johnnie Hall, son of Rev. and Mrs. J. Walter Hall, was called to meet his reward, Saturday, November 25, 1916. He was a most beautiful Christian character, a loving and obedient son, a tender and sympathetic brother. Johnnie was converted at the age of thirteen, and sanctified a short time afterward. He loved and honored his pastor, and was very devoted to the church. He will be greatly missed in church and school. — J. E. Gaar, Pastor.

McCluney—Sarah Winifred Benjamin was born May 1, 1865, in Chicago. She was married to Rev. Frank McCluney in 1890. She was converted at eight years of age, and in about seventeen years was sanctified. She was baptized in the Milwaukee avenue mission when fourteen years of age, joining the church at the same time. She was an earnest, Christian worker, and a faithful member of the Methodist church until her death. — Rev. C. H. Lancaster.

Sanford—Mrs. Mary Sanford was born in Arkansas, in 1850, and died at Copeville, Texas, November 10, 1916. She was converted at the age of twelve years, and joined the Methodist church. She was sanctified and joined the Free Methodist church, in which she lived a devoted life until the Lord called her home. She was the mother of seven children. The funeral was conducted by the writer. The remains were laid to rest in East Mound cemetery, at Greenville, Texas. — B. F. Neely.

ANNOUNCEMENTS

WANTED—Saved single man to work on alfalfa and dairy farm. W. N. Sweeney, 181 N. Adams St., Riverside, Cal.

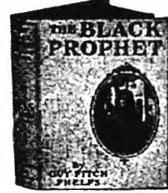
Notice—All who expect to attend the preachers' meeting, group No. 1 of the San Antonio District at Yoakum, and wish free entertainment, please notify the pastor, R. M. Hocker, 907 North South street, Yoakum, Texas, at once.

To Pastors of Dakota and Montana District—The last General Assembly elected a general board of rescue work, and adopted a report requesting each pastor to hold one service in each of his churches once a year, take a collection and forward all or 10 per cent of same to the treasurer of the general rescue board. — Lyman Brough, Dist. Supt.

Fifth Sunday Meeting—The fifth Sunday preachers' meeting meets with the Welling church in their large new church building, December 28-31. Auto

Happiness is not the end of duty; it is a constituent of it. It is in it and of it; not an equivalent, but an element. — Henry Giles.

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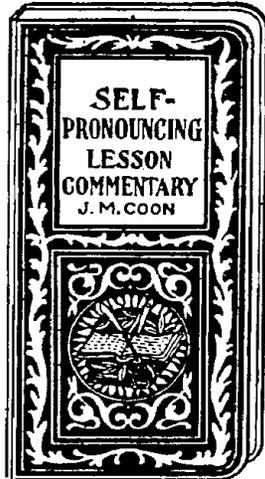
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- Gagetown.....January 4, 1917
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leaves Memphis a. m. after westbound train and leaves Memphis a. m. after eastbound, for Wellington, fare \$1, or you can come via Alta, but no clergy rates in Oklahoma. Let's have a good attendance.—J. C. Henson, Dist. Supt.

Recommendation—Without his knowing it, I take this opportunity to recommend to the preachers of the New England District, Louis H. Bacheller, of our Malden, Mass., church, as an effective and efficient evangelist. If you need an evangelist this winter you can reach him by addressing him at 33a Irving street, Malden, Mass.—A. C. Goldberg.

In Memory of Rev. James W. Pierce—The Rev. George A. Nicholson, of Ryan, Okla., is raising a fund to place a monument at the grave of the Rev. James W. Pierce. This monument will cost about one hundred dollars. Brother Nicholson has over twenty dollars already on hand for it. Now, if a few of Brother Jim's old friends will send in a small offering to Brother Nicholson, it will help him to place this monument at the head of our deceased brother. Sister Pierce and the children of course are not able to do it. Many of Brother Jim's old friends will be glad to help in putting up this monument, for the good that Brother Jim has done them.—Bud Robinson.

Evangelistic—Rev. W. R. Cain will hold revival services at Racine, Wis., from January 4th to 21st.

Notice to Little Rock District—Will each church secretary in the Little Rock District kindly write me, giving name and address, so that I may be able to keep in touch with the work. Also write me a report of the work at your place, as I am planning a monthly statement for the entire District. Please see to it that your church is mentioned.—T. W. Sharp, Dist. Supt.

Evangelistic—As we will be in Kansas for several meetings during the month of January, it would delight our hearts to serve the pastors and churches in Kansas, Missouri, Nebraska, or Iowa and to give them our labors for revival work, during January or February. We only ask expenses, such as entertainment and free-will offerings. We are both ordained and commissioned evangelists of the Hamlin District.—Allie Irick and John F. Roberts, Pilot Point, Texas.

Watch Night—A watch night service will be held in the Nazarene church, New York City, 210 West Fourteenth street, from eight o'clock to twelve, New Year's eve. Brothers Tsuchiyama and Hanson are expected. There will be a love feast, a chalk talk, plenty of singing. Every hour different and full of interest. Come!—I. M. Jump, Pastor

A Good Meeting—Pastor Sieforth of our Alhambra, Cal., church writes that seven members were received from the Wilde meeting. Several subscriptions were taken to the Herald of Holiness in the Matthews and Lewis meeting.

Born—On December 9, 1916, God blessed our home with a fine baby boy. Mother and babe doing nicely.—B. H. Haynie, Pastor, Dallas, Texas.

Evangelistic—I have an open date from December 25th to January 14th that I could give for a meeting with some church in Kansas or Nebraska. Address me at once at Plainville, Kas.—August N. Nilson.

Wanted at Once—An experienced singer to take full charge of the music, and assist generally, in a revival campaign. Have several meetings to hold. A young man or a young woman preferred who can train adult and children's chorus, but must have a clear religious experience. Write to Rev. H. M. Shirk, Kingsville, Mo., giving reference and experience in the work.

Announcement—On account of conditions over which we have no control, we have resigned the work at Jonesboro and Beech Grove, Ark., and will continue in the evangelistic work. Any one wanting our help may address us at 833 Phillips street, Springfield, Mo.—G. O. Crow and Wife.

Recommendation—Rev. Herman Galloway, of Newton, Kas., is a member of my church and doing evangelistic work. He is worthy and deserving. Call him for your meetings.—J. W. Oliver, Pastor, Newton, Kas.

Notice to District Secretaries—I would be glad to exchange Assembly minutes with as many District secretaries as possible. Send to Mrs. Erna Patterson, Missouri District secretary, Mullien, Mo.

Evangelistic—Rev. B. S. Taylor will begin a revival campaign at Georgetown, Ill., with Pastor Gay, in the Pentecostal Nazarene church, December 20th. The churches in that vicinity can secure his services for the month of January.

Holiness Convention—There will be a holiness convention at the Nazarene church at Lansing, Mich., December 28-31. Rev. C. W. Ruth will be the evangelist in charge. Any from out of the city who wish to attend and want entertainment write the pastor, E. E. Mieras, 712 West Genesee street.

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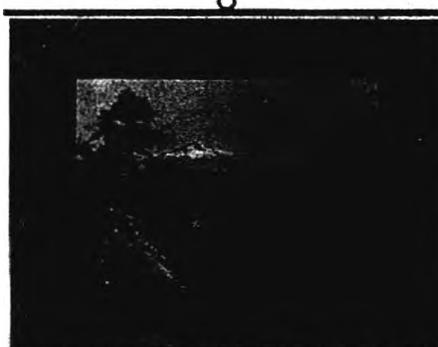


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|-------------|---------|-------|------|-------|------|------|------|
| Sun. | Mon. | Tues. | Wed. | Thur. | Fri. | Sat. | |
| God Is Love | 1 | 2 | 3 | 4 | 5 | 6 | |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 | |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 | |
| 28 | 29 | 30 | 31 | | | | |

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