

HERALD of HOLINESS

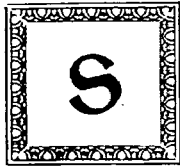
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A Warning, A Reason, A Conclusion



SIGNIFICANT indeed are the warnings of Holy Scripture. Those words in Proverbs 29:1 almost chill the blood:

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Paul gives a significant warning in Eph. 4:30, where he says:

"Grieve not the Holy Spirit of God."

We are warned again in Psalm 95:7, 8, R. V.:

"Today, O that you would hear his voice! Harden not your heart, as at Meribah."

There must be great danger of calamity, or these warnings would never have been given. It behooves us to look narrowly for the reason underlying these urgings against our neglect of the call of God, of the wooings of the Spirit, of all those gracious providences by which God would win us away from sin to His sin pardoning Son. We have not far to look in His Holy Word to find this reason. It shouts forth away back in Genesis 6:3, where He says:

"My spirit shall not always strive with man."

The Psalmist likewise voices this reason in recounting the sad history of God's dealing with His chosen people in the words, Psa. 81:11, 12, R. V.:

"But my people hearkened not to my voice; and Israel would none of me. So I let them go after the stubbornness of their heart, that they might walk in their own counsels."

Terrific is the thought here suggested that a man or a people can come to a point in resistance of light, where God will give them over — or, "let them go after the stubbornness of their heart."

The apostle Paul lived under an oppressive consciousness of this startling truth. His conviction is found condensed in his declaration in 2 Cor. 2:16, where he declares: "To the one a savour from death unto death; to the other a savour from life unto life." That is, he would say, that the same sun which softens wax, hardens clay; the same gospel which saves the believing, damns the rejecter. He expresses this danger of dealing with God strikingly in 2 Thess. 2:11, 12, R. V.:

"For this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Looking down the corridors of coming centuries with prophetic eye, Paul frequently depicts in the same warning tone a state of hardness and apostasy, which shall be caused by such rejection. Hear him in 1 Timothy 4:1:

"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Again in 2 Timothy 4:2-5:

"Preach the word; . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

That wonderful passage of Paul's in 2 Timothy 3:1-5 the reader is familiar with:

This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.

Any student of either the Bible or the times knows with absolute certainty that Paul is describing the present time in these words. We could not write more accurately or more fully the actual history of the present in its political, economic, commercial, social, domestic, and religious aspects, than in the above statements from the pen of the inspired apostle.

Now let us give our conclusion from the preceding scriptural quotations. This conclusion is designed as encouragement for Christian workers. This conclusion is that we are not to expect to bring men and women to Christ by whole communities or cities or towns. And we must not surrender to discouragement when they refuse to yield. We will not witness in this country of ours people saved in platoons. It is not to be by wholesale crowds that we will see them brought to Christ. These are the "last days."

People have been too long resisting light and the Spirit has been too long grieved with men and women. The Spirit has withdrawn from multitudes. People have hardened and have made the fatal choice by the thousands. It is sad to think of but we believe it is true that there are multiplied thousands as truly damned above ground today as if they were already actually in perdition.

Every worker knows how increasingly hard people are to reach. It is now largely a handpicking business. It is vain to look for whole communities to be turned to God when they have had the gospel from hundreds of ministers for all the years past and have stubbornly resisted light until the Sun of Righteousness, who would have softened them, has hardened them and they are given over to believe a lie that they may be damned.

It is all right to work on and do our very best here; but the time has come for us to turn our eyes and our feet, wherever practicable, to those regions where they have not heard the Word, and where they are dying by the million, hungry for the Christ; but where no voices are raised to proclaim Him as the only Hope of all the world. Let us hasten to see that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Providing for One's Own

SOME men, and some Christian men, have very defective ideas of what Paul meant in the injunction contained in his first letter to Timothy, eighth verse, where he says: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

This is a very strong way to put the duty of the father and husband of a family to provide for his family. The trouble is with too many fathers they suppose when they have provided the material needs of the family in food and clothing they have

done their duty. This is not half their duty and is that part of their duty which is lowest and least in the scale.

When they have supplied to the full these material wants or needs of the family they have not done any more, or risen by means of it any higher in merit and deserved respectability, than many of the birds of the air and the irrational brute beasts of the wood which help their mates in these physical needs faithfully. The instincts of mere humanity and the promptings of the commonest decency should move all men to do all this. Stopping here they stop short of real respectability and manliness.

The children need and deserve association and fellowship with their father as well as meat and bread. They need the inspiration of the ideas he can open to their minds from his contact with the broad, big world in which he daily mixes and mingles. They need and are entitled to the broader vision of life and affairs he can give to them. They are confined to the schoolroom and get tired of the routine of merely mechanical duties and recitations and school affairs which they hear from morning to night. Many of us know from past experience the weariness of all this when alone and unrelieved by breezes from the business and the art and the thrilling world outside with which the father is thrown hourly.

The mother, even more than the children, lives an insulated and narrowed life within four walls. How she craves the freshness and variety which the husband could add to her hum-drum life of toil and self-denial. That man who can not or will not see this need and this right of the faithful wife is either hopelessly stupid or pitifully mean and undeserving a good and true wife. Seeing this right and refusing to meet it a man shows himself to be essentially bad and an ingrate besides.

The man too often comes home from the day's business and makes the home the place where he practices his taciturnity and grouching and often vents silently or otherwise some pique he felt against somebody but was too cowardly to vent it openly on the offender. He must wait and make his faithful wife the hapless victim of this spite or resentment which some man in business lines had called forth by some clash with the husband in question.

If men would stop to consider their marital vows and their real debt of love and gratitude to the loving, self-denying wife who lives such a life of privation, so cut off from the great open world in which the husband lives, it seems they would be more courteous and attentive to these vital amenities and these delicate attentions which would so vary and refresh and brighten the life of the wife and mother. Let husbands wake up to their selfish neglect along these lines and remember that they owe to their wives a recital of the incidents which have been met in the day's run of business. That they should brighten the home by a social hour in which they tell many things and incidents which will interest the children and the mother. Let the fathers remember that they owe family worship to the home life and by this they can brighten and vary the monotony of life as well as get the help divine which will better than all else bring joy and gladness to the home and loved ones.

The Equipment of the Church

ANOTHER great truth Paul unfolds to us in Ephesians is "The equipment of the Church." This equipment is set forth in the first chapter of the epistle from verses 15-23, inclusive. We ask the reader to turn and read these verses. We shall only quote them here as we have occasion for their use.

This equipment is set forth in six separate items and they are presented in a prayer by the apostle for the church or the *ecclesia*. He prays for the following things:

1. That God may give them "the spirit of wisdom."
2. A "revelation in the knowledge of him" — God.
3. That the "eyes of their understanding may be enlightened."
4. That they may know "what is the hope of his [God's] calling."
5. And what "the riches of the glory of his inheritance in the saints."
6. And "the exceeding greatness of his power to usward, who believe, according to the working of his mighty power," etc.

The analysis of these elements of equipment will be found to cover every conceivable need of the church, and to take into their broad sweep the span of all the ages. He first prays that the church may have the spirit of wisdom — spiritual wisdom. Carnal or worldly wisdom is not enough for the church. The more intellec-

tuality the better, the more education the better, the more culture the better, provided all these are subsidized by and suffused with and directed by the Spirit of God.

He next prays that they may have "revelation in the knowledge of God," or a manifestation of the knowledge of God. Alford reminds us here that the word "knowledge" is that "full knowledge," which Paul speaks of in 1 Cor. 13:12. Literally it means "knowledge upon knowledge," or, we could legitimately say, it means a second knowledge. Evidently it signifies the great second revelation of God in salvation — the Pentecost — the fullness of the blessing of the gospel of Christ. The reader will observe the logical sequence of these six elements of equipment. It will be seen that one prepares for and leads to the other throughout the series.

The third element in his prayer is that "the eyes of your understanding may be enlightened." The word "understanding" here means "heart" so that his prayer is, that the church may have the eyes of her "heart enlightened," and is not this just what the Holy Ghost does in a man's and the church's heart? The unsanctified can see with their physical eyes and even can see with their minds and understand earthly things. It requires, however, the Holy Ghost reigning within to enlighten or illumine the "heart" to the apprehension of God, His providence, His ways, and His works.

The next thing for which he prays is that "Ye may know what is the hope of his calling." Mark the order. A spiritually illumined heart is followed by a *knowing*, or, a realization or participation in the "hope of his calling." The word "know" here means "to realize, experience, or participate in," and the "hope of his calling" here evidently means the pre-millennial coming of the Lord to reign in glory on the earth. The "calling" is the foreordination to holiness spoken of before in verse 4, "chosen . . . that ye should be holy." The "hope of his calling" is "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," spoken of by Paul in writing to Titus. Here is a golden chain of three links. The first link is "our calling." The second is that to which we are called — *holiness* — "chosen that we should be holy." The third link is that for which we are made holy — "that we may know what is the hope of his calling"; "Looking for that *blessed hope* and the glorious appearing of the great God and our Saviour Jesus Christ." "And every one that hath this *hope* in him purifieth himself, even as he is pure." Thus holiness prepares us to meet Him when He comes back.

Paul does not anywhere in Ephesians by name specifically mention the second coming of Christ or attempt to teach it, as he does in other of his writings. But, in Ephesians as well as in other places where he does not specifically seek to teach it, he does teach it by overwhelming implications. This fourth petition in his prayer is that we may know personally — apprehend and realize — what this hope is. Elsewhere he talks about this hope and makes it very clear what he means. We quote a brief verse from Colossians and Titus and also one from the apostle James. Paul states in Col. 1:4, "When Christ, who is our life, is manifested, then shall ye also be manifested in glory." We use Alford's revision in this and the two following quotations. James exhorts to patient waiting for the consummation of this great hope. In the fifth chapter and seventh verse of his epistle he says, "Be patient, therefore, brethren, until the coming of the Lord." Paul mentions this again in his letter to Titus 2:13, as above quoted: "Looking for that *blessed hope*, and the manifestation of the glory of the great God and of our Saviour Jesus Christ."

Thus a cordial personal belief in, and an ardent looking for, the second coming of our Lord to reign in glorious majesty, is presented as one of the fundamental and essential elements in the equipment of the church for the marvelous and manifold work to which God calls her.

He next prays that the church may know "the riches of the glory of God's inheritance in the saints." Mark you he does not speak of *our* inheritance in God here, but of the riches of *God's* inheritance in us. Marvelous thought! God has invested His Son in us. He has a right, therefore, to expect to inherit great riches of dividends in us and through us. And does not this look forward to the millennial reign of His blessed Son "When he shall come to be glorified in his saints, and be admired in all them that believe in that day"? In that blessed reign God will realize riches from His investment in us, by the use His reigning Son shall make of us in unhampered millennial missionary work, among all the nations of the earth when heaven will be populated and God glorified in His Son through His saints.

The next and last element in Paul's prayer is but a continuation and enlargement of this last thought, where the Apostle prays that the church may know "What is the exceeding greatness of God's power to usward who believe, according to the working of His mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age], but also in that which is to come [in the coming age]; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The twentieth and twenty-first verses distinctly affirm the supremacy of the Christ, seated at God's right hand, over all things, not only, "in this age," but also in "the coming age." The coming age to follow this age is the millennial age, when Christ returns to establish His kingdom and usher in the millennium.

To sum up: A beautiful connection, the most logical conceivable, is seen in these six petitions in the apostolic prayer. They constitute a symmetrical equipment and cover the entire experience or history,

both of the individual and of the church from conversion to the blessed reign of the Christ when He comes back to be glorified in His saints. The marvelous history begins in spiritual wisdom—the awakening from death to life in Christ. This step prepares for and leads to that "full knowledge" of God, or the fulness of the blessing of the gospel of Christ (1 Corinthians 13:12). This second experience of full knowledge opens the "eyes of our hearts." The whole nature thus absolutely exposed—opened, teachable, and yearning for God—prepares the church for taking in the blessed hope of His return to earth, which gives to the church the upward look, the expectant attitude, nerving her to do or dare or die in the cause of the Coming One.

This marvelously intimate identification with the blessed Lord, the apostle prays may lead to a knowledge of the "riches of the glory of God's inheritance in his saints." This naturally follows. The saints by experience at this point receive increasing knowledge and revelations of the glory of God's power toward them. We will find much more on this point in a study of the mission of the church, as taught in Ephesians.

T H E E D I T O R ' S S U R V E Y

News and Notes

Dr. S. E. Wishard, a distinguished Presbyterian minister of Colorado Springs, Col., died on November 10th. He lived to the great age of ninety years and was active in the work of the ministry to his death. We admired Dr. Wishard very greatly from his weekly articles in the *Herald and Presbyterian*, which we have read with pleasure for a number of years.

The liquor traffic is keeping its reputation well up for downright fraud and lying in the pamphlet it has gotten out purporting to come from prohibition sources and advocating compensation for brewers and distillers and liquor dealers who will lose by the enactment of prohibition laws. It has some temperance reading in it as a blind but it is a liquor document—simply that and nothing more. The traffic reads the handwriting on the wall and proposes by this dishonest method to prepare for the evil day as it sees it by making sentiment in favor of compensation for their ilk when the destruction of their traffic comes. We sincerely hope that that destruction may hasten its coming, and that nobody will ever be silly enough to think of compensating the dealers for being forced out of the murder business. As well might a red-handed murderer after conviction for his crime of murder and sentence to death as the due penalty claim a huge pension for his family after his decease.

John R. Mott is about right in the position that we are producing Christian activities faster than we are producing Christian experience and Christian faith. It is a great mistake to do this. It is not wise to go professedly into the business of manufacturing Christian activities any way. Christian experience and real Christian faith will naturally produce these activities just as turnip seed when planted will produce turnips.

Herald and Presbyterian bewails the number of churches which last year had not a single addition to their membership. The editor says the figures are so large as to seem incredible.

It is said that in greater New York City, between the 1st of December, 1914 and the 1st of November, 1915, 301 persons were killed by automobiles. It is also declared by an authority on the subject that 75 per cent of this number were killed by careless driving. Something must certainly be done to lessen these high crimes against human life.

In looking at the above figures of the whole-sale slaughter by automobiles in one city alone it is interesting to note that in the last three months of the year 1914 the railroads of this nation carried nearly a quarter of a million passengers and had only seventy-eight fatalities in the way of accidents. At this rate in the entire year they would carry a million passengers with the loss by death of slightly over three hundred passengers. That means in round numbers that one city in this country loses by death as many people yearly from automobile driving as the entire United States loses by all the railroads within her borders.

Dr. David M. Moore, bishop of the Methodist Episcopal Church died last week in Cincinnati.

Rev. F. H. Leslie, an American missionary in Mesopotamia, sent out by the American Board of Foreign Missions, was killed by the Turks in Urfa, Mesopotamia, while trying to defend Armenians from the Turks. Such is the news sent out by the Board under which the Rev. Mr. Leslie was working. This is in keeping with the atrocities with which the unspeakable Turk continues to shock the moral sense of the world. Mr. Leslie's home was in Northport, Mich.

The announcement is made that Chief Justice A. M. Woodson of the Missouri Supreme Court has been converted at a meeting being conducted at Jefferson City, Mo., by Rev. C. R. Scoville, an evangelist. Also that the seventeen-year-old son of Governor Major, Elliott W. Major, jr., was a seeker in the same meeting.

We are glad to report General Superintendent W. C. Wilson as in an improved condition. It will be remembered that he returned suddenly home from San Antonio, Texas, quite sick. It was first thought he had a touch of appendicitis, but after a full examination it was found to be a complication of intestinal and liver trouble, with neuritis caused from an imbedded wisdom tooth. The tooth was finally removed and he is now beginning to improve. Sister Wilson, who writes us the above information, adds, "His doctor says, however, that he must not resume any work within a month. He sends love to all the saints, and we desire a continued interest in your prayers."

The *Pentecostal Nazarene* has changed its name to the *Oklahoma Nazarene*.

We notice from the *Oklahoma Nazarene* of

November 25th, that Brother Jernigan's daughter is still improving.

Simplicity of Faith

The great question of personal salvation turns simply and alone upon the matter of faith. It is believing God—simple faith in Christ—which commits oneself wholly to Him, which forms the turning point in the soul's transition from darkness to light and from the power of Satan unto God. Dr. I. A. Banks gives the following incident illustrative of this glorious truth, which we pass on to our readers, trusting that God may use it mightily in helping souls into the light:

In the summer of 1857 a student in a New England college, a very bright young man, was to have graduated with honors, but by some deviation from the rules of the school his record was impaired. His father, in his disappointment, rebuked his son in a way that angered the boy, who, uttering abusive language, left the house vowing he would live at home no longer. But his better nature reasserted itself and he came back to the room he had so rudely left, and, throwing his arms around his father's neck, said: "Father, I have done wrong. I am very sorry I abused you so. Can you forgive me?"

The father heartily forgave him and no more unkind words ever passed between them. After several years the young man responded to the call for volunteers, went to the front, was made colonel of his regiment and was dangerously wounded at Gettysburg. On the sixteenth day afterward his father found him. Gangrene had followed the amputation of the right limb. He was given up to die.

"Father," he said, "I am not prepared to die. If I must, do tell me how. I know you can, for I have heard you do it for others."

"My son, you feel guilty, do you not?"

"Yes, that makes me afraid to die."

"You want to be forgiven?"

"Yes; can I be?"

"Certainly."

"Can I know it before I die?"

"Certainly. Do you remember the school incident years ago?"

"Indeed I do, very distinctly. I was thinking it all over a few days ago."

"Do you remember how you came back into the house and, throwing your arms about my neck, asked me to forgive you?"

"Yes."

"What did I say to you?"

"You said, 'I forgive you with all my heart, and kissed me.'"

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you feel guilty after that?"

"Not at all."

"Were you happy at home after that?"

"Yes. It seemed to me more than ever before."

"That is just the thing for you to do now. Tell the Savior you are sorry for having abused Him, and ask Him to forgive you. He says

He will forgive when we confess our sins to Him, and you must take His word for it, just as you did mine."

The colonel turned his head upon his pillow to rest, and, like a child, spoke to his heavenly Father, asking forgiveness. A change took place. A new life came to that soul. After a few moments he said: "I am not afraid to die, father. Besides, I don't think I shall. I feel the stirring of a new life within me. It's in my heart and it's in my blood as well."

Immediately the life-current which was rapidly ebbing away began to flow back; the pulse beating at the death rate began to lessen, the eyes to brighten, the countenance to glow with new blood, the voice to sound more natural, the sadness to give way to cheerfulness and hope. This young man recovered, and in 1895, when Dr. Banks told this story in Brooklyn at an evangelistic service, he was still living a useful and noble Christian life.

Wounded for Our Transgressions

Yes, that is the most glorious truth that ever broke upon the ear of humanity. Millions of hearts, alienated from God by sin, have been wooed and won back by the marvelous truth contained in Isaiah's great statement. Rev. John Y. Ewart, in *Herald and Presbyterian*, relates an incident used by D. L. Moody in London in 1867, which illustrates very impressively the glorious power of this atoning truth:

A young French nobleman came to consult a physician, bringing letters from the French Emperor, Napoleon III. The emperor had a warm regard for this young man and the doctor wanted to save him. He examined him and found there was something upon his mind.

"Have you lost property?"

"No."

"Have you lost any relations?"

"Not within the last three years."

"Have you lost any reputation in your own country?"

"No."

The doctor studied a few moments and then said:

"I must know what is on your mind; I must know what is troubling you."

Then the young man said:

"My father was an infidel; my grandfather was an infidel, and for the last three years these words have haunted me: 'Eternity, and where shall I find me?' I walk about in the daytime, I lie down at night, and it comes upon me continually: 'Eternity, and where shall I spend it?' Doctor; is there any hope for me?"

The doctor said:

"Sit down and be quiet. A few years ago I was an infidel. I did not believe in God and was in the same condition in which you now are." The doctor took down his Bible, and, turning to the fifty-third chapter of Isaiah, read: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." When he had finished the young man said:

"Do you believe this, that he voluntarily left heaven, came down to this earth, and suffered and died that we might be saved?"

"Certainly I believe it. That brought me out of infidelity, out of darkness into light." And the doctor preached to his patient salvation and Christ his only Savior, after which doctor and patient both knelt in prayer.

When Mr. Moody was in London in 1867, he learned that a letter had been received by Dr. Whinston from that young nobleman telling him that the question of "eternity and where he should spend it" was settled and troubled him no more.

A Beautiful View of Death

We have never been able to sympathize fully with that nameless dread of death which is so prevalent among the people. To a Christian man or woman death should present no terrors and elicit no fear. To such death is but the gate to endless joy. The Captain of our salvation has conquered death and brought life and immortality to light through the gospel. That conquest is ours. Death must have no sting for us, the grave no shadow. An exchange

gives a beautiful view of death in the following words quoted from a Christian writer:

Some people are afraid of death, and so are in fear all their lifetime. They seem to think that God, who provides for them while they live in this wonderful home, will desert them when they die. They think that He who has ordained death for all His children, has left us to die without any care or provision for what will become of us at that time. When we are well, and can take care of ourselves, we know that God cares for us; but we think that when we become utterly helpless, then He deserts us. But soft as an infant's sleep shall be the coming of death to you and to me. Sweet shall be that rest as it falls on the soul weary with work, and the body exhausted by years. Tenderly shall that death cloud envelop us, and hide all familiar things from our failing sight. And when we awake again, with no abrupt transition, with no astonishment, but with serene satisfaction, shall we find ourselves softly led into new being, in the midst of old and new friends. We shall be in the presence of a more divine beauty than that of this world; and with faculties opening into greater power to meet the new knowledge and the new work of the next world, that vast beyond.

Do you ask me how I know this? Why, I know it just as your little children know that when they go home at night, tired and weary, they go to find their little beds all made up for them, their supper all ready on the table, their father's arms, their mother's lap, their older sisters to untie their cloaks and help them change their shoes. They do not really know it, but they believe in it. They are not afraid to go home. No, they run home gladly, believing in the love waiting for them there. So we may run home when God calls us, sure that an infinite love awaits us in our Father's house with its many mansions.

The Spirit of the Times

We hope mothers and fathers are awake to the perils of the spirit of this age. Our sympathies go out to parents who have the rearing of children amid the glaring and daring evils that environ their homes and loved ones on every hand. Indicative of this spirit we give the following from *The New York Advocate*. It places the condition of things in a striking light. We commend the article to the serious reading of all parents especially.

Two letters have been laid on our table. They were received in the ordinary course of business by one New York firm within the last month. They appear to us gravely significant.

The subject of each is advertising. The first is from a firm of specialist in "Out-Door Advertising." It is addressed to a publicity agent in this city and says:

"The family circle is a thing of the past.

"The 'movies' and the automobile offer attractions that the parlor reading lamp has lost.

"When dinner is over mother, dad, and the kids start out for a ride and go to some place of amusement.

"If you would serve your clients to the best advantage you must display their wares outside, where the entire family is care-free and in a receptive mood."

The other is from the advertising manager of a magazine which is not mentionable here, though on the newsstands its painted face is boldly shown among the most respectable periodicals. This letter, which also solicits advertising business, is typed on note paper which has marginal drawings of the sort best characterized as "off-color." The letter begins by citing the vogue of the "modern" dance and the alleged use of cigarettes by women as a proof that a new spirit rules today. It asserts that this spirit, "though certain conservative elements may frown upon it, as they ever have on what is new and lively and gay," is the spirit that animates this "magazine of now," which will as "surely win through." In support of this claim it declares a net paid circulation of 150,000, acquired within five months, and exultingly asserts, "No magazine failing to strike the spirit of the times could establish such a record. Who reads it?—everybody!" Therefore it solicits advertising patronage.

These letters, insofar as they truly present an existing situation, are provocative of serious thought.

It is doubtless true in the cities, large and small, that the trolley, the automobile, the photo-play, the amusement craze (with the telephone to facilitate engagements), together with the club and the committee-meeting, have scattered the circle of culture which for generations has surrounded the evening lamp. Home, which used to be a place to come back to, is a place to go forth from. With the outside attractions and demands so numerous and pressing, how is the home to hold its place of power as the most effective molding influence upon the lives of its members? Certainly not without the self-sacrificing devotion of parents who will deny their own calls to selfish pleasure in order that they may so enter into the lives of their children as to make roaming through "pleasures and palaces" seem dull in comparison.

The second letter emphasizes the warning, which can not be too piercingly uttered, against corrupting literature. The goddess of lubricity has a host of literary devotees. If, as this circular claims, the "spirit of the times" is shown in the dances of modern society, the dress or undress of women, the thrill of sensual indulgence, then it is no new spirit, but "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Parents and teachers and pastors, all who can by word and example fight this evil must leave nothing undone to combat this seductive poison that is spread on every news stand. Our youth will not be safe until the spirit of the times shall be the spirit of Christ.

A Wrecked Dream

Our evolutionary dreamers and progressive philosophers and kindred "advanced thinkers" are now busily engaged trying to solve a riddle which the great European war has thrust upon them. They are trying to reconcile their vaunted theory with the stubborn, ugly facts forced on them by the horrors of the present great war. The case is thus presented by *The London Christian*:

One of the illusions shattered by the war is that rosy-colored invention of a world of men eternally progressing to the grand consummation. This idea has been set forth—indeed, almost forced upon people—by the "progressive" theologians during the last five-and-twenty years. Any idea of a cataclysmic movement, such as our Lord and His apostles depict, has been set aside as entirely impossible. We have been told that the epoch of cataclysms has passed for ever; the era of evolution has now arrived. It is a wholly false account of human history which represents us as guided by an "evolution" which means nothing but progress. This view is held by men to whom the fact of sin is of little significance. We have been given to see the fact of sin set forth in glaring red, and with that vision there has come the shattering of a great illusion.

The Worst Enemy of a Boy

General Philip Sheridan was right in declaring the drink habit to be the worst enemy of a boy. Perhaps there is no other evil which can curse a boy that is so many-sided and whose results are more dreadful and tragic. *Zion's Herald* in a recent issue relates the following incident in the life of General Sheridan:

A friend once said to General Philip Sheridan, "Phil, if you could choose for your little son from all the temptations which will beset him, the one most to be feared, what would it be?"

This great general leaned his head forward on his hand and said, thoughtfully, "It would be the curse of strong drink." Then he went on to state his reasons, and concluded by saying, "Oh, I would rather see my little son die today than to see him carried in to his mother drunk." The general also referred to his own observations during his army career, and related this incident: One of his brave soldier boys was a strong, noble young fellow. Just as they were going into a battle one hot day he said to General Sheridan, "If I should be killed today, please have this message sent to my mother: 'I have kept my promise. Not one drink have I tasted.'" He was killed, as he evidently anticipated. The general says, "I carried that message to his mother with my own lips. She said to me, 'General, that is more glory for my boy than if he had taken a city.'"

THE OPEN PARLIAMENT

TO SAVE the world is the only reason for the existence of our publishing interests. Certainly this is the only reason for our existence as a church. We are not organized to fill in time, to look at each other, and congratulate or commiserate ourselves. We are here as a church to promote the most aggressive world-wide movement for salvation and holiness that it is possible for mortal men to promulgate. This is a day when efficiency and progressiveness are getting to be common slogans in the business and political worlds. Reactionary men and measures are doomed to defeat—their day is past. We must gather collectively all the spiritual forces of our entire transformed beings, and throw them with all our redeemed might into the ranks of the foe. And this, God helping us, we will do!

In such a titanic, supreme endeavor, then, how absolutely necessary is it that we shall have a suitable means for carrying on this great work through the printed page. No one in our whole connection has yet valued this at its true worth. It is an old saying that the "pen is mightier than the sword." Today the sword in a little over a year's time has laid low in cruel slaughter, nearly two million souls, who will never again see the light of an earthly sun. And yet the printed page is mightier than this!

It is a far cry from the day of the wooden characters and their crudely fashioned product of four centuries ago, down to the present complex, intricate, and effective paraphernalia of the modern printing office, but does not the awakening from the dark ages date from the day when those crude sheets were flung out upon the world? How could Bunyan have swung his immortal allegory to the countless millions down the ages, if he had not been able to transmit it to the people in book form? Was not Wesley one of the most voluminous writers of his day, and did not much of his success depend on his organizing ability and consequent placing in the people's hands, books and pamphlets expressive of sound and saving doctrine? How poor would this and succeeding generations be if they could not read Luther, Savona-

Our Publishing Interests in Relation to the Salvation of the World

Written by LEROY D. PEAVY

rola, Wesley, Whitefield, Guthrie, Finney, and countless later-day evangelists of God.

One can not but be struck with the ceaseless and voluminous distribution of literature by such sects as the Mormons and Russellites, who go from door to door and literally sow their insidious product broadcast over the land. This, in fact, is one secret of whatever success they have. They know that bushels of their sheets will be cast into the junk heap, but they also know that one at least out of every hundred copies will catch an unwary soul. Hence it is only a problem in arithmetic for them to publish one hundred times as much as otherwise would be necessary and their object is attained. Look at the "Eddyites." Have they not one of the very best daily newspapers (apart from their erroneous teaching) that there is in the United States?

Moreover, do they not place their literature everywhere—in libraries, in railway stations, and in all other public places possible? Oh, ye constituency of the Pentecostal Church of the Nazarene, what have we done in comparison to this—and our stock in trade, instead of ghastly error, is the brightest, most glorious message the race will ever hear! The fact is, brethren, no part of our comprehensive effort to save the world can ever prosper and attain its desired end unless we have the strongest, most powerful, and best equipped publishing house this country can boast of. Take, for instance, the missionary interests. How that militant effort

would languish and wither if the tidings of our united endeavor were not published to our people. How could we inform them of our needs and gain the thousands of dollars that will now be pouring into our coffers. How could we otherwise acquaint ourselves with the marvelous and glorious movements of our educational institutions as they pioneer the way through the dark forest of worldliness and unbelief to a brighter and better day in the rearing of our children, teachers, and preachers? Then what of our church extension, our rescue work, our notes and notices, our communication to each other by means of the HERALD OF HOLINESS? What of its upbuilding editorials, its burning, scintillating, life-giving truth, its record of battles fought and victories won? What of our unbounded, overwhelming possibilities in sending out tons of books, tracts, Sunday school literature, and similar publications till the desert of ignorance, superstition, and misrepresentation shall blossom like the rose? Think, for a moment, where we should be without it! Take it away from us for one brief year, and our arms would fall lifeless at our sides, our hearts beat faint with unrewarded toil, and our whole church system stagger and fall!

It is an utter impossibility for us to go on without it. How can any sane, thinking, saved man in our whole connection hope to do anything unless this great institution is given our fullest, strongest, heartiest support? As well think of extinguishing a San Francisco fire with a cup of water, of digging a Panama Canal with a toothpick, or of storming the Dardanelles with a peppin, as to try to "spread scriptural holiness over the lands" without the best equipped publishing plant that sanctified men can establish!

If there is one among us whose heart does not glow, and burn, and flame with uncontrollable zeal at the very thought of throwing up this mighty bulwark of strength against the hosts of sin, he should remain one of us no longer. And those that hitherto have been thoughtless in this great matter, let them weep penitential tears and begin their reformation today!

God's Preventive Word

Written by R. PIERCE

THE perfect plan of God, the complete provisions of the atonement of Christ, and the main office-work of the Holy Spirit, are all aimed at the awful "Miracle of hell," called SIN. God the Father so hates it that He can not look upon it with any degree of allowance. God the Son hates it so that He "bare our sins in His own body on the tree" that we might be dead to them, and God the Holy Ghost is so in harmony with the Father and the Son in their opposition to it that His office-work is to "convince the world" of it. The Holy Spirit, with all its agency of power and truth, is at work today trying to deliver men from sin, and to get sin out of their hearts, so as to bring the soul into complete harmony with God.

The great plan of salvation seems to most people so intricate and complicated that the very vastness and glory of it appears to be a stumbling-block to them; and yet the Word says that it is so simple that "the fool—a simple-minded person—shall not err therein." If God has done anything, He has made victory over sin possible to those who will go His way about it; and having made provisions for it, He allows no permission for a lower standard.

The Word of God is full of simple but gloriously effective admonitions to holy activities and condition of soul which, if we obeyed as it commands, we should for ever be lifted above and given victory over the act and motion of sin. We might term these "God's Preventives to Sin." When a man's soul is all aglow with the presence of God, he finds it not hard to rise above all that pertains to sin and the world, so enraptured is he with the vision of his Lord.

Not only has this glorious experience been

the privilege of saints in this dispensation, but in ages past we find men who had glimpses of this victorious life. David, the shepherd boy and king, rises into this sphere when he cries out, "I will bless the Lord at all times. His praise shall continually be in my mouth" (Psa. 34:1); and at another time, his earnest soul longing after God, brings from him the cry, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1). What chance has the Devil or the world with a man that keeps "blessing" the Lord at all times,

Reverential Fear or Holy Awe

Written by Rev. H. HIGBEE LEE

Therefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; For our God is a consuming fire" (Heb. 12:28, 29).

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man, am?"

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God" (Matt. 16:13-16).

USUALLY the emphasis is laid on Peter's confession, but we desire to put it upon the confession of the people this time. When the crowds hear me preach, what opinion do they form; what do they say about me when they get home? Whom do men say that I am? Some

and whose lips are continually praising the Lord, or whose heart is panting after God?

Isaiah, also, knew something of this blessing when he declared that God would "keep him in perfect peace whose mind is stayed on Him" (Isa. 26:3). A man who has perfect peace surely proves that he is on the victory side, and the staying attitude of his mind on God is a sure preventive to sinning.

Paul gives a cluster of these preventives when he writes (1 Thess. 5:16-18), "Rejoice evermore. Pray without ceasing. In everything give thanks." What time, disposition, or opportunity will a saint have for sin who is always rejoicing, always praising, and always thanking. Why, if a man kept busy with any one of these three, he would rise for ever above sin.

Peter, also, understood this wonderful power to prevent and displace sin, when (2 Peter 1:10) after giving that lesson in divine addition, says at the close of it, "If ye do these things ye shall never fall." When a saint goes on adding to faith, virtue, knowledge, temperance, patience, Godliness, brotherly-kindness, and love, he is making rapid strides up Jacob's ladder, without the fear of falling before he gets to the top.

John, too, whose principal stock-in-trade seemed to be love, teaches us this truth of the "expulsive power of a new affection" when he says, "Perfect love casteth out all fear."

Oh, beloved, God's truth is full of declarations and examples of victory over sin if we will obey. If we are fully employed with divine things, we have no time for other things; if our heart's affections are fully controlled and enraptured by one person, we have no time or inclination to cast side glances toward others.

say, "John the Baptist; some, Elias; and others, Jeremias." There was something in His manner and preaching that stood out so prominent, that made some say, "He reminds me of John the Baptist; He's a regular old Jeremias; He's a second Elias."

You hear people say, "That preacher is a second James Caughey, or Jonathan Edwards."

Another John the Baptist — so like him, they thought he was resurrected. With all his ransomed powers, he flung himself against the sin and hypocrisy of the age. Hear him with that burning message, "Repent ye!" and using the parable of the axe and flame, causing people to stand appalled at his boldness. Jeremias over again; Oh, what a message He had! He fearlessly blazed against the awful sins of fallen priests, false prophets, kings and people; sometimes weeping, but always a man with a tremendous message.

A second Elias. They knew about their prophets, and how Elias thundered God's message against the weak, wavering, and undecidedness of his times. He appears on the track of Ahab as sudden as a lightning bolt and carried by that divine power, He moved on like an irresistible tornado.

We read of Jesus as "the good Samaritan," "the good Shepherd," "the great Physician," "the Jesus of Gethsemane and the cross." But many fail to see the other elements in His life that reminded these honest but common folk who heard Him, of these fiery prophets. A great many preachers picture Jesus so sweet and loving a friend, that we need never fear Him. I do not search very far to find his likeness to Elias, Jeremias, or John the Baptist.

When Jesus proclaimed life's responsibilities, there was no play; no idle rhetoric; His message was appalling and awful. Hear him cry, "Repent ye or perish!" or "If you would save your life, you must lose it!" or hear Him talk of cutting out the right eye, cutting off the right hand or foot. Such moral surgery makes one shudder. Think ye He was dispassionate when facing those hypocrites who were making long prayers for a show, and at the same time foreclosing a mortgage on a poor widow's house, sending her out to starve? Ah, hear Him, "Woe unto you scribes, Pharisees, hypocrites, ye shall receive greater damnation"; "Ye blind guides; white-washed sepulchers; den of vipers; full of hypocrisy and all iniquity — ye are of your father the devil!"

Turn to Matthew 23 to 25 and you may hear Elias or Jeremias over again. "Cast the servant into outer darkness"; "Depart ye cursed." Awe-stricken and appalled, they would turn and whisper, "Sounds like John the Baptist."

God hurled the Devil out of heaven into hell, and he was the highest arch-angel then. I tell you there's something about God so grand, so awful, so insufferable, so majestic, so great and terrible, it makes me fear Him with that wholesome godly fear. I do not dare trifle with Him.

I don't ask you to subtract a single sweet, tender element from Jesus. I wish you to still know and preach that Jesus of love, pity and compassion; but don't forget while you think of Jesus as the Lamb of God, to remember he is also the Lion of the tribe of Judah. While you read and enjoy John 14: please turn to Matthew 23 to 25, and see Him picture the wrath of God in lurid lineaments and depict the awful appalling judgments.

Oh, sirs, there's a tremendous lack of wholesome, godly fear and awe. Our lives should betray an awful vision.

Yet this fear is consistent with real joy. It deepens and enriches it. A soul impressed with the awful holiness and majesty of God can not be shallow and superficial.

This awe or fear is like the great dredges in the Panama Canal, to deepen, widen, and to preserve it from shallowness.

It removes the vanity, bigotry, frivolity and deepens the channel of divine joy.

We need this divine fear to keep joy and rejoicing from becoming superficial and mere gush.

Oh, the levity in preaching, prayer, and song these days! Oh, for preaching, praying, and

singing under the spell of a vision of God's awful glory and majesty. I believe this would impress sinners, as other things do not, that we believe hell is awful — eternity is long and the most appalling catastrophe is losing the soul in eternal hell-fire. I believe under such a vision and godly fear, we can recover the spirit of deep reverence in prayer, and swing back to the good, rich solid hymns we have sung, and to my mind for real gospel and spirituality, are pretty hard to excel. We find it easy to help folks to sing and prefer those dear, sweet, old hymns with splendid melodies of other days. It gives a taste for the deep things of God; they seem to bring a hush on our natural faculties. Surely we have grace enough to confess that some of our loud, boisterous, rag-time, hilarious,

racy songs and singing have anything but a soothing effect on the soul. The question remains and faces us, "Will we leave the old paths and preach a new gospel to catch the masses? Will we adopt popular sentiments, and methods, and songs, just to catch the ear of the public?" I believe every true, loyal Nazarene will rise and say, "Never!" We want the things that promote the old-time gospel and spirit of holy reverence and godly fear. I, for one, believe Dr. Haynes' editorial on the prospective "Hymnal," and also, "Singing in the church," is timely and excellent, and not a few of us preachers, and many more of the laity say a big hearty Amen! Give us preaching, praying, and singing that recovers the spirit of deep reverence and godly fear.

The Penalty of Power

Written by Rev. C. F. WIMBERLY

THE deliverers of nations in the times of crises have rarely ever belonged to the ruling classes, but are usually from a lower stratum of society; therefore, the favor and patronage of the great are withheld. When the peasant girl from the Vosges, amid the jeers and sneers of priests and nobles, forced herself to the front of battle, after getting the ear of King Charles, and raised the siege of Orleans by driving the Duke of Bedford from the field — giving France to the Dauphin, and a king to France — she started an undercurrent of malice and jealousy which ended in flaming fagots on the market place of Rouen. This pure, gentle, devout, self-sacrificing girl, whose heroism and faith had saved her country, must afterward face seventy frivolous charges and die a martyr, under the direction of a Romish bishop.

If Savonarola had continued as a Dominican monk, satisfying himself with the dull routine of the monastery — all would have been well: but when he began to preach with a tongue of fire, and old St. Mark's crowded to the doors with eager listeners, "business began to pick up." No one would have cared if this "gentleman of the cloth" had confined his energies to saying mass, and an occasional visit to the sisters of the convent; but when he began to denounce the rottenness of Florence, the drunkenness and licentiousness of pope, cardinals, bishops, priests, and society in general, the Florentine upper crusts at once sought how he might be destroyed. In all the miserable farce, called a trial, not one charge could be sustained against his life or his doctrine; for months he was subjected to the most severe torture, as a means to stultify his conscience, but to no avail. His crime was preaching against sin with a supernatural power; hence, the purest, bravest, holiest product of Roman Catholicism, Thomas a Kempis not excepted, was publicly hanged — it was the penalty of power. While John Wesley preached a crucifixion of the flesh, by means of a dead formalism, and under the auspices of the Established Church, whose ideals did not rise higher than gowns, miters, litanies, and orders, things moved harmoniously; he was a faithful servant of the church, just a bit-over-zealous — that was all. But when the real power came upon him and the hungry multitudes followed him for the bread of life, the whole religious machinery became aroused and indignant. Had Wesley lived two centuries earlier, he would have paid the same penalty as Joan of Arc and Savonarola; but they very assiduously applied the fagots of anathema. Without power, he was patronized and promoted; with power, he was driven from the privileges of the church into the highways by angry mobs. He had power.

If the movement inaugurated by the Carpenter of Galilee had done nothing more than to organize a following of fishermen and common people, He would have encountered little or no ecclesiastical hate; but when five thousand people were miraculously fed from His hand; when the whole city was moved by His presence; when all Jerusalem went wild over His entrance — as the King — a deal for His destruction must be closed speedily. A young Nazarene, from a town listed as a mudsill of

society, daring to set aside the traditions of the elders, and denounce the hypocrisy of the religious order, could not be tolerated. There is no passion under heaven and among men, so cruel and mean, as priestly hate, and religious intolerance; among the causes for the "martyrdom of man," religion easily takes a front rank.

Since the days of the Galilean, no man has ever ruled the destinies of a nation who had a bigger, kinder heart than Abraham Lincoln; and no steadier hand or clearer brain ever guided a storm-tossed republic. For four years he suffered in a "Gethsemane" of slander and abuse; he thought through every proposition, and saw far out beyond the vision of his contemporaries. Members of his cabinet did not hesitate to say in public and private, that they had no language to express their contempt for him. In all those tragic years, no word of bitterness or retaliation ever passed from his lips. Like the Romish church, we are now ready to canonize whom we have martyred; after fifty years, the most prejudiced partisan can see that he was right in every contention and position. We can now see how lonely and misunderstood was this great, noble man. As nearly all the burden-bearers who had preceded him, he paid for his unusual powers and gifts with a sacrificial death.

It has been the policy of this world to allow no one to think or be, outside of conservative and well defined channels — channels that have been hewed out by the standards of those in authority. Religion must have the traditional stamp of the elders. Reformers in every line must, besides pushing their own campaign, carry a double load of opposition and misunderstanding. But for the martyr spirit — a readiness to make a vicarious offering for end in view — our world today would be dredging along in the yesterdays of past centuries.

Take another example — one that is no part of history — except those unwritten records which mean to the individual and so little to the public; records that will be tremendous in the day of final accounts, as the big things in the world's doing are unfolded. A man appears in a community unknown and unindorsed; he at once takes in the situation, starts new business features, opens up new avenues, attracts attention, and forges to the front. By and by, he invests his skill and enterprise for general improvement; streets, lights, Y. M. C. A., commercial club — or any of the many ways of bettering the conditions that prevailed. Every reader of these can recall some such concrete example. Now, what is the result? Any man who dares to introduce innovations, attract attention, get success from the ashpile of others' failures, get into the public eye, very soon becomes a storm-center of criticism and slander. Every movement is seen through eyes green with envy; every act is regarded as another pull for self-aggrandizement; every utterance, on subjects moral or religious, is interpreted as another stage-play to the galleries for applause. Behind closed doors, plotting begins, whereby traps may be set, exposures made, reputation injured, fortune wrecked — the man finally destroyed.

This picture is not overdrawn; not once, but

many times we have observed this strange, cruel tragedy going on; a few times we have had the melancholy duty of officiating over the remains of such victims. Usually, such funerals are literally submerged with floral designs; expensive, beautiful, touching. At such times, a little examination among the "with sympathy" offerings—just to note the names attached—will reveal a still greater twist in this monstrous problem of human deceit. We have observed some of the most elaborate designs whose senders had helped to place the man in the cold embrace of death. We are studying the penalty that must be paid for power that raises the individual above the crowd.

Sometimes, it is years before an opportunity is offered to crush a victim of malice and hate; but no criminal, outlaw, or sneak-thief ever became so guilty as the public benefactor, whether religious or industrial. As soon as Jean Valjean—as mayor and philanthropist—acknowledged himself to be the escaped galley slave, the dogs that had fed from his bountiful hand, rewarded his love and beneficence with snaps and snarls. The general remark on the streets of M——, was that the downfall of "Le Merie" turned out as they had anticipated; because, all along, they had felt there was something hidden and wrong connected with the man.

It is almost unthinkable that such a penalty could be meted out to those who seek the eternal good of their fellowman; but we must acknowledge it to be so, or close our eyes to history, experience, and observation. There is one reasonable and biblical explanation to this sember truth. Satan rules the kingdom of evil; he is absolute monarch; naturally, he is opposed to all that will comfort and bless mankind. When a servant of God can tap the power of heaven, and bring the bread of life to hungry multitudes, feeding on husks and sawdust of intellectualism, an "evil eye" is cast at that servant. Saul eyed David from the day he exhibited powers and talents of which he was lacking, and spent the remainder of his life trying to destroy the young man who had saved his army from defeat and his land from bondage, by slaying the giant who mocked them for forty days. David had power, and for it—he must pay the penalty.

Prayer and Faith

Written by N. B. HERRELL

The thing we are needing most at present at a church, is a united prayermeeting that will bring heaven and earth together in a way that all will get God's vision as to the nature and manner in which we are to prosecute the work He has called us to. A prayermeeting that will distribute the responsibility of God's work, according to our ability.

We saw and enjoyed the results of Dr. John Matthews' praying band of six hundred, at the General Assembly. We were one of them. But we desire be one of thirty thousand, who will pray daily for all the different branches of our work such as: Our Publishing House, our schools, our missionaries, rescue work, superintendents and pastors, evangelists and deaconesses, our Sabbath school interest, the laity in general. Then wait for the Holy Spirit to show us what we can do to make either or all of these branches more efficient to accomplish that which God desires.

Then for a faith that will not only see the need and speak of it, but a faith that will help to answer our prayers. If we need money, it is here on the earth. They can't use it in heaven or hell. It is here for the very purpose we need it. If God's holy cause suffers for needed means, it is because some one is not loyal to God. If we pray as we should, God will talk to us about His work. The reason the Devil puts up such a fight against prayer-meetings is the fact he knows if God's children get in communication with their heavenly Father, He will show them things that will damage his cause. Pastors who wilfully withhold the proper information from their people, as to the needs of the general church, and will not permit them to pray for and give as they

Bud Says:

TO THE boys on the firing line: Well, amen!

Just look over in my corner and you will see my gun loaded and my finger on the trigger. Thanks be unto God for a salvation that makes a fellow want to do something or go somewhere or be somebody, or see something done. Paul said, "God is able," and we know that He is; and then Paul said that he could do the thing through Christ, and we also believe that. So here is at you for the hottest fight that we have put up yet. (We must pray more and believe more and expect more than we have ever done before. Let no man on the firing line look down his nose. We have nothing on earth to be ashamed of, if we are cleaned up and cleaned out and filled up and sent out, and if we are red hot. Then set the stubble on fire that is all around you. Don't stop and ask a man if you can succeed, for he is liable to say, no, that you can not do it, for it can't be done, and if you ask him, he will hinder and stop you in your spiritual progress. So salute no man by the way, but take the staff of God in your hand and run till you find the boy that is dead in trespasses and in sin, and lay the staff on him, and then look for victory in the name of the Lord, and God will love you too well to disappoint you. That is, if you love Him too well to doubt Him.)

So here goes to do the thing that should be done! We, as a Nazarene people, should have the most beautiful fellowship of any people in all the wide, wide world. Our banner should float over every town in the United States in the next few years, and we should be known as the crowd that is doing the thing. Somebody may jump up and say: "Oh, well, Brother Bud, the people in my town won't have it." Well, I beg leave to differ with you. If you have got it, somebody in your town already has it, so that is a good start—if you really have

have ability to the various branches, is not fulfilling his office with the honor and credit due it.

God deals with the churches through its pastors. As a church, we will only rise to the level of our ministry. We can have some idea of the spirituality and vision of the preacher by what he can get his listeners to see and do. Oh! that we all may pray till we get the vision God wants us to have, and for a faith that will obey and do things.

The Two Dutchmen on Tithing

Written by N. B. HERRELL

"Vel, Hinz, dis patch of 'taters grow to goot. I vas youst dinkings vat a goot times I vould haf fen I gif de Lord His part."

"Vel, Yacob, vat you dinks de Lord's part?"

"Vel, Hinz, I read in His Book dat we shoul't gif Him von 'tater out of ten and den an offerings."

"Vel, Yacob, I dinks dat too much."

"Via goodness, Mister Hinz. I do n't see how a man coult be mean enough to gib less—only von 'tater out of ten, den an offerings."

"Vel, Yacob, vat you means by an offerings?"

"I means, Mister Hinz, dat ve are to gif de Lord one 'tater out of ten and as many of de rest as He vants."

"Vel, Yacob, vot if de Lord vants de rest?"

"I vould gif dem to Him, Mister Hinz."

"Vel, you vould haf no 'taters fen, Yacob."

"Yes, I vould, Mister Hinz. I am de Lord's, and as long as de Lord has taters, I vil haf 'taters. If nobodys gif de Lord 'taters, de Lord vould haf no 'taters to gif de mans vot has no taters."

"Vel, Yacob, you talks like de Lord youst means vot He says in His Book."

"Means vot He says, Mister Hinz! Vot He says! Vot He says! He means vot He says!

it and no make-believe about it. So keep the fire on the altar and throw on another chunk, and tell the crowd to please get out of your way, that you are going to the marriage supper of the Lamb, and that you have no time to waste on the crowd by the wayside, and as you pass by, you can give them a kind invitation to come along with you, and if they don't do it, you are no worse off than if you had not asked them to go. Remember, that John said that Christ would baptize you with the Holy Ghost and fire, and that you are not even on the road until you have received Him at least as the one power and glory that is to regenerate and sanctify your precious immortal soul. With the fire, there is no trouble about icebergs. Almost all things that you have to do, can either be handled with fire or moved by fire. It is a remarkable thing to see how fire moves things. Set an old fence row on fire and then stand back and see things move. It will be a great surprise to you to see what was hid away down there in that old fence row. As the flames begin to roll, the wood rats, and the snakes, and the polecats—and all other dirty varmints are there in that old fence row—and to see them move is very interesting. Fire will even move the old dry land terrapin. We ought to burn a hole in the pocketbook of at least fifty thousand men in the next twelve months. Let a new silver dollar drop—and we ought to pick it up and send it to the HERALD OF HOLINESS—and have them send the man the HERALD for the next twelve months. Have you got that much fire? Well, if not, go to headquarters. There is plenty of it, and it is all to give away. Whatever you do or do not do, don't run short of fire. It is necessary to start a revival, and it is necessary to get subscriptions for the HERALD OF HOLINESS. We must fire up. We must have revivals, and we must have a great many of them. A few is not sufficient. All hands make light work and counts big in the end. So here is at you for the best that there is in you. So come on.

Von 'tater out of ten, den as many of de rest as He vants."

"Vel, Yacob, I youst guess you are right. I vil gif de Lord's von 'tater out of ten dis falls, and as many of de rest as He vants."

"Vel, Mister Hinz, *Gott sigh dunk!* (God be thanked). I feels so happy to know you are going to mind de Lord."

The General Assembly

Written by I. D. FARMER

Some things about the General Assembly. The spirit of unity was such a convincing manifestation of the presence of the Holy Ghost, those who were acquainted with the Holy Ghost could not help but know He was there, such holy watch-care was manifested by the General Superintendents as to make us feel like we were in the presence of holy brethren. The welcome address by the pastor was great and the entertainment was greater. The whole Assembly was composed of men and women full of life and salvation, not a slovenly one there. No drones, and no one seemed to try to put on the brakes.

Another thing that no one could help but notice was the uniformly modest dress of all. No modern fads or Martha Washington styles but all were dressed as becometh holiness.

The sweet spirit of the deaconesses was a benediction and inspiration to all.

It was indeed a red letter day for the Pentecostal Church of the Nazarene. The preaching was full of the Holy Ghost and just seemed to melt the Bible into love and pour it out on the people. May God bless the memory of General Assembly to the good of all and help us to look up to the General Assembly of the skies.

Three Tributes to Our Departed Leader

As a Student Saw Him

Written by PAUL GOODWIN

In the lives of the students who attended Nazarene University, Pasadena, from its founding five years ago, the holy influence of one man towers pre-eminently above all others—that man was Dr. Bresee. During those five years we came to respect and love him in a sense that only students can fully understand. It was he who bore the burden of a growing institution in the heat of the day. It was he who taught us to know that institution as "our" school. In his mind sparkled the vision that is now being realized. And he inspired our hearts to believe in his vision until we became one in striving to make it a possibility.

We came to recognize his visits to us as luxuriant oases in the desert of every-day grind. He liked to call himself a student among us: in truth he was our master teacher. He avowed to learn from us. If so, he returned that knowledge to us enriched and broadened a hundred-fold. His ideal for us ever was true culture, permeated with the deepest spirituality. Where is a truer personification of that ideal than he? A lifetime may well be spent in the effort, but who among us will ever approximate this holy ideal as did this man?

Much of school life will, in the roll of years, sink into oblivion, but can we ever forget the strong handclaps, the words of encouragement, the fatherly smile, the eyes beaming with love and appreciation for us all? And the least of us were recipients of as deep an interest as the oldest.

Entering the ministry almost in boyhood and having, therefore, the most intense appreciation of the struggles that come to young lives at the decision points, who knows how many young men and women have been inspired, under his saintly influence, to make life decisions that will tell in eternity? Many a discouraged student almost ready to give up, has been rallied back to the fight again, given new faith and courage to press the battle up to the very gates. That student, oppressed by circumstances and confronted by almost insurmountable walls of difficulty, may have had few other loyal friends, but he could be sure of at least one in Dr. Bresee. How often we have come to chapel burdened with our perplexities like a great family to their father; we went away not feeling that our problems had been ignored as trivial, but rather that we had become stronger and better fitted to meet and solve them.

Through the halls and classrooms he would come, often with the proud smile of a parent for his children, as he brought his many friends to see us, but always with a princely nobility of carriage that was a benediction to us in all our work. His very personality breathed into our hearts a deep love for, and a firm loyalty to an institution, that might well be proud to own him as its founder.

Much else in school life we might well miss, but never those weekly chapel talks: they were the addresses of a true scholar, a philosopher, a theologian, an orator, and yet to the very last they seemed to grow richer and more mellow with an age that always grew younger, until it melted softly into the boundless eternities.

Those students whose lives he touched can never again be the same. They must ever think broader, feel deeper, and aim higher as they turn their footsteps into the pathway of a life, the equal of which, through the years to come, we may never meet again.

Thoughtfulness of the Great Man

Written by ANNA MCCRAY JOHNSON

Oh, how grieved I was to learn of the death of our dear Dr. Bresee! I hoped God would spare him to us for many years, but He makes no mistakes. My thoughts instinctively revert to that morning twenty years ago, when my precious husband and I were so marvelously led to the little hall, 317 South Main st., to learn why Dr. Bresee and Dr. Widney left the M. E. church.

Knowing no one, and not having heard of their contemplated organization, we always felt we

were as surely led by the Holy Spirit as the children of Israel were led by Moses out of Egypt. And I remember how that little called-out company was knit together in love and how we followed our leader, Dr. Bresee, as he followed Christ. As the years passed, how we learned to know and love him. He was always comforting in sickness, sympathizing in sorrow, helping in need. It was my happy privilege to be thrown with Dr. Bresee much in the early years of the Nazarene work. I used to think surely Dr. Bresee's pockets had no bottom, for in visiting the sick and needy, he was constantly giving out money as he saw the needs.

Such sweet, comforting words as fell from his lips and prayers such as no one, save Dr. Bresee, could make. We, who were privileged to be with him on so many such occasions, have great reason to praise God. I had many opportunities to see the greatness of the man, one of which comes to my mind. One Sunday evening I said to Dr. Bresee, "Can you and Mrs. Bresee take dinner with us tomorrow. I would like to give my precious husband a surprise as it is his birthday." He replied that he would be pleased to do so. The next morning I was very busy when about 10 o'clock Sister Sevier came. "Oh, I am so glad, for I need help." "Well," said she, "Dr. Bresee asked me why I was not out assisting Sister Johnson. 'Doctor, I thought you wanted me to make some calls.' 'Never mind the calls, go right out and help her, for if she is alone, she will need you.'" This may seem a little thing and insignificant to relate here, but to me it was evidence of his thoughtfulness and consideration in even temporal things.

So it was with each of his members—never too busy or too much absorbed to listen to their troubles or minister in any time of need. I would not forget precious Sister Bresee. How he felt she was the power behind the throne, cheering and helping him in all of his work. One Sunday morning during one of her sick spells, he prefaced his sermon by saying, "I am sure you will all be glad to know that Mrs. Bresee is better. I took her in my arms this morning (the tears coursing down his cheeks) and said, 'I believe, dear, God will spare you to me as long as I stay.'"

There were few dry eyes in the church that morning. God heard his prayer and left dear Mrs. Bresee to her loved ones and us a little longer. On July 10th, I telephoned him I would leave Los Angeles for Chicago at 1:30 p. m. At 10 a. m. he called to bid me good-by. Some of the things he said was, "If God will spare me to go to the General Assembly and see some young man made General Superintendent, I will be content to go." You all know how his wish was granted. Concluding his visit, he knelt and prayed for me, and I could but feel that God was bending low, listening to the petition, the sweet incense of which lingers with me still.

The Hand Grip of Dr. Bresee

Written by J. L. ROBY

It was the last night of the great General Assembly of the Pentecostal Church of the Nazarene Church at Kansas City; the last session of the Assembly was in session in the Sunday school room downstairs; the writer was slipping down the door to get a last look on that magnificent body of holy men and women from all over the United States. I was to take the first train out for St. Louis en route home. Just as I reached the door it was pushed open hurriedly and Dr. Bresee accompanied by two or three attendants stepped out. I noticed there was a little agitation, or excitement of feeling in regard to Dr. Bresee, and I saw in a moment that he was almost out of breath. What a desperate effort he had made to be at that last session; few men are made of the heroic enough to know.

For the first time in my life, I saw a chance to be of some service to the mighty man of God, and seized it. Taking him by the arm, we walked to the top of the small flight of stairs and turned to the door that opened on the street at the side of the church. Here the Doctor stopped and sat down on the concrete railing almost exhausted. During the few minutes that we waited for the automobile to come, that was

to take him and dear Sister Bresee to their quarters, I took him by the hand and said, "Dr. Bresee, this is Brother Roby from Tennessee." He didn't quite hear me and I saw he didn't understand. As I repeated the exact words with more tone and better diction, he grasped my hand like a vice, and I shall never forget the thrill that went through my heart as I thought of that handshake and what it meant to me—the same hand, and heart, and brain, has mightily gripped the world. I read into it not only the pulse and power of a great soul, but the welcoming anew of that section of the country known as the Middle South, into the beloved fellowship of the Pentecostal Church of the Nazarene. In a second I felt the great section for which our lamented Brother McCurran gave his life, was on the line and in the current of a greater fellowship, for the salvation of the world. It was almost my first, and was the last, handshake I ever had from the seer of the Pacific, but I shall take his hand again, God willing, just inside the Eastern Gate.

"Lord when we pray, 'Thy kingdom come!'
Then fold our hands without a care
For souls whom Thou has died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call thine erring children home;
And thus through heavenly ministries
On earth thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with thine?"

Thy kingdom come. When we pray this prayer, "Thy kingdom come," we are praying that God may rule our business life, our commercial life, and our political life. We are asking Him to take the government of our markets and our offices and our exchanges. We are asking Him to be Lord in the realms of right and light. What an enormous sweep this prayer has!—Dr. J. D. JONES.

"Do you wish to be great?" St. Augustine questioned; "then begin by being small. Do you desire to construct a vast and lofty fabric? Think first about the foundation of humility."

A SON'S DEBT TO HIS FATHER

He was a good man, my father was, an' his usual form of address to me was "my son," just so, unadorned, an' I do n't know but it's helped me all my life. It sort o' challenges a boy to be called "my son" by a good man.—RUTH MCENERY STUART.

"The resurrection of Christ proves that the cross was not a calamity which he could not avoid, but a cup which He willingly drained; it reveals Him as the Son of God; it assures us that He is not now a memory but a Living Presence; it brings life and immortality to light; it comforts us with the faith that death is not the end of the soul but the gateway through which the soul passes into its larger life."

Before we sin, it is the gain we see; after we sin, the guilt.—MARCUS DONS.

True repentance is not the mere horror and excitement of a terrified conscience; true repentance includes faith as well as fear.—JAMES STALKER.

A reason for the increase of suicide is the weakening of religious sanctions.—*British Weekly*.

It would be hard to conceive of any creature greater than man at his highest, or more despicable than man at his lowest.—Dr. W. J. DAWSON.

The wages of sin are always paid. If there is any delay in settlement, compound interest is added.—*Youth's Companion*.

Announcements

MID-WINTER HOLINESS CONVENTION—In the Nazarene Church at Lansing, Mich., December 28th to January 2d. Rev. E. P. Ellyson, D. D., and Mrs. Emily Ellyson will do the preaching. Rev. R. Doverspike and wife will have charge of the singing. A great spiritual feast. All Christian workers entertained free. For further particulars, write the pastor, 329 North Butler st., Lansing, Mich.

NOTICE—The Dallas District Assembly Minutes are now at press. Let all who have subscribed, send in the money at once, as the printer must have his pay when we get the Minutes. Would like to exchange Minutes with any other District Secretary. Will send in exchange, Minutes of the Dallas District or of the Arkansas District.—Mrs. E. J. Sheeks, *Dist. Sec'y.*

MISSIONARY TREASURER—Rev. V. S. Coughran, Hamlin, Texas, was re-elected District Missionary Treasurer, and will receive and receipt for all missionary money from the Hamlin District. Brethren, let's begin early to get up these apportionments while there is money in the country, and then we will have them out of the way and the burdens will not be so heavy at the end of the year.—J. C. Henson, *Dist. Supt.*

POSTPONEMENT—A telegram just received from Bud Robinson, in which he states that the tour through Indiana for the month of December, will have to be postponed until spring. I am sure this will be no little disappointment to many, but no doubt it will work out to be one of the all-wise things, and we will have much better weather for the conventions then and the public will be free from the holiday craze. Let all persons who are interested in this tour of conventions, keep in touch with us by correspondence. We believe it will be the greatest blessing to the holiness movement in the state of anything we have ever been able to plan in the past. Address all mail to U. E. Harding, E. Thornburg st., New Castle, Ind.

District News

SOUTHERN CALIFORNIA DISTRICT

There is still a good tide of revival on all over the District. Reports are coming to me of increased interest on almost every church.

Thirty souls at the altar at Pomona last Sunday. Cucamonga just closed a blessed meeting recently. Received \$164 for missions last Sunday, and are planning for another campaign to commence Wednesday with Evangelist Harry Hays.

Grand Avenue Church has just closed a successful meeting.

San Diego is having steady victory. They report souls saved at every service.

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Ontario has had one of the best meetings in years.

Emmanuel Church, under the leadership of J. Proctor Knott, one of our coming young men, is pushing right on up the grade under a full head of steam, with seekers and finders at the altar. Sister Knott, the senior pastor and mother of this promising young theologian, has been laid up for some time, having had an operation performed on her left eye. She is recovering, and will soon be in the pulpit again.

What shall we say more. University Church, First Church, Pasadena, and First Church, Los Angeles, are always in a revival.

Olinda is planning for a great meeting with Brothers Lewis and Mathews. They will also hold some meetings at other churches on the District.

My son, Rev. W. A. Eckel, and wife, who sail for Japan February 5th, are visiting the churches and having souls as they go.

We are now in a meeting at Orange. We expect to organize there. This will make the second new church since the last District Assembly if we succeed.

The outlook is for a goodly advance along all lines this year. We are keeping Missions and the Publishing House before our churches. We very much miss our Joshua, the sainted Dr. Bresce, but by the grace of God, we are going to be true and keep the fire on us, and the glory down, until Jesus says it is enough, come up higher.

HOWARD ECKEL, *Dist. Supt.*

EASTERN OKLAHOMA DISTRICT ASSEMBLY

The Eastern Oklahoma District Assembly closed Sunday night, November 7th, at Wister, Okla. It was indeed a great Assembly. Though it was difficult, yet we beautifully adjusted ourselves to the new order of things. Dr. Reynolds, who presided, carried us safely through. He greatly endeared himself to us all. There were evangelistic services each evening throughout the Assembly. There wasn't a dry or fruitless service. People were saved or sanctified every night. The pastors of the District did all the preaching, except Saturday night and Sunday morning, at which times Dr. Reynolds brought two great messages. The anniversaries were great. On Thursday afternoon was the anniversary of the Publishing House. Brother J. F. Sanders, representative of the Publishing House, was present, and delivered an address on the work and needs of the Publishing House. More than \$500 was given Brother Sanders in personal pledges.

Friday afternoon, Rev. A. S. London represented the Oklahoma Holiness College, and secured a nice subscription for that institution. This was followed by an address by Rev. C. B. Jernigan, who represented the Nazarene Home of Bethany.

Sunday was a high day—Dr. Reynolds preached in the morning—enough said. In the afternoon was the missionary anniversary. Miss Lillian Cole, our outgoing missionary to Africa, delivered the address. Following this, the Assembly gave Sister Cole \$36 cash, to finish paying for her Corona typewriter. The missionary spirit ran high, and in a few minutes, a thousand and seven dollars (\$1,007) was pledged to foreign missions, to be paid during the coming year.

After this, Dr. Reynolds delivered his famous lecture on his trip around the world.

Rev. F. R. Morgan, the newly elected District Superintendent, delivered the closing address. More than a dozen persons came to the altar, and several of them were wonderfully blessed. Brother Morgan

is an excellent man, and will make us a good superintendent. We are expecting him to lead us this year into new fields of conquest in this, the greatest field of opportunity in the United States.

The arrangements are as follows:

F. R. MORGAN.....*Superintendent*
Ada.....F. C. Savage
Bellevue, Millerock, and Varnerville.....C. M. Curry
Bokhoma.....M. C. Coon
Boxwell.....To be supplied
Buckeye, Castle, and Ckemah.....S. B. Damon
Caddo and Durant.....T. L. Taylor
Canaan and Wann.....M. E. Tripp
Citra and Neieberg.....R. E. Escus
Davenport and McLeod.....L. A. Bolerjack
Dripping Springs and Hickory Grove.....S. E. Garrett
Fairview and Rock Creek.....W. T. Brewer
Fort Towson and Hugo.....Mrs. Georgia Womack
Gum Springs and Idabel.....J. M. Messer
Henryetta.....G. F. Haun
Homing.....Supplied by V. P. Drake
Kingston.....W. I. Deboard
Liberty Hill, Wister, Bethlehem, and Monroe

F. N. Deboard
Moran and Watermill.....Gussie Morris
Madill, Luster, and Amos.....J. W. Newton
Moyers.....To be supplied
Okfuskee.....L. C. Turner
Osage.....J. L. McLendon
Osage.....E. J. Looman
Pac Pac, Price's Chapel, and Shiloh.....J. W. Chism
Pine Grove and Willow Springs.....Fannie D. Tanner
Shawnee.....E. C. Cain
Sulphur.....J. W. Amlin
Union Grove.....H. S. Nance
Mount Harmony.....W. L. Nelson
Wanette.....L. R. Butcher

E. C. CAIN, *Dist. Sec'y.*

MISSOURI DISTRICT

After enjoying a feast of fat things at the General Assembly, my first stop was at Halltown. We have a few faithful Nazarenes there who are standing by the work, and pushing the battle. They have good property, have a tabernacle 40 x 60, with a seating capacity of six hundred, and a good piano. The best people in town attend our services. The church has recently been organized. They have had such evangelists as A. G. Jeffries, McEride, and G. M. Hammons, to hold their summer meetings. God gave us a good service, and the saints took on new courage, and are looking for great things this year.

From there we went to Ash Grove, where we held a service in the M. E. church. God blessed; six at the altar. Then to St. Louis to resume our pastorate. We found our people looking up and the fire still burning. Was only there two Sundays,

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but took three substantial men into the church, one a Free Methodist preacher. After praying over the matter, I felt the Lord would have me resign as pastor that I might give my entire time to the work of the District. We secured Rev. J. E. Linza, of Malden, who came and took charge. We boxed our goods and shipped them to Springfield, where we will make our home for this year.

Wife and I at present are at Union City in a revival. God is blessing. Today (Thanksgiving) was a good day; dinner on the ground. Wife preached on missions at the afternoon service, and a nice offering followed. We close Sunday night; then to southeast Missouri to assist Brother Fugate, one of our pastors, in a meeting, and to do any other work that the Lord may have for us in that part of the District. Communications from our pastors say the work is moving along fine, our evangelists doing good work in the field, and some new churches being organized. God is blessing the school at Des Arc, and the Missouri District is coming up the hill. G. O. CROW, Dist. Supt.

HAMLIN DISTRICT

At my last writing I had just returned from the District Preachers' Meeting at Abilene. From there I went over by Dallas and looked in on the District Assembly. They were having a good time. Brother Pierce, District Superintendent, from his report, has done a good work on that District this year, and was re-elected by a large majority. May his District have a good year in the Lord. From Dallas I went on up into the Panhandle to organize a new church, so as to get it in before the District Assembly. We organized with a nice little class, and the Lord gave us a preacher in the bunch, who took the church as pastor. We are expecting great things from the new class at Hedley. From Hedley we hastened on back to the District Assembly, which met at Mineral Wells, Texas, where we had a great time in the Lord, a report of which has been given by the reporter for the Assembly. But I want to say that we fell in love with Brother Wilson, our newly elected General Superintendent. It was during this Assembly that the news reached us of the death of dear old Dr. Bresee, which brought sadness to all our hearts. From Mineral Wells, I hastened on by home, and to San Antonio, to attend the District Assembly. On our arrival, we learned, to our sorrow, of the illness of our General Superintendent, W. C. Wilson, who left the Assembly in the hands of District Superintendent, Rev. William E. Fisher. Brother Fisher seemed to be at home in the chair, as he was for some years president of the New Testament Church of Christ Council before the union with the Pentecostal Church of the Nazarene. Brother Fisher is a church man, having been connected with the holiness church for more than a score of years. He is a fine organizer, and is doing a good work on the San Antonio District. He was re-elected District Superintendent. After having visited all the Assemblies in Texas, I am persuaded that the Devil knows there is some organized holiness in the Lone Star state. God grant there may be much more.

Our Fifth Sunday preachers' meeting meets at Bowie on the fifth Sunday in January. A splendid program will be rendered. There will be some things that are of vital interest to the church, so be sure and be there.

Dear pastors, as you enter upon the new year's work, may the Lord bless you and make you a true shepherd of the flock. I would like to offer this suggestion to you, that you live on your knees and stick close to your books. I am trying to say that above all things, we must keep the fire burning, and then we must study closely how to handle the church work in a systematic way if we ever succeed. Push the Sunday school work, and don't forget the church institutions. To the evangelist, I would say that I hope the Lord will give you a vision of the unevangelized fields on the Hamlin District, and that we may all pull together to organize a Nazarene Church in every community on the District. Let us make this the best year of our lives. J. C. HENSON, Dist. Supt.

IOWA DISTRICT

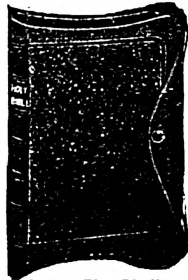
The weeks since the General Assembly have been busy ones on the Iowa District. The Lord is greatly blessing all along the line and victory is in the atmosphere. Rev. R. L. Morgan and his good people at Mason, in need of a house, having outgrown the old one, have erected a neat chapel since the Assembly, and have it nearly ready for dedication.

Rev. F. B. Gowland and the church at Webster City, are about to go into a meeting with Rev. W. R. Cain, evangelist.

Rev. O. A. Overholser will begin meetings soon at Okaloosa, with Rev. Fred Mesch as evangelist. Rev. Elbert Trent will hold a series of meetings at the Pioneer church with the District Superin-

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Specimen of Type
Christ is tempted. He beginneth to pre

13 ¶ Then cometh Jēsus from GALILEE to Jōrdan unto Jōhn, to be baptized of him.	A. D. 28.
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3.
15 And Jēsus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.	vs. 2. 22.
16 And Jēsus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the	vs. 2. 24.
	vs. 2. 25.
	vs. 2. 26.
	vs. 2. 27.
	vs. 2. 28.
	vs. 2. 29.
	vs. 2. 30.
	vs. 2. 31.
	vs. 2. 32.
	vs. 2. 33.

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KANSAS CITY, MO.

tendent, evangelist. Other meetings are being planned in which it is expected that salvation will be the order of the day.

We want to make the coming revival season one of unusual victory in all the churches on the District, and in order to do this, I request that we form a praying band consisting of every member of every Pentecostal Church of the Nazarene in Iowa. I trust the saints will not pass this by carelessly, but immediately join the band and get on your knees as soon and as frequent as possible, stay there as long as your circumstances will allow, and approach into the presence of the great God, interceding for yourself, for every church on the District, and for the spread of this work in the state of Iowa.

On November 3d, we began meetings at Muscatine, where we found a few anxious to receive the truth. God honored His Word and gave us several seekers, all of whom found the blessing sought. On Sunday, November 21, we organized a church with thirteen members. Others are greatly interested in the movement, and are regular attendants, and supporters of the work, and expect to become members of the Pentecostal Church of the Nazarene in the near future. They have rented a hall in which to worship for the present, and have called Rev. Ralph E. Bowerle as pastor, who is taking hold of the work with zeal and courage. Let the praying band especially remember this infant church, that it may accomplish the divine plan in its creation.

E. A. CLARK, Dist. Supt.

SAN ANTONIO DISTRICT ASSEMBLY

The second annual session of the District Assembly of the Pentecostal Church of the Nazarene convened at San Antonio, November 17th to 21st.

The Assembly, held in their new church building just completed, opened with a large delegation present at the first session, with General Superintendent W. C. Wilson in the chair. We were soon made sad by the intelligence that Brother Wilson was very ill, and would be forced to return to his home, leaving District Superintendent William E.

Fisher to preside. His parting words to us were "Keep the glory down"; "Push the battle for holiness," after which he quietly left the Assembly room, having suffered intensely the night before with appendicitis.

For some minutes District Superintendent Fisher labored under great disadvantage, having so unexpectedly thrown on him the great responsibility of acting as General and District Superintendent also, but soon business was resumed as usual.

Rev. E. W. Wells was elected District Secretary and Rev. J. W. Bost, District Treasurer. District Superintendent William E. Fisher, was elected to succeed himself.

The church reports were good; some of them very encouraging, showing marks of advancement along all lines.

The District Superintendent's report showed an increase of ten new churches with about one hundred professions in his regular services visiting the churches. Pastors and evangelists came with ringing testimonies, reporting battles fought and victories won, and seemed encouraged to press on.

The spiritual tide ran high, with perfect harmony throughout the deliberations of the body.

The Publishing House Anniversary was great, to say the least. Our financial agent, Brother John F. Sanders, gave us such a minute description of our publishing interests, and so forcibly brought out the magnitude of this work of spreading holiness literature over the land, that the Assembly was enthused to greater activities another year.

The Missionary Anniversary was one of great interest. The District had more than double their apportionment the past year.

Addresses from Rev. J. E. L. Moore, president Central Nazarene University, Hamlin, Texas; Mrs. E. Hardy, a retired missionary, and others, presenting the needs of the fields, the sacrifice of the missionaries, and our responsibility to them, were very impressive, while they sang, "Lord, kindly light us. We'll girdle the globe with salvation," and "Reapers are needed."

The Rescue Anniversary was a time not to be soon forgotten. Addresses by Rev. J. P. Roberts, Rev. N. E. Tyler, and Mrs. Grace Roberts, were soul-stirring. The singing by Master Geron Roberts, the Orphan Girls, and others, was much appreciated by the large audience. Collection was taken, amounting to over \$350 in cash and pledges.

The devotional services were seasons of great rejoicing, while waves of glory swept over the congregation from time to time.

Sunday, the last day, was a feast of good things throughout; first, at 10 o'clock an old-fashioned lovefeast; at 11 o'clock, preaching by Rev. J. C. Henson, District Superintendent of Hamlin District, subject, "The Church."

The 2 p. m. memorial service was very impressive, on account of the recent departure of our senior Superintendent, dear Dr. Bresee. We feel that the church has lost a great man, but God doth all things well. And as we sang "Eastern Gate," we were conscious of the fact that, true to his promise, he is waiting for us over there.

The ordination service was one in which we felt the presence of God, after which we had an educational rally, conducted by Rev. J. E. L. Moore, president of Central Nazarene University. God gave blessed victory, and the day closed with a great evangelistic service, conducted by Rev. W. M. Nelson.

Evangelistic services throughout the Assembly were seasons of power and glory. Many came to the altar and twenty-one were blessed.

The entertainment was excellent. The host church and pastor at San Antonio, know how to make us feel at home.

The singing was a great feature, and much appreciated by the audience.

Among the visitors were: Rev. Joseph E. Bates, pastor at Peniel University; District Superintendent J. C. Henson, Hamlin District; Rev. J. E. L. Moore, President C. N. U.; John F. Sanders, Kansas City, Mo.; Rev. J. P. Roberts; also Rev. John and Grace Roberts, of Pilot Point, and others. This has indeed been a great Assembly with notes of victory ahead for the District.

Mrs. ETTA MULANAX, Reporter.

DALLAS DISTRICT

Our District Assembly has passed, but its sweetness lingers in our hearts and minds, and the many expressions of loyal devotion to God, to holiness, to the Pentecostal Church of the Nazarene, and to each other in this great work, inspires our faith for the undertaking of the greatest year's work for organized holiness that we have yet had in this part of the country.

The following note just received from Brother Wallin, assures us that the divine blessing continues on Dallas First Church, where the Assembly was entertained. He says, "Sunday was a signal day with us. Six new pupils in Sunday school; seven seekers at the altar, and five sanctified, with

great rejoicing. Communion service was observed with great blessing to the church."

At Whiteboro, the mission hall in which our church worshiped was destroyed by fire a few days ago. The organ, benches, and songs books belonging to the church were totally destroyed. This was a heavy blow to our little church there, but they are not the kind to be easily discouraged, so they are going forward with renewed zeal and courage. Pastor Fraley, with Brothers Gilmore and Atteberry and their wives, is now engaged in a tent meeting there. I had the pleasure of preaching the first night of the meeting. Prospects are good for a revival.

I went from there to Basin Springs, where Rev. H. R. Lee, Rev. Mike Roberts, and some good workers were in an old-fashioned tent meeting. The interest was good; not a great many professions, but those who did profess, prayed through till they struck fire. I stayed with them from Saturday till Monday night, going over to Gordonville Sunday morning, to set in order the church recently prepared for organization by Brothers Jones and Roberts. This first new church for the Assembly year starts out with sixteen charter members, and bids fair to make a strong center of fire. Brother Mike Roberts was chosen pastor.

Encouraging notes come from many parts of the District. Our pastors are taking hold for the new year with consecration, courage, and faith, that will doubtless bring success.

Our evangelists are preparing for the greatest winter campaign that we have ever had on the District. Several of them are getting their tents prepared for cold weather, and will prosecute the war against sin right on through the winter months. We don't mean to let up at all. If Europeans can leave home, wade through snow, sleep on the frozen ground, and live on short rations for the sake of our czar, emperor, or king, can we not endure a few hardships for the sake of Him who gave Himself for us, redeemed us from sin, gave us a message to carry to our brother, who is a slave to sin and Satan, and for the faithful performance of our work will give us a "crown of life" when we have "finished our course" here on the battlefield? We will "endure hardness as good soldiers of Jesus Christ."

Now just a word to the pastors. Don't forget that method, system, and regularity in business meetings of your church, in the raising of finances for the support of our institutions, as well as local expenses, will make all the work run easier. See that every home receives the HERALD of HOLINESS and THE OTHER SHEEP. Keep up the family altar and the prayermeeting, and the church will grow.

If you have not sent in your part of the money for the Minutes of the Assembly, please attend to that at once, as we can not send them out till the printer is paid.
P. L. PIERCE, Dist. Supt.

General Church News

A MISSIONARY WEDDING

The friends of Rev. George J. Franklin and Miss Hulda L. Grebe, will be pleased to hear of their marriage, which took place in Calcutta, India, September 24, 1915, at 4 p. m. Rev. Franklin was pastor of our church in Berkeley, Cal., until last June, when he sailed for India. Miss Grebe is one of our missionary nurses, from Portland, Ore., who landed in India in February, 1914. The ceremony was performed in the Thoburn M. E. church in the center of the city. The first impressive notes from Lohengrin's wedding march announced to their friends that the bride was coming. She was preceded by two bridesmaids, Miss Myrtle Mangum, of our mission in Calcutta, and Miss Mabel Eddy, of the Lee Memorial mission. The maid-of-honor, Miss Leoda M. Grebe, sister of the bride, followed them, and the two flowergirls, Misses Martha L. and Olive G. Tracy, came directly in front of the bride, strewing rose petals in the aisle. The bride was led in on the arm of Rev. L. S. Tracy, Superintendent of the India Missionary Districts. At the altar, the bridal party was met by the groom and best man, Mr. Ulason, of Calcutta. Rev. John Bjork read the solemn words of the marriage ceremony and pronounced their husband and wife. The flowergirls led the way from the altar, and the maid-of-honor, best man, bridesmaids, and ushers followed the happy couple. The church was tastefully and simply decorated with palms, smilax, and white crepe paper, and from an arch of palm leaves swung a white wedding bell. The bride was gowned in a white voile dress, the gift of friends in Pasadena and Los Angeles, and a veil, and carried a shower bouquet of white flowers. The maid-of-honor and bridesmaids carried pink roses and maidenhair ferns; and the former was dressed in white with pink silk girdle, and the latter in pink voile. A pleasant reception was held at the Mission home, where many guests gathered to offer their congratulations to

the new couple. Mr. and Mrs. Franklin had a short trip to Darjeeling, and are now at home to all friends at 47½ Garinhat Road, Calcutta, India.
—Reporter.

FIRST CHURCH, KANSAS CITY

To say that the blessing of God abides upon the work here is to speak the exact truth. Sunday we had to meet the first monthly installment (\$375) of the \$1,500 which will complete the first year's payment on the new church. You should have been there to see the ease with which that amount was raised in a very few minutes. Notwithstanding our people are giving their tithes into the regular work of the church, they go at these special offerings like giving was a pleasure. They realize that when they go without some things that seem necessities in order to give to Jesus, He is going to pour them out a blessing. In the morning, after taking up this offering, Brother J. E. Sanders preached, as the pastor was not well, and the blessing came upon us. At night, Rev. A. G. Crockett, who has recently come to the Publishing House, preached, and the altar was filled, and as seekers would become finders, others would come and take their places. Besides, there were several kneeling and seeking God at the front row of seats. It was a gracious time of salvation and glory. The young people are responding blessedly to the leadership of assistant pastor E. F. Wilde and his good wife, and their meetings are times of rejoicing and salvation. Last week they held seven different cottage prayermeetings out in the city. Our Wednesday night church prayermeeting fills the room full. Many members of other churches take advantage of this service to get a good feast. The music of our church is becoming a valuable feature. In addition to the great choir, who sing "in the Spirit and with the understanding" also, a quartet has been organized consisting of Messrs. E. F. Wilde, A. G. Crockett, C. A. Kinder, and O. O. Oliver, who lift us into the heavens with their spiritual melody. House to house visitation goes on, and people are finding God in their homes. Unite with us in prayer for the complete healing of the body of our beloved pastor, Dr. Matthews, upon whom God has placed the burden of the work in this great city.—Reporter.

CENTRAL NAZARENE UNIVERSITY

Sunday was a day of great victory at C. N. U. At the morning hour the college chapel was well filled with an attentive congregation, and from the very beginning the Holy Spirit seemed to grip the situation. The old, rugged gospel plough was let down, and sandy foundations seemed to crumble. At times breathless silence prevailed, and then shouts of mighty victory. At the close of the message, without any special coaxing or urging, seekers rushed to the altar with their hearts torn to pieces by a lightning bolt from the pentecostal skies. The scene that followed would be hard to describe. The reckless seekers soon became happy finders, and the shouts of victory seemed to expand the walls of the building. The missionary society met at the usual hour in the afternoon with an interesting and helpful program. It affords us great pleasure to say that the missionary fires are burning in C. N. U. At the evening hour, the fire fell during the song and prayer service, and such waves of glory and shouts of victory you seldom hear. Our beloved business manager, Rev. Oscar Hudson, brought a soul-stirring message with fruitful results. It is our opinion that Sunday marked one of the greatest days we have seen in C. N. U. Monday evening, at an early hour, as we sat in our prayerroom in prayerful meditation upon the Word, the silence of the moment was broken by the sweet strains of music, led by Rev. Oscar Hudson, business manager of C. N. U., and Miss Jonnie Dance, our Spirit-filled secretary. Our most excellent Faculty, the student body, and quite a number of our good citizens, pressed their way through the hall to the dining-room with their hands and arms well filled with such things as fill a very desirable place on a pastor's table. After this a season of praying and rejoicing was enjoyed together. Through the urgent request of these good people, we will remain with them another year; however, the arrangements are such as give me some time to do evangelistic work, and I have one or two good campmeeting dates not taken as yet.—J. E. GAAR.

HOGANSVILLE, GA.

The fight is on here, and seekers are weeping their way to the cross, where Jesus meets them and takes away their load of guilt. Only a few are taking part, as is usually the case in a holiness meeting where the pastors of the churches smoke and chew tobacco, and go to the movies. I was held up one night by some boys, as I was going home from church, but I gave them a kind talk and went home unharmed. I expect victory here before we close. Rev. A. O. Post is standing by me ready to shout

when the walls fall. If I can help you in a series of revival meetings, address me at Crest, Ga.—C. E. SHAW.

SADDLER, TEXAS

I have just returned from Caldwell, Texas, where I was called to the deathbed of my brother-in-law. He left a widow and five children. The meeting here has been hindered by bad weather, sickness and death, but we are going on.—LUM JONES.

HARTSHORN, OKLA.

Since coming home from the District Assembly, we have been ready to organize and build a Nazarene church. We have had Dr. Mason with us for ten days and already there have been thirty-five professions. We expect an hundred by the close of the meeting. After this meeting we have made arrangements for Evangelist W. P. Jay to come with his new tent and plow this field for a great harvest. We are "In the land, under the blood, and following the Man with the drawn sword."—C. N. SHAW.

CLIFTONDALE, MASS.

Our pioneer deaconess, Sister Mary Webber, after shouting and shining over the District since mid-summer, has gone to act as pastor at Gardner, Mass. Do we miss her? Our consolation is that "God loveth a cheerful giver." We have cleaned, calmsomed, and carpeted our Cliftondale church, prior to a campaign with Brother and Sister Dearn, commencing November 28th. We are also besieging the throne and believing God for an old-fashioned revival. Pray for us.—Tom M. Brown.

BATES, ARK.

We just closed a revival meeting with our church at Weeks, Ark., last week. Brother Baldwin, from Wister, Okla., was our evangelist. We have some people here who know how to pray through, so we believed God, and kept on fighting until folks began to pray through and get saved. Five prayed through to either pardon or purity. We are expecting great things from the Lord at Weeks, Ark., this year. We closed November 17th and I left for the work at Park. Stopped over in Waldron Friday night and preached for the saints; we had a good time in the Lord. At Park, the Lord met with us in power and His seal was on the service. Conviction was on the people and one was at the altar seeking sanctification. One united with the church Sunday. The work at Park is in fine shape, and people are looking our way.—W. H. MINOR, Pastor.

STUART, OKLA.

DEAR HERALD: We are here in a battle; good interest; several asking for prayers in the first service. We go next to Citra, Okla., where we just organized a live church with twenty-five members.—L. H. RITTER, Evangelist.

NAZARENE MISSION, LOS ANGELES, CAL.

The shout of victory is still being heard in old Fifth Street mission, and the Lord is manifesting His presence in a wonderful way. Souls are getting saved and families reunited. Men who have been down in the cesspools of sin and iniquity are today standing as living testimonies of God's saving and sanctifying grace. Brother Hill did excellent work while we were away at the Assembly, and on our return we found the mission in good spiritual condition. Our precious people gave us a great "Welcome Home" November 1st. They had decorated the hall with bright crepe paper, greens and flowers, and across the front of the hall over the platform in large letters were the words, "Welcome Home." Words can not describe the meeting that night. All we can say it was grand and glorious; eight seekers at the close of the service. The noonday prayermeetings are well attended and are times of salvation. We are now preparing for that great event, "Christmas dinner," to be given in the mission hall on Christmas day. We are asking the Lord to let us feed a thousand needy people on that day. Last year under the leadership of Brother Sanders, a fine Christmas dinner was served in the hall to nearly eight hundred people. Let us do greater things this year. Do you not want to have a part in this? It will take close to \$200 to provide this dinner, but our God is able. We will be glad to receive any amount you can send. My address is 1639 Scott ave.—C. H. DAUEL, Superintendent.

ANDERSON, IND.

Glad to report victory another week in our revival here. Last Sunday was an unusual day. Seekers all day. Some young men gloriously sanctified in the early morning prayer service. Eight new members joined the church, who have recently been saved in the afternoon services. Sunday night there were fifteen seekers, mostly young people; Monday night there were six seekers; Tuesday

night there were ten seekers. We ruin the revival another week, which makes the fourth.—C. E. ROBERTS.

GARFIELD, OHIO

On Sunday, November 21st, we closed the revival in progress for some weeks at this place, and organized a Nazarene church with eighteen charter members. A strong society is expected here soon. This meeting has been a great battle, but the Lord gave gracious victory, and let the glory down on us, while between forty and fifty prayed through and were saved or sanctified. The meeting closed with seven seekers at the altar.—DAVID G. BACON.

ASH GROVE, TEXAS

God is blessing and the work is on the move. Rev. Johnny Douglas and his sister, Miss Bessie, came by and held a few services for us last week. He is a splendid preacher, full of fire and zeal. Their special songs were an inspiration. It was not our privilege to be with them at the beginning, but came in on at the last and put a shoulder to the wheel. The good Lord sent a rain on Saturday, so were not able to have services on Saturday night and Sunday. But on Sunday night, God gave us a good service. Several came forward, desiring to be remembered in prayer. We are looking for great things in the future.—GEORGE M. AKIN, *Pastor*.

GLOVER, MO.

Just closed a ten days' meeting near here Sunday night. God gave us a good meeting in which there were seventeen professions. One backslidden preacher was reclaimed and sanctified. Several quit their tobacco; some family altars erected, and a weekly prayermeeting started, where there had been none for years. We begin a meeting about seven miles from Sabula, Friday, November 19th.—CHARLES W. DAVIS and WIFE.

EAST LIVERPOOL, OHIO

We have just closed a good meeting at Mannington, W. Va. The results were very gratifying, and a goodly number found the Lord. At the request of Brother Herrell, our District Superintendent, we organized a Pentecostal Nazarene Church with thirty-nine names on the roll; and quite a number on the fence, ready for some wide-awake pastor to pull them our way. This is a very promising field, and with such men at the helm as Brothers Wise, Willard, Barnhart, Toothman, and others, whose names I do not recall, and a number of elect ladies, we predict for Mannington a strong and victorious organization for God and holiness. They have erected a neat wooden tabernacle that will seat about seven hundred, and it was packed to the doors and clear out to the street the last Sabbath night of the meeting. The establishing of this work can be attributed to the persistent and untiring labors of a sanctified layman, (now a licensed preacher), J. O. Huff, who prayed, and held prayermeetings in the homes of the people, then arranged for a tent meeting last summer, which was signally owned of God. And is now laboring in an adjoining city, spreading holy fire, and arranging for more holiness meetings. We begin a two weeks' campaign on Sunday, the 21st, with Brother W. G. Schurman, at Haverhill, Mass. Yours and His.—Dr. J. H. SLOAN and WIFE.

BURNS, ORE.

The Lord continues to be with us in our regular services. The last two Sundays have been especially good. Souls are being blessed and the Christians are gaining ground. There is a great opening out here for consecrated young men who have no family depending on them. The people in this country have never heard the gospel and are hungry for it. Who will come over and help us? It will take a good case of real old-time sacrificing salvation to stick it out to real victory, but when this requirement is fulfilled the results pay. There are some fine business openings here in Burns for the right man. God is in the Burns church, and she is reaching out in a special way, and the Spirit is helping. If we had a light touring car we could do so much more for the outlying places, but it is so expensive to hire autos we can not do as much as we would like. Who will help us to secure a car to use exclusively in this home missionary work? There are numbers of places in this great Northwest where a gospel car can be used to His glory.—S. L. FLOWERS, *Pastor*.

CHASE, KAS.

We closed a very gracious series of revival meetings with Rev. J. G. Demoret, of Hutchinson, as evangelist. The Lord was present from the first service to the close of the meeting. Some souls were definitely helped and prayed through to real victory. One lady said she had made up her mind to take the way with the little crowd, and on the

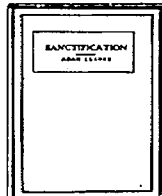
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Specials for Christmas

Bound in Cloth, Gilt Letters

Sanctification

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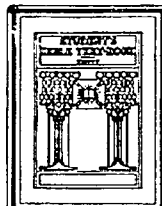


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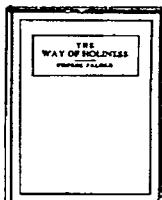


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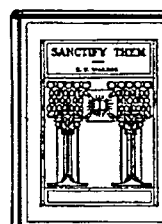


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A companion book to Adam Clarke's "Sanctification." The latter treats of the doctrine, while this book portrays the experience of holiness. It is a practical, devout, helpful book, and will aid you to find and keep a vital connection with God.

Sanctify Them

By E. F. WALKER



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Dr. E. F. Walker's matchless presentation of the great theme of Sanctification has blessed untold numbers all over our land. His book "Sanctify Them" is remarkably clear and helpful in its teaching. In order that all may share in the blessing and help it will bring, we have published it in a neat edition at a popular price.

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

last Sunday of the meeting. She united with the Church of the Nazarene. The entire church was helped in the meeting and is more determined than ever to see salvation come to this needy town. The revival spirit continues, and we mean to push the battle for God and holiness.—W. F. KIEMEL, *Pastor*.

MADRAS, ORE.

A few have united with the church lately, and we are expecting more to seek the narrow way.

We have classmeetings every Friday night, and enjoy the presence of the Lord. At our last meeting three souls knelt in prayer for forgiveness of sins. God came down our souls to greet, and glory crowned the mercy seat. Two different communities, Round Butte and Metolius, have invited our pastor, Brother Mendel, to preach to them, and he will take up these appointments at once. Our church not being spiritually strong, we ask the prayers of our people, that we may be living examples of Jesus to show this town we are wanting the old-time religion manifested here.—*Deaconess*.

NORTH YAKIMA, WASH.

God is continuing to bless our work. We are going to do our best to follow "Buddie's" plan and try to get one new subscriber each week. On the first Sunday of the month at the close of the love feast, one woman rushed to the altar without an invitation having been given, and in a few minutes she was sanctified. Brother D. L. Rice brought us a good message in the evening of the 14th. He was on his way to a point in Montana to hold a series of meetings. May God bless him abundantly.—W. S. HUNT.

CITY MISSION, LINCOLN, NEB.

We began a series of meetings here November 7th, and are still going for God. He has been manifesting His power in a remarkable way. Some of the worst of drunkards have found the saving of their souls, and God has kept them from the drink habit since. One man especially, who was on the crumbling edge of a drunkard's hell. God saved him and he is a new creature in Christ Jesus. Many others we could mention. Brother Howard, who is superintendent at the mission, is getting results from his work. Some have sought and found the experience of sanctification. God is giving the liberty that is needed to preach the gospel of full salvation. We had a great day on the Sabbath. The glory fell on the people and there was rejoicing. We ask that you remember us when you pray. God helped us to raise \$200 on Sunday night for the mission.—J. R. HUNTER, *Evangelist*.

GOD STILL ANSWERS PRAYER

We give God the glory for answering the prayer of His people in the restoration of our daughter, Johnny, who has just passed through a very serious bone operation in the University hospital in Oklahoma City. She has suffered for years, gradually growing worse, until while we were at the General Assembly we were called home by telegram, as the doctors thought a rush operation necessary. On making a long incision in the flesh, they found conditions worse than they had expected, and their diagnosis entirely wrong, so really no operation was performed. The incision was sewed up, and we were told to await developments. But we called on the people of God to join us in prayer, and our God has heard, and her condition is better now than when she went to the hospital. We give God the glory, and thank our many friends who have joined us in prayer, and written us so many kind letters of sympathy. Join us now in giving praise to Him, and pray that she may continue to improve.—C. B. JERNIGAN and WIFE.

PEABODY, MASS.

We expect to hold revival services with Lewis and Mathews, beginning December 10th, and earnestly request the prayers of God's people for a mighty outpouring of His Spirit on this place. There is already conviction on the people, and God is blessing our church.—ALFRED COLE, *Pastor*.

SOUTH MANCHESTER, CONN.

We began a revival campaign, November 12th, with Brothers Lewis and Mathews, two consecrated young evangelists whom God greatly blessed a year ago when they were with us. The church is earnestly praying for a great outpouring of God's mighty Spirit on this beautiful, modern, but godless town in central Connecticut. Will the readers of the HERALD family pray with us that such an outpouring may come?—A. C. GOLDBERG, *Pastor*.

HATTERAS ISLAND

Greetings in Jesus from Hatteras Island: Just closed one of the greatest meetings of this year here in the M. E. Church, South, and the M. E. church, both pastor and people standing by and fully co-operating in the grand scenes and assisting in the battle against sin and hell. There were about fifty souls saved, reclaimed and sanctified wholly and much good done for the gospel and cause of holiness in this new and needy field. This island has the distinctive honor of receiving the first foothall of the first English colony, led by that brave, daring explorer, Sir Walter Raleigh on July 4, 1584. Fishing is the chief industry here. This local village has another great world-wide honor, that of having the only porpoise landing to be found

on the western hemisphere. It was a thrilling sight to see them land hundreds of porpoises at a single time. Professor W. L. Wyland and wife, formerly of Des Moines, Iowa, were largely responsible for this gracious meeting. He led the singing in the most acceptable and satisfactory manner, while she played the organ with much grace, ease, blessing, and effectiveness. We had great times in the Lord. Our journey from home to this engagement was a little over three thousand miles, but we were fully justified and amply repaid for the expenditure. Open up with our church, as pastors, for the winter in Ashland, Ky., this week, to lay siege to that city for a great salvation campaign. Address us for the winter, Ashland Ky. Yours abounding in His grace.—ALLIE BRICK and Wife.

CHATTAHOOGA, TENN.

The Lord is graciously blessing in our services here. Conducted three tent meetings here in the city during the summer. About two hundred and fifty were reclaimed, saved, or sanctified in these services. Souls are being saved or sanctified continuously in the regular services at the tabernacle. Notwithstanding the awful tide of worldliness, indifference, and sin, we find the old-time gospel is still effective. We feel confident that there is a wide open door for holiness and the Nazarene church throughout this Southland. May the Lord enable us, by grace divine, to enter this open door and bring to the poor, hungry multitudes the message of life and salvation.—W. M. TIDWELL, *Pastor*.

AUBURN, ILL.

Our Sunday evening congregation is larger than that of any other church in our midst. Last Sunday evening, the large auditorium of our church was almost packed by those who came to hear the sermon on "The Fullness of Christ." The series of sermons on Romans is proving efficient. The saints are being blessed, but best of all, a brotherly love exists among them and each is working in harmony with God and with one another. Of course we give the praise to God for these things. Still we feel that much is due to the most earnest efforts of our pastor, Brother Gibson. He has been with us for over two years and a half and we know him to be a man of God. The work at Thayer is still on the move. A few weeks ago, Brother Gibson conducted a tent meeting in this place. While the results can not be known, there were several at the altar. A Catholic woman was wonderfully saved. Her testimonies are an uplift to those who hear them. Surely the salvation of this soul was well worth the meeting. Although finances have been running somewhat short during the summer, the offering of last Sunday morning exceeded that of any ever known in the history of the church. We boast not in ourselves, but in the Lord and surely you can join with us in saying that "It is truly wonderful what the Lord has done." Glory to His name!—BETHEL RUCKER, *Church Reporter*.

PLANTERSVILLE, MISS.

Our pastor, Rev. J. W. Dodd, filled his appointment with us Sunday and preached with the power from on high. There were two seekers at the altar. Brother Dodd conducted our Friday night prayermeeting, and we all received a blessing. He also conducted the funeral service of C. O. Hersey. We have our church house nearly framed, and hope to have it completed in time to begin our revival on next fourth Sunday. Our District Assembly is near at hand, and we are praying that many may be reclaimed, converted, and sanctified.—MATTIE GASSAWAY, *Deaconess*.

From W. W. HEES

Our work at Grand Avenue is going on by the help of God. Souls are getting to God. We have tawen in twenty-five new members since going there. God is good. A great revival is on here at N. U.; students are praying through.

MEDORA, KAS.

We begun a meeting at Madora, Kas., Saturday October 31st, with Rev. C. M. King as evangelist, and Miss Anna Cobb as song leader. The meeting is being held in a union church. The crowds are large and interesting. We earnestly desire the prayers of the people of God for that place. Brother King is open for meetings after this one closes, and you will make no mistake if you call him for a meeting.—CHARLES F. CRITES.

COFFEYVILLE, KAS.

Our band of Nazarenes is not large, but we are alive and God is leading. We are holding meetings on Sunday and Wednesday evenings at 7:30 in our rooms upstairs, at 819½ Spring st. We have a Sabbath school, organized in September, which meets at 9:45 Sunday morning. We also have a Monday afternoon holiness meeting in the rooms, and hold cottage prayermeetings. On Thursday, November 18th, we gathered at my home for our first all-day holiness meeting. The morning

Twentieth Anniversary of the Organization of the Church of The Nazarene

Written by C. E. CORNELL

Thanksgiving-day was one of those ideal California days with cloudless sky and balmy atmosphere that made the lungs fairly tingle as one drank it in. A very large audience assembled at the First Church, Los Angeles, to celebrate the Twentieth Anniversary of the Organization of the Church of the Nazarene. Representatives from many of the churches of the Southern California District were present, and many from outside our denomination. The program included history and reminiscences. This was interspersed with delightful music and great congregational singing.

Rev. E. A. Girvin, who, for a quarter of a century has been very intimately associated with Dr. Bresee, gave a brief but succinct history of the organization of the First Church, Los Angeles, and the second church that was organized at Berkeley, Cal., of which he was the pastor and the first ordained minister. The First Church of Los Angeles, was organized October 13, 1895, but the charter was kept open until Thanksgiving day of that year. There were then 164 charter members. The First Church at Berkeley was organized January 7, 1897, and Brother Girvin became its pastor. Brother Girvin, who has been faithful in keeping a daily diary for thirty years, gave numerous historic events that were full of intense interest. The picture of the old tabernacle on Los Angeles street, seating 800 covered and jammed, with hundreds on the outside who could not get in, and tides of glory indescribable, and thousands saved and sanctified, many of whom are now at the Eastern Gate with the dear Doctor, who so gallantly led them into the land of Canaan, besides hundreds of others who are living and still faithful—all this and much more amidst the tension and enthusiasm of the hour, brought forth shouts of victory and tears of rejoicing.

Rev. A. O. Henricks, our pastor at First Church, Pasadena, Cal., who came into the church within a few years after its organization, gave a thrilling address on "Early Reminiscences and the Progress Made." He is a virile speaker, and sparks and fire flew in all directions. The audience climbed with the orator into the heavens, where they

overlooked the continents where the Church has planted its banners, and sat beside the almost innumerable company now gathering at the Eastern Gate. Waves of unseen glory fanned our brows, and it was easy to weep and easy to shout. We could say with Peter on the Mount of Transfiguration, "Lord, it is good to be here."

Three splendid five-minute addresses were given by Clarence E. McKee, one of the old timers; Mrs. Mattie Smoot, another, and Rev. J. Proctor Knott, the assistant pastor of Emmanuel Church, of which his esteemed mother, Rev. Lucy P. Knott, is the pastor. Brother McKee spoke with fervor on "The Old Tabernacle." Mrs. Smoot spoke on the "Early Deaconess Work," showing the faithfulness of the womanhood of the First Church in those early days, and that the men could hardly have gotten along without them. Rev. J. Proctor Knott, an earnest, scholarly preacher, who will be heard from later in this great movement, gave emphasis about "Company E," of whom his mother was the chosen and inspiring leader for so long. (Mrs. Knott was ill and could not be present.) He said that at one time there were 272 young women who belonged to Company E. It was the largest band of consecrated young women on the continent.

Rev. J. P. Coleman, whose voice is as clear as a bell, spoke briefly of his early recollections. He has been with the movement for many years and is constantly shouting on the "array."

Altogether it was a very remarkable service. Dr. Bresee, the glorious human leader, was gone. A beautiful, large picture of the Doctor was at the front. Sister Bresee, the faithful, devoted wife who so long ministered by his side, was present, and gave her beautiful testimony. Forty-eight charter members still live, forty-three of whom are members of First Church; three are members of Emmanuel Church, and two are members of the University Church, Pasadena, Cal. There were ninety persons present who marched from the old "Shack" on Los Angeles street to the present location. The writer was holding evangelistic services when this march took place, and was present when the church was dedicated.

session began with an earnest prayer and a song service, led by Sister Katherine Warner. The Spirit was with us in the very beginning, and we were blest in song, and in prayer were able to touch the throne. Brother M. E. Tripp, of Wana, brought us the message from Joshua, first chapter, which was full of encouragement to the little band of women. The noon hour was delightful, in the feast of good things, prepared by loving hands, and especially in communion with friends from a distance. In the afternoon, the presence and power of God was marked. Brother Fluke, from Kansas City, brought us a message from the 119th Psalm, after which one mother and two young girls knelt at the altar, and the mother was reclaimed. We were blest in prayer and afterward in the testimony meeting, when there was good news of the kingdom. We took a recess and began the evening service about 7:30 o'clock. There was another good song and prayer service, and Brother H. L. Beaver, of Liberty, Kas., preached from Isaiah, sixth chapter, an inspiring and searching sermon. Six children knelt at the altar and claimed pardon from the Lord. God set His seal upon our first all-day meeting.—Mrs. MARY A. LEVAN.

COLORADO SPRINGS, COLO.

We can truly say that the blessing of God is upon us. Since our return from the General Assembly, we have found the harvest-field more white and ready it seems than ever. Rev. Harry J. Elliott, of the Northwest District, has been here some forty-five days in revival campaign, with his old friend and fellow-laborer, Rev. William H. Lee, superintendent of the People's Mission. We dismissed our Sunday night services the last four weeks of the meeting and attended in a body the great open-air marches and indoor meetings. We love to stand by this man of God who is so greatly used in these days. Loyal to God and his church. Blessed unity prevailed, the saints were built up, and sinners were converted. About a hundred souls knelt at the altar

for pardon or purity, and a large per cent. of these were "new material." The last day of the meeting, the revival was transferred to our church for the morning service, and Brother Elliott preached with his usual unction and blessing, resulting in seekers praying through to victory. We are much stronger as a people, and are thankful to God for sending refreshing showers to our city. We are pressing out, trying to keep up with the leadings of the Spirit. Last week we were called upon to suffer with our dear Brother and Sister J. C. Drake, in laying in its last resting place, the form of their oldest daughter, aged ten. Little Esther died on the 24th inst. with pneumonia. God comforts and sustains as only He can.—R. J. PLUMB, *Pastor*.

SOUTH MANCHESTER, CONN.

For the past two weeks we have witnessed the most successful revival ever held in our church. E. S. Mathews and E. A. Lewis, who were with us last year in a fruitful campaign, were with us again, and did splendid work. From many parts of the town the people came to hear the inspiring singing and earnest preaching. The church was well filled each night, in fact several times extra chairs had to be put in to accommodate the large number of people. Many remained to seek God. No exact count was kept of the seekers, but it is estimated between sixty and seventy-five were at the altar for pardon or purity. Most of them prayed through to victory. These consisted of Nazarenes, Methodists, Congregationalists, Salvationists, Episcopalians, Lutherans, and what not. The closing service was glorious. For a while it seemed that victory was far from us, but suddenly the tide turned and one by one they came to, the altar under the convicting power of the Holy Ghost, until the altar was filled with penitent souls. With one exception, they were what we in New England call "new cases." All of them got through, and testified clearly to salvation. Several of the converts

are to unite with the church in the near future. The finances never came so easily and the evangelists were well taken care of. My cry is "The revival must go on." God is able to do great things for us.—A. C. GOLDBERG, *Pastor*.

MALDEN, MASS.

The work of saving souls goes on. Several seekers every Sunday night. Backsliders are repenting and returning. A good interest is shown in all our services. Mrs. C. H. Hopkins preached Sunday evening. Subject, "I Shall Be Satisfied When I Awake in Thy Likeness." It was good. Souls were deeply moved. Brother L. D. Peavey preached Sunday morning from Hebrews 12:14. Our souls were blessed by the message. Rev. M. E. Borders gave an excellent missionary address Friday evening. Text, "Go ye into all the world and preach my gospel unto every creature, and lo, I am with you always." He said that the only ground of His being with us always, was in our fulfilling this command, "Go ye into all the world and preach my gospel." Franklin was blessed under our pastor's preaching last Sunday. Fourteen asked for help at the close of the day.—M. B. MARSHALL, *Church Reporter*.

From Evangelists THEODORE and MINNIE E. LUDWIG

While waiting for our train in Norton, Kas., on our way to a meeting at Palco, Kas., we will jot down a few lines of our whereabouts. After the glorious Mount Tabor and upper room experiences at the General Assembly, we were led down into the valley of sin, in a hand-to-hand battle with the enemy. We were at home only three days and then started out to hunt, and located, the "old man" in his entrenchments in the little town of Moorefield, Neb. Through the kindness of the trustees, the defunct M. E. church was opened for the meeting. They had had no regular pastor for years. We had to do all the preaching, praying, singing, shouting, and janitor work, but we did our best in bombarding the forts with the double-barrel gospel gun of God's eternal truth. The Lord did greatly bless us in delivering the messages, and we know it will not return void. Under prevailing conditions it did not seem wise to continue. Much conviction was on; some were helped, and one boy got saved. We were pleasantly entertained at the lieutenant governor's home. From here we began in a schoolhouse eight miles south of Moorefield, where we held a meeting in August. The Devil had been working overtime here since our last meeting, and many who were greatly interested then had now begun to draw back and did not attend much. Those who were true were greatly helped and established and began to get hungry for holiness. Two boys prayed through at the last service. Brother Smith, one of God's true, anointed servants, called us for ten days between meetings, to help push the battle at Lone Star. We were greatly helped in presenting God's Word. The people were greatly helped and brought closer to the oneness of John 17. May the Lord bless and complete the work, is our earnest prayer.

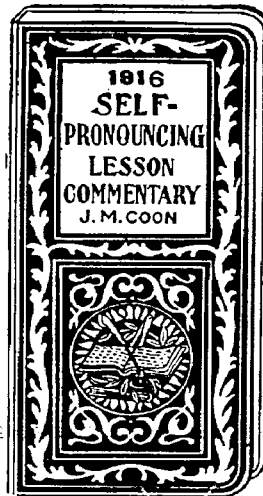
EL PASO, TEXAS MEXICAN CHURCH

As Christmas holidays are nearing, it has been in my mind to make this appeal to our people through the columns of the HERALD of HOLINESS, in behalf of the Mexican children of our city. There are thousands of Mexican refugees in this city, driven out of their country by the revolution, many of them destitute. Would it not please our Savior if some of you make an effort to send us some Christmas toys or any article useful for children? You might think it is not worth while, but let me assure you that a little doll or some other kind of toy will gladden the heart of a little Mexican boy or girl as nothing else would do. Send if possible, and before Christmas, to 715 South Oregon st., El Paso, Texas.—S. D. ATIANS.

From Evangelist AUGUST NILSON

Closed a meeting in Omaha, Neb., with Rev. C. G. Stuber, in the Chicago Street mission. God blessed the saints and sanctified some, while others got converted, among them an ex-gambler and detective, who had followed that line of life for many years. God saved him in a glorious manner, and this man quit his ways of sin, and got a job in a wholesale grocery house, for \$10 a week, and did the first day's honest work with his hands for years. The gospel has not lost its power. While in Omaha, Rev. R. W. Leischer, from Council Bluffs, Iowa, came over and spent a day with us. He brought our beloved Brother Agnew, the financial agent of the Olivet University, with him, and Brother Agnew brought the message in the morning, on "Retaining the Holy Ghost in Our Hearts, After He Has Come." His words of admonition and exhortation will never be forgotten. The altar serv-

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ice that followed was glorious. In the evening Brother and Sister Leischer brought the message in song, and the glory fell. Brother Stuber is a prince among holiness preachers. He has the honor of having the only Swedish holiness church in the United States, and God is with him in his work. At the Swedish services every Sunday morning, there are people found who do not understand a word of Swedish, but they come and get shouting happy, though they can not understand a word, but it is "just because God is there." Lord give us more of that unction that is felt better than told. Am now in a meeting at Newmans Grove, Neb., and my next meeting is at Maple Mills, Canton, Ill., beginning December 2d, till perhaps January 2d.

BURNS, ORE.

We are receiving the attention of the entire community, and God is helping us. There are a number of families who a year ago had no consideration to show us as an organization, who now attend church with us, and we have easily more at our services than all the other three churches together in the town. Our Sunday school is the best in its history, and is truly a feeder for the church. Last Sunday our pastor, Rev. S. L. Flowers, remarked that he planned to soon have a service to be given over to the children entirely, and when he finished preaching and asked for any to come forward who wanted to seek Christ, five of our Sunday school children and one man perhaps forty years old, came and found Jesus. Then there were three at night seeking the blessing. Since our membership has gotten the burden of missions on their hearts somewhat, and we have been paying something in the envelope every month for missions, our regular financial budget has been met as never before in our existence as a church. Truly God does verify His word. As a church, we are supporting again this year five children at Calcutta. Thank God for the opportunity to be of service. We do not know at this time just who we will have from the outside to help us in a revival, but God is to send us some one, and the Holy Spirit

is to attend him, and souls are to be saved and sanctified by the scores, we believe. Will you please pray that we may have a genuine revival this winter.—Dr. D. E. STANDARD, *Reporter*.

FIRST NAZARENE CHURCH, BLOOMINGTON, ILL.

We are now five months old, and all considered, a very hale and healthy child. We feel that God has sent us to Bloomington to stay as long as Bloomington stays. This is a very aristocratic city, hence we do not have that strong working element to draw from that makes such excellent building material for a Nazarene church; but we have some in our number as gallant and true as ever marched under the banner of holiness. We feel, in the face of the strong Unitarian and Christian Science sentiment which exists here, that under the leadership of the Holy Ghost, we purpose to leave all without excuse, if they are not brought into the blessed realization of the cleansing of the blood from all sin. We have secured a nice corner lot on an asphalt pavement within five blocks of the center of the city, and we hope to erect on it, very soon, a tabernacle, in which we will worship until we can get a church house. We solicit the prayers of all the saints that we may not grow weary in any of the phases of godly living, and teaching full salvation until our summons is on.—WILLIAM A. ASHBOOK, *Pastor*.

SEQUIN, WASH.

We are planning and praying for victory in a special revival meeting in our church in Sequin, commencing the first week in December, with Brothers W. A. Elliott and H. A. Kartozian as evangelists. We are holding cottage prayermeetings this month twice each week. The Holy Spirit has been very gracious; already two families, members of the M. E. church, have re-established the family altar. We are looking forward to a great time with the Holy Ghost as our leader. Will the members of the family, especially of the Northwest District, pray for the church that is hid away on the peninsula?—J. P. G. LOWES, *Pastor*.

WOODLAWN CHURCH, CHICAGO

Sunday, November 7th, Brother Joseph Smith preached us one of his wonderful sermons, which was followed the next Sunday by one equally grand by Brother Babcock. Brother and Sister Harris brought us a blessed message in song, and our General Superintendent, Dr. Reynolds, preached at night. Wednesday night the president of Taylor University, and Brother John Wesley Lee, were present, and gave us helpful and inspiring messages. Last Sunday morning our pastor, Sister Wines, preached a strong and heart-searching sermon which filled the altar with seekers. In the evening also we had great victory. Brothers Runquist and Johnson sang about "The old-time religion." Brother Creel was at his best in the song service, which reached a climax while singing "Is it the crowning day." Such a volume of song, arising from consecrated hearts, produced a melody scarcely of this earth. We felt we were being carried to the gates of heaven, and crowning day was really beginning on earth. As a result of this and Sister Wines' sermon that followed, the day closed with victory and salvation.—ANNIE SHEPARD, *Reporter*.

LYNN, MASS.

The Lynn Pentecostal Church of the Nazarene has just closed a successful series of revival meetings. The campaign lasted for three weeks. Seekers were saved and sanctified wholly, and some reclaimed. Prayermeetings were held mornings during the week and the saints prevailed with God. The Spirit of intercession struck our young people and it was wonderful to hear them storm heaven for God to defeat the Devil and bring things to pass. God heard prayer and the Lynn church has had one of the most wonderful meetings in her history. Evangelist Earl E. Curtis, of Watertown, N. Y., was the evangelist. He defines the experience of entire sanctification clearly, but preaches more on the positive side of the experience. The last Sunday evening he preached on "The Unpardonable Sin," and tongue can not tell or pen describe the scene that followed. White souls were praying through at the altar, a little girl only twelve years of age, began to travail in prayer for a backslider in the congregation. It was the Holy Ghost pleading through this child for one who had gone astray. Not until the young lady came to the altar and began to pray, did the burden lift. She was so weak from her laboring in prayer that she had to be put to bed in the parsonage. After the victory at the altar, we all had a march around the church and praised God for bringing down the walls and giving so great a victory. Our church board voted to engage our brother for another battle in the near future. He is to begin meetings December 5th, with our Lowell church, and no

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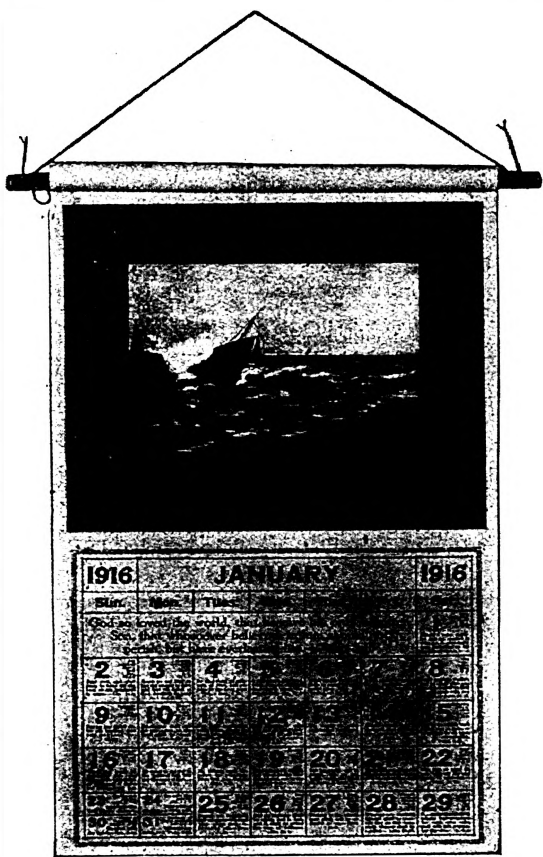
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doubt God will give them a sweeping victory there. If any of our churches want an evangelist that goes more than surface deep, they had better engage this man of God. We expect the greatest victories this winter we have ever had.—H. M. PEAVEY, for the Pastor.

BREA, CAL.

The church in Brea has been progressive along all lines since our last report. There has been a number of souls at the altar, some who have prayed through to definite victory. Sunday morning was a time of conviction, blessing, and rejoicing. One came forward to get sanctified, and prayed to be delivered from doubt, fear, and discouragement. Jesus heard her cry and gave deliverance. When she arose to testify, her face was lighted with radiant glory. In the evening, Rev. Will Eckel and wife, and Roy, one of their Japanese converts in Los Angeles mission, gave us a missionary service. The fourteenth of November, Rev. Howard Eckel, our District Superintendent, gave us an all-day meeting. The saints were blessed and helped much in the Lord by his earnest messages. The twenty-eighth of November we shall begin a special revival meeting. Rev. James Elliott, pastor of the Olinda church, will be the evangelist. Will all the HERALD OF HOLINESS readers please remember us at a throne of grace, that there will be souls born again and sanctified wholly. We have been reading the Thanksgiving number of the HERALD OF HOLINESS, and think it the best out yet. We could not get along without the paper and are doing our best to get others to subscribe for it.—JOE KIEMEL, Pastor.

EAST WAREHAM, MASS.

We just closed a three weeks' meeting with T. C. Henderson, one of the sweetest holiness preachers I ever heard. He left an impression behind that will not easily be forgotten. He leaves no room for side lines. Our new preacher, Sister Webber, of Cliffondale, helped us to pray down fire and conviction on the people. We are going on for another week with our dear Brother Isaac Hanson, the old New England war-horse. I expect to open a meeting in Fairhaven, Mass., November 25th, running over two Sundays. Never known to have been a revival there. Churches refused to let us in, so we have rented a hall. We believe God is going to give us a gracious time. Brother Hanson is going to help us. Brother John Gibson has charge

of the singing. Remember us at the throne of grace. My prayer is to make us aggressive in this great battle for lost souls.—G. G. EDWARDS, Pastor.

PROVIDENCE, R. I.

Revival meetings are being held in the Primitive Methodist church of this city. Brother Whitman and the writer went over one night to help in the service. The altar was nearly filled with young people seeking God. Evangelist M. E. Baker, from the West, is holding meetings in the Harvey M. E. church of East Providence. Brother Whitman went over to help in prayer and faith. The audience nearly filled that large church. Brother Baker gave his experience that night, how God had sanctified his soul, and he gave a definite call for seekers. The altar was crowded, and many were at the front seats seeking full salvation. God is blessing our own work.—JOHN NONBERRY.

DECATUR, ILL.

We are in a redhot revival in our church. After endeavoring to secure evangelists without result, God said, "Thou art the man," so I went in. The first day God sanctified three fathers, the heads of homes, and the next night, Monday, there were six at the altar who prayed through to pardon. It seemed like the roof of the Nazarene church would fly off. This thing may last all winter. Almost every church in town has locked arms together against us, and I know the Devil is against us, but God is for us. We have 145 babies on our Cradle Roll department, a big Sunday school, and a redhot church, marching on to greater victories. S. E. Palovana, formerly known as Sammy the Methodist, preached for us twice. He is all right. Filled with the Holy Ghost, and able to put up a big fight against the Devil. If you need that kind of a man, send for Sammy. He says his name is not Sammy the Methodist any more, but Sammy the Nazarene, which we are pleased with.—L. G. MILBY.

PLAINVILLE, KAS.

We commenced a revival Sunday, October 31st, and continued till November 21st. We had a good hard fight. The Methodist Episcopalists started a meeting one week after we did and took some of the crowd, yet God blessed us. We had no evangelist, the pastor doing the preaching, except two strong sermons preached by Brother Frank Mayhew,

which God used to send conviction. A few got reclaimed and sanctified and five united with the church. The meeting has closed, but the revival continues.—IRA STEVENS, Pastor.

From Evangelists F. E. MILLER and WIFE

At this writing we are at North Mexico, N. Y. Of course we are having an excellent time and enjoying full and free salvation. Ezekiel said it was dry very dry; exceedingly so, but God also said dig the ditches and I will fill them. We are plowing the furrows of a wonderful salvation straight and using pickaxe and shovel. There are no clouds in the sky like a man's hand as yet, but it seems as if we could smell rain. Attendance is good, and hearts are mellowing up, whereof we are glad. We are looking for an abundance of rain. Will remain here a month. God is good to us these days, and we are believing for a fruitful time all winter.

SEATTLE, WASH.

Our church in Ballard is moving forward with victory. We thank God for a pastor who preaches Bible salvation. We are expecting a great revival.—NORA SHEA, Secretary.

MOUNT PLEASANT, MICH.

This place is called the Hub City of the old Wolverine state. Three years ago, the writer and Brother Frank Hovingh held a revival, eleven miles southwest of Mount Pleasant. God blessed the effort. Brother Hovingh remained and was the shepherd for a few months. Later Rev. J. H. Clymer and wife, now of North Dakota, took charge of the work for several months. A year ago last September we moved from Grand Rapids to Mount Pleasant and the Lord put it upon our hearts to pray for a revival here. We called Evangelist Robert Doverspike and wife to hold a tent meeting. The mayor gave us the nice park. The tent was pitched and a few meetings held, but the weather was too cold, so we rented a building uptown and continued the battle. Evangelists F. C. Coleman and wife, of Mount Rose, were here a week to assist in the effort, and later an old war-horse, Brother E. Hock, of Wheeler, came and preached. The street meetings were successful and had good influence. During this campaign, Rev. A. T. Harris, of Falmouth, Mich., felt led of the Spirit to come and take charge of the work, so he has moved here and the Lord surely is blessing their labors. Brother and Sister Harris are humble, consecrated soldiers. Brother Harris also

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preaches in the country at the above mentioned place, and we are now engaged in a revival meeting with Brother Doverspike and wife. Mount Pleasant is a beautiful city of 6,000; has one of the State Normal schools, and a large government Indian school. It surely is interesting to read the glowing reports in the HERALD of HOLINESS from the different states.—V. BUXTON, Reporter.

NEW BEDFORD, MASS.

Have enjoyed the fellowship of the saints at Everett, Lowell, North Attleboro, Haverhill, and New Bedford, and also Mattapoisett, Mass., and have had the privilege of listening to Brother St. Clair, at the Providence, R. I., meeting. Enjoyed a meeting with the saints at Manchester, N. H., and commence in a campaign with Bishop Edwards, of East Wareham, at Fairhaven, Mass., November 25th to December 5th.—JOHN P. GIBSON.

BATH, ME.

Glad to report that we have gained in soul as well as body during the past months, and am once more at the front of the battle, preaching Christ and Him crucified. We have been supplying for our church at Bath, since the death of our beloved Brother Gillies. Sister Gillies is being wonderfully sustained by God, but needs your prayers. Remember her at the throne of grace. The church has called the writer as pastor; and we are all working together in Christian love and prayer. God is blessing; interest is increasing; some souls have been seeking God for salvation. We are expecting great victory, for we have confidence in Jesus Christ.—REV. JOSEPHINE BURNS SULSTON.

ESCONDIDO, CAL.

We are still pushing the battle at Escondido. Our congregations at church services and Sunday school are increasing in numbers, and some conviction is manifested. Every little while some one gets saved or sanctified at our regular services. Yesterday five were at the altar and two or more claimed to get victory. The street meetings are splendid, and our folks are much encouraged about them. The cottage meetings are well attended. We expect some of the students from our University to assist us in special meetings during the holiday vacation. We have recently been elected president of the Ministers' Union, also president of the Committee on Public Charities, which puts us in touch with the poor people of the city, and we are in hopes to lead some of them to Christ.—C. W. WELTS, Pastor.

GRAND SALINE, TEXAS

We are entering this new assembly year with great courage, expecting God to do great things for us, as a holiness people. We should expect nothing less than real victory all the way, souls to be saved, and believers to be sanctified. As pastor, we are serving four churches. We had a blessed time with our church at Grand Saline last Sabbath. On Sunday night the crowd was large, and conviction strong; one at the altar and two received into the church. We are giving our entire time to pastoral work, visiting, praying in homes, and giving Bible lessons through the week, and preaching over the Sabbath; the pastoral work is a great work. We love it, and the people need it. Thanks for the fine Thanksgiving number of the HERALD of HOLINESS.—D. J. WAGONER.

HAMMOND, IND.

We closed our summer's evangelistic work at Waddams, Ill., where we conducted the state camp for the Wesleyan Methodist people. It was said that this year's meeting far surpassed anything of former years. This was our second engagement

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there, and we enjoyed our labors with these people very much. The past summer's campaign, in many respects, was the greatest summer's work of our lives. During our last camp, the Indiana District Assembly was in progress, at which time they gave us a call by telegram from the Assembly to take charge of the Hammond, Ind., church. We accepted the call and came by on Tuesday night, met the people, and was installed as pastor. We cancelled our evangelistic engagements and entered into our pastoral duties. After a few services, we felt that it was God's time for a revival, so we opened fire on the enemy. We didn't call in any special help, but with the aid of Mrs. Roberts, the Lord helped us to conduct a good revival, in which some fifty or sixty souls were saved or sanctified. At the close of the General Assembly, our District Superintendent, Brother U. E. Harding, came by and gave us a two weeks' meeting. Brother Harding is a great preacher. His messages were clear, forceful, and inspired. Our people were glad to have him with us. To know him is to love him. His entire heart is in the work. We have been here two and one-half months. The Lord has given us between seventy-five and one hundred souls, and fourteen additions to the church. We have a nice little church building, and a truer, more loyal people can not be found anywhere. We are delighted with our work. We are in for a revival for the year around. Someone has prayed through every Sunday since we came. Bud Robinson is to be here for a two days' convention December 11th and 12th. Everybody near here should avail themselves of the opportunity to hear Buddie.—E. G. ROBERTS and WIFE.

PASADENA, CAL.

We are having a spirit of revival and people are constantly seeking the Lord. Had four seekers last Sunday. Rev. and Mrs. Eckel who are going to Japan, were with us Sunday morning and we had a fine service. Sister Eckel sang two beautiful pieces with great liberty, to the delight of all. Brother Eckel preached with unction and power of the Spirit. We bespeak a great future before these two young, consecrated lives in the missionary field. May the Lord give us more such young people. The Sunday school brought in their gifts for the missionary boxes, some forty to fifty dresses, one quilt, and all sorts of little trinkets and gifts. The missionary offering in the Sunday school alone was over \$28. Our people are getting to be more missionary and more liberal, for which we thank God.—A. O. HENRICKS.

MEDORA, KAS.

We have just closed our three weeks' meeting at this place. God's presence was manifest from the very first. A number were saved and sanctified. We baptized three, and about twenty said if we organized a church they would join. There were not less than twenty-five prayed through definitely. Some thought they were saved, but found they were not, but prayed through. Others thought they were sanctified, but found they didn't have it. The sad part, as in all meetings, was that a number were under deep conviction but would not yield. Just a little about our fellow-laborers. Brother Crites, the pastor, is a man of God, and stood by us like a

brother. He knows how to be good to an evangelist, having had about four years' experience himself. Miss Anna Cobb was our singer. She knows how to get hold of the people, and we were all blessed by her singing. The Bible school was well represented each Sabbath. We were royally entertained at the home of Brother and Sister Barnard. There are fine folks at Medora, and we are hoping the revival has only begun, and will continue till Jesus comes. We are open for meetings and will be glad to hear from any one needing an evangelist.—C. M. KING.

DECATUR, ILL.

A great revival has struck our church, where the preaching is being done by the pastor. There were twenty professions of conversion or sanctification during the first week. The volume of prayer can be heard for blocks away. A Catholic nurse struck fire at the altar, and leaped and bounded like the lame man at the gate Beautiful. Her testimony brought tears to the eyes of the people. The meeting will continue.—L. G. MILBY.

From Evangelist L. L. HAMRIC

I am at this writing in a revival meeting at Shelbyville, Tenn., with the Nazarene church. Rev. Lige Weaver, cousin of Bud Robinson, is the faithful and efficient pastor. He lives the life, and is much loved of his people. Not only so, but he has the confidence of the people of the town. We will close here Sunday night, and leave for our next meeting in Prescott, Ark., with Rev. T. W. Sharp. My home address is Vilonia, Ark.

BLACKWELL, OKLA.

After a hard battle for some time, the power of darkness and unbelief is breaking away, and we see victory ahead as well as at present. There were three at the altar last night, one for pardon and two for sanctification. All professed to find what they sought. One was healed in the day service, and there was great rejoicing and a time of refreshing from the Lord. We thank God and take courage. Others have been blessed in the meetings, and the saints are coming up to the help of the Lord.—E. V. POTTER, Pastor.

MALDEN, MASS.

We have been blessed in all our church services during Thanksgiving week. The text of Rev. S. A. Atkins, of Melrose, who preached the Sunday morning sermon, was Rom. 12:1. It was a clear-cut sermon on "Holiness, as a second, definite experience, and helpful to all truth lovers." In the evening revival service, our pastor preached from Daniel 5:27. "Thou art weighed in the balances, and art found wanting." Several manifested desire for help in Christ and two came to the altar and found help in answer to prayer, and confessed to salvation. Brother L. D. Peavey assisted at the Pentecostal church in Everett, Sunday morning, at a financial rally for the Pentecostal Collegiate Institute. Our former church reporter, Brother Lewis Bacheller, is being used of God in evangelistic work in Mountain View, N. H., and the regions nearby, assisting Brother L. N. Fogg.—M. B. MARSHALL, Church Reporter.