

HERALD of HOLINESS

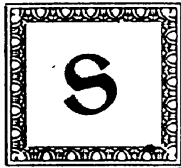
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The Difference



SOME are very much troubled over the difference between the consecration we made of ourselves when God converted us, and the consecration that our entire sanctification calls for as believing children of God. To be exact the word consecration is not the most felicitous term to express what we do in coming to God for conversion. Possibly the word "surrender" might more appropriately be used than the word consecration. Strictly speaking the sinner has nothing to consecrate. He has a deal to surrender or renounce and with this of course there is an implied pledge of fidelity and service when accepted by the Father. However, not to split hairs, we will use the term as so many inquirers use it, with the above understanding, and try to answer the question as to the difference between the consecration we make in seeking pardon and the consecration we make to obtain entire sanctification.

In the first place, as sinners we were dead. Consequently our powers were dead also. We had nothing of worth or that was instinct with life, to offer to God as penitent sinners. We simply came surrendering our sins, abjuring our rebellion, and seeking simply the life-giving word of pardon and peace. Receiving this blessing of pardon and regeneration we were translated from the darkness of sin and death to the light of pardon and peace, and all our powers became instinct with the new life of regeneration. Hence in coming later for sanctification we obey the apostle who says, "Yield yourselves unto God as those who are *alive from the dead*." Hence, also, in exalting Christ the apostle says, "I beseech you, brethren, that ye present your bodies [yourselves], a *living sacrifice*."

In the second place, the consecration for sanctification may be said to be more particular, more specific, more in detail than the consecration we make for pardon as sinners. In seeking pardon we just come as individuals, broken and contrite of heart, and surrender ourselves, bodily, to Him in penitence and faith, crying:

"Here Lord, I give myself away;
'T is all that I can do."

When we consecrate for sanctification, that richer and deeper and profounder experience, it is not simply "myself" proffered, but it is my hands, my tongue, my feet, my memory, will, reason, all members and powers of this body and mind — each specifically and all, I cheerfully consecrate to the service of my God, now, henceforth, and for ever. Each individual power and faculty and susceptibility becomes sacred and holy because given in absolute abandonment to Him.

Again, in seeking the experience of entire sanctification there is likely to be, and generally is, a final issue driven on some one specific point. This will differ in different cases, but there is always a final battle on the arena of consecration in seeking holiness, which is not the case in the same measure and sense, in seeking pardon.

This final test may be a very little thing. It may be something connected with our appetites, our apparel, our associations, or some call to specific service. The question is driven home to the conscience, will you give up that indulgence? Will you lay aside that weight? Will you bear the reproach meekly and uncomplainingly? Will you bear the precious message of full salvation to the heathen?

Whatever it may be, it is a very different battle indeed which

the seeker has to fight from that in which the seeker for pardon is engaged. Victory only comes at the end of the conflict, or at the critical moment when the soul responds to God, "yes," and cheerfully falls into sweet acquiescence with the Divine Will and instantly exults in the incoming raptures of the blessing.

In the last place, we would add that the difference in the consecration partakes of the nature of the difference in the thing sought. The sinner seeks pardon. The consecrated believer seeks purity. To get pardon we renounce sin, pledging obedience and fidelity when made children of God. In seeking purity we come as children of God seeking a more complete abandonment to the Divine Will, fulness of heart purity, and increased ability for service, sacrifice, or suffering. These objects of seeking lie at the basis of the consecrated powers and faculties of the soul and body of the seeker.

It is very manifest that herein is a vast gulf of difference between the two blessings, and the two consecrations or conditions on which they are obtained. Great care is needed at this point, for definiteness and absolute fulness of consecration is necessary to definiteness in receiving the blessing.

A Truth Being Lost

HORACE Bushnell never uttered a greater or more important truth than when he said that: "The reformation of the soul is the soul of all reformation." This is fundamental as a gospel truth and as to its relation to the mission and work of the church. Yet it is a truth which is now very largely lost sight of in the ecclesiastical world where it is of all realms most needed to be kept constantly in mind. No reformation is worthy the name apart from and independently of the gospel influence in effecting it.

We mean to say there is no hope of permanency or thoroughness of reformation of society or any part of its wrongs or twists or inequalities or injustices save as the work of betterment is the result of the radical work of individual soul-reformation among men and women by the power of the gospel of Jesus Christ. Christ is this world's only successful reformer and there is absolutely no use trying to rob Him of this diadem by any means, however plausible or religious may seem to be the effort. This world will look in vain and only to be sooner or later disappointed, to any other source for relief from social burdens than the blood of Christ in its individual application to men's hearts and consciences. All the social schemes and economic resorts and ethical systems for human betterment are but broken cisterns which can hold no water, and will be found out to be such in due time. Men need not try to rob God or His Son Jesus Christ, to whom He has committed the betterment of this world and its final and eternal correction, by their man-made and man-lauding methods and systems and schemes. They will finally and for ever fail and rebound against the originators in dismay and chagrin.

The whole trend ecclesiastically, we are pained to have to say, is toward these man-made and man-honoring systems which leave out God and Christ. We have watched for years the trend and deplored it. All the modern church movements — such as the Laymen's Movement, the divors Forward Movements, the Federal Council of Churches of America, and many of the so-called revival campaigns of the day — are but these broken cisterns. They laud the human. They neglect the super-

natural. They trust to the efforts of men. They project man and not God to the front. They talk of social betterment, not of personal renovation by the blood. They proceed on the idea that men are to be saved *en masse* and not individually, whereas God never saves men that way but only and evermore as individuals; and by this individual soul reformation He secures and furthers social and general reformation and betterment.

Church leaders and prominent divines now are found employing their time and talents in devising schemes for turning the churches and the clergy into plans for the securing of better roads and better systems of farming and better systems of cooking and better schools and better wages and better conditions for the laborer and all such things. They are wellnigh neglecting absolutely the only essential and fundamental obligation of the ministry and the church, which is to induce men and women "to seek first the kingdom of God and his righteousness, when all these things shall be added unto them."

We can never procure the salvation of the individual by the reformation of society, or the removal of social ills and injustices and wrongs. We can only hope to secure these social ends and objects by securing the salvation personally of the individual units composing society. This is the divine plan and the only plan having God's sanction or the sanction of common sense. Christ did not say, "And I, if I be lifted up, will draw society unto me." He said, "And I, if I be lifted up, will draw all men unto me." Men as individuals and not as a mass are to be dealt with by the Father and by His ministers and churches.

The church has no call to the reformation business save as to the individuals composing society about them. This is not saying that the church should not stand right on every great moral question and that her voice should not be heard distinctly on such issues. The church should be alert and prompt and brave and true on every issue of reform of evils social and economic like the liquor traffic. This is far, however, from saying that the church should erect this or any other reform as her work and content herself with such espousal and leave the individuals around them to perish in their sins while the church joined hands with reformers and social leaders and economists for the correction of these great evils. These should she do and not leave the other undone. Let the church cry out against the liquor traffic and all other atrocities and enormities, from her pulpits and her legislative bodies, and through her press, while she engages her every effort and her every member and minister in ceaseless effort for the personal salvation of the drunkard and the bar tenders and the saloon owners and all extortioners and despoilers as their only real hope and society's only prospect of final and permanent success in throttling this and all other infamies that prey upon the body politic. Let it echo the spacious earth around that it always has been true and will always be true, for ever and for ever that: "The reformation of the soul is the soul of all reformation."

Is the Truth Important?

WE MEAN the truth of the second coming of Christ. A pastor has been quoted as saying that "the second coming of Christ may be a great truth, but I have something more important to preach." What these "more important" messages are he does not tell us. There are other truths besides the second coming which a man should preach, but just how he can preach a full-orbed gospel and fail to present this precious truth we fail to see. The apostolic idea of a full gospel did not leave out the second coming, but time and again expressly included it. Time and again this full gospel as announced by holy and inspired apostles was to so preach as to induce men to "turn to God from idols, to serve the living and true God and to wait for his Son from heaven." Over and again we have the idea of the full gospel presented thus, and the felt obligation of the apostles was to thus present the gospel so as to get men to prepare for the Son's coming again. The "blessed hope," the purifying hope, is throughout the Bible made an integral part of complete or full-orbed gospel truth.

There is not a solitary exhortation to Christian living found in the Bible with which the second coming of Christ is not connected. It is likewise vitally bound up with every fundamental doctrine. It is as vitally or even more vitally connected with the resurrection. Indeed there is no correct understanding of the resurrection but in the light of the second coming. Our change to incorruption, our

divine sonship completed, our deliverance from the curse—all are tied to this glorious truth as with a cable of gold. It is indissolubly connected with the atonement, with the world's deliverance from the power of Satan, and with the fulfillment of God's promise to Israel, so long delayed for this very event.

Only by the second coming will the failures of man be remedied, the subtilty of Satan overcome, redemption accomplished; sin destroyed finally; death for ever abolished; paradise regained; and the earth filled with the knowledge of the glory of God. Can any such truth as this be unimportant? Can there be complete delivery of the whole counsel of God without due attention to this evangel? Can there be any truth more potent in impelling men toward accepting the promised and coming Christ? Is there any message more important to the church of today, which is sporting with rival suitors while the bridegroom delays His return.

We have never taken the time to count the number of passages in the Bible which teach directly or by implication the truth of the second coming. Others have done so and their investigations furnish us astonishing results as to the facts in the case.

It is mentioned on an average once in every seventeen verses in the Bible, or two thousand times in all. It is mentioned by overwhelming implication perhaps more than two thousand times more. It is commonly assumed by apostles and rightly as it was never doubted or questioned in apostolic days or for three hundred years following their days. It is mentioned 318 times in the New Testament. It is prophesied in the Old Testament eight times more often than the first coming. If the importance of a doctrine is to be determined by its place and prominence in the Bible, then surely the second coming will be seen to stand next to salvation.

The Second Department

IN OUR last study in Ephesians we saw that the first part of the mission of the church was to make "all men see what is the fellowship of the mystery." In the next verse we have Paul's statement of the second department of the church's mission, as follows:

"To the intent that now unto the *principalities and powers in heavenly places* might be known by the church the manifold wisdom of God."

Without arguing the point we take it that the "principalities and powers" here spoken of are the good angels who are so often referred to by the sacred writers. In Heb. 1:14 it is declared: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In keeping with this general statement of their offices in relation to heirs of salvation, we have throughout the Bible numerous instances where they have exercised their powers and wisdom in ministries to the servants of the Most High.

Peter makes a statement, however, which shows that these good angels are marvelously interested in gospel propagandism. Speaking of the things ministered unto us by the prophets and "Reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven"; Peter continues and adds the wonderful statement "Which things angels desire to look into." The "things" into which the angels desire to look are the same "things" spoken of four lines above as reported by those who preach "the gospel with the Holy Ghost sent down from heaven."

In other words, what excites this angelic interest and curiosity was the operations of the gospel as it was being preached with the Holy Ghost sent down from heaven. In other words, it was *pentecostal preaching* which elicited the angelic interest. The word rendered "To look into" here means literally "To stoop down to." This gives us a larger insight into the depths of angelic interest in pentecostal preaching. The manifest meaning is that this preaching of the gospel with the Holy Ghost sent down from heaven so arouses the angels as to cause a silencing of their harps, a holy hush in heavenly realms, and the angelic hosts are represented as stooping down or, as it were, bending across the pearly balustrade, and peering intently into the marvels they behold going on in the earth, caused by the preaching of this gospel with the Holy Ghost sent down from heaven.

Now it seems that God proposes to satisfy this laudable curiosity of His good angels. By His divine authority His inspired apostle declares that unto these principalities and powers in heavenly places

is to be made known by means of His called out church the "Manifold wisdom of God."

From the very days of Christ on earth, on through the day of Pentecost, and through the apostolic days, and post-apostolic days, this angelic interest has continued. God intends that His wisdom shall be vindicated to these angelic witnesses as to the mystery of His union of Gentile and Jew which ensued upon the Jews' rejection of Christ. Doubtless there were difficulties in the minds of the angels, just as there were in the minds of Jews and Gentiles. God is to see to it that in the final issue—in the development and final outcome of His church—His wisdom shall be vindicated, even to the angels. Another mystery, doubtless, was an element in the angelic wonder. This was the delay of the establishment of the kingdom, and the fulfillment of the oft-repeated promise to Abraham and Isaac, and Jacob, that in their seed all the nations of the earth should be blessed, and in the promise of the establishment of His kingdom to last forever.

Why this parenthesis of the calling out of the church in the interim? Why this delay in the kingdom's establishment? The

apostle would have us understand that in the time to come not only *all men* of all nations will see and be satisfied with His wisdom, but the angels of heaven shall likewise be made to know that God was wondrously wise in all this marvelous procedure.

This part of the church's mission is in a measure being discharged as time passes now, but in its fullness, will only be realized when Christ comes back and assumes the reins of government on David's throne and begins to "Reign with his saints" in holy triumph. In that happy consummation all beings, human and angelic, will indeed and in truth be made to know, admit, and vociferously applaud and adore the manifold wisdom of God. It will be seen that millennial triumph and achievements will vindicate amply this manifold wisdom of God, because it will then be seen that all these results are but the flowering forth or consummation of the Divine Plan.

This hiatus of a church at all was to the angels a mystery. Why not the promised Kingdom upon the resurrection of Christ, or at Pentecost? Paul's answer here is, that the church itself is to furnish in her career and in her consummation, to these angels, proof of the manifold wisdom of God in His Plan of the Ages, "according to the eternal purpose which he purposed in Christ Jesus our Lord" (3:11).

THE EDITOR'S SURVEY

WHAT THEY SAY ABOUT HERALD OF HOLINESS

Below we furnish a few brief excerpts from the many kind things said about the **HERALD OF HOLINESS** recently in letters addressed to the editor.

Pentecostal Nazarene says: "Get the **HERALD OF HOLINESS**, our general church organ, into every home and get our people to read the strong, healthful editorials by Dr. Haynes; they will do your church good."

Rev. J. C. HENSON, Roscoe, Texas: "The paper is fine."

Miss GLADYS WARREN, Walla Walla, Wash.: "The **HERALD OF HOLINESS** has been a great help to me. As a church we appreciate your work very much."

Mrs. E. G. EATON: "Everywhere in my travels I heard the dear **HERALD OF HOLINESS** so highly spoken of. Out in rural districts, where battles are hard and prejudice is great, where mothers and fathers are weary in the effort to train their children, I have been told by these parents over and over how grateful they were for the helpful, inspiring messages from the editor's pen."

MICHAEL DODD, Wichita, Kansas: "I add my testimony to the helpfulness of the **HERALD OF HOLINESS** in my own home. We love the paper from cover to cover because of its presentation of the real truth in every phase of the Christian life. I am keeping them for future reference."

W. R. CAIN: "I say to you what you so truly deserve, concerning what was on the first page of last week's issue of the **HERALD OF HOLINESS**. That was simply great. God abundantly bless you and utilize all there is of you to push the battle in an aggressive and relentless manner."

WILL H. NERRY, Tarentum, Pa.: "We love our paper very much for we know it is the best, and your articles weekly are a source of great benefit to all our helpers."

H. G. COWAN: "I would like to express my appreciation of the **HERALD OF HOLINESS** and to commend its editorial management. I have read many church papers in my time and the **HERALD OF HOLINESS** is the best of all."

Mrs. O. L. CHRISTIAN, Coon Rapids, Iowa: "No, ten thousands times no. Don't let me miss one single copy of the **HERALD OF HOLINESS**. I could not afford it for I expect to take the paper as long as I live, or as long as any

of the family is able to work and earn a dollar. And when we can't work I expect to beg the money to pay for it."

J. WARREN SLOTE, Chicago, Ill.: "I enjoy reading the paper so much. The editorials are exceptionally good."

H. G. TRUMBAUER, East Liverpool, Ohio: "The **HERALD OF HOLINESS** is fine—always was good; yet it seems to get better."

GEORGE HARE, Kirkland, Texas: "Keep on as in last issue, exhibiting a firm foundation."

MARIETTA KELLY, Kirbyville, Texas: "The **HERALD OF HOLINESS** undoubtedly carries with it some supernatural power. There is something illuminating about it. Every time I pick up a copy and begin to read, it always starts a thrilling sensation through my soul. It makes no difference what my trials are, nor how hard they press upon me, nor what discouragements are thrown in my way, I can always find help, comfort, and encouragement through reading its pages. With me it is next thing to the Bible in the way of reading matter. It is one of the most welcome visitors to my home. I always look forward to its arrival and then don't stop until I have read almost, if not everything, in it. Through reading its pages I learned about the Nazarene church and it was the cause of its becoming the church of my choice."

P. L. PIERCE, Peniel, Texas: "Your editorials in the **HERALD OF HOLINESS** seem to grow richer all the while. We greatly appreciate our editor, and pray that you may live long to fill this important place."

Mrs. E. L. RIGSBY, Thorp Springs, Texas: "It has been a year since I have had the **HERALD OF HOLINESS** in our home and I sure have missed it for it was food to my soul. It will be more so now, as we are now where there are no holiness people."

Mrs. W. R. HENDRICKS, E. Pleasant Plain, Iowa: "Please send the **HERALD OF HOLINESS** to my address. Although I am an old Methodist I believe in Holy Ghost religion."

Mrs. M. J. PATTON, Mangum, Okla.: "This has been the first year I have been without the **HERALD OF HOLINESS**. Thank the Lord for the dollar that I have to send for it now. I don't intend ever to let it stop again."

D. RAND PIERCE, Brooklyn, N. Y.: "The **HERALD** continues excellent."

Mrs. R. A. PICKENS, Crystal City, Texas: "I feel as if I were away from a very dear friend indeed when I miss one copy of **HERALD OF HOLINESS**.

News and Notes

In a letter from Rev. Joseph N. Speakes, who is always abundant in labors, he says: "I am trying to do three men's work—superintending a District, pastoring a church, and doing the secretary work for the Board of Church Extension. I am meeting with encouragement in the Extension work and believe it is only a matter of a few years and we will have a strong society." We wish our dear brother great success in all three lines of the laudable work in which he is engaged.

Quite commendable is the plan for erecting a monument to the memory of Booker T. Washington. The press states that Tuskegee is to raise a two millions dollar endowment as a Booker T. Washington memorial, of which amount nearly half a million has already been pledged.

At a recent election Newfoundland went dry by a safe majority. The new law forbids, under heavy penalties the importation, manufacture, or sale of any beverage containing over 2 per cent of alcohol.

Those affected with cancerous afflictions will regret to learn that various recently announced cancer cures have been tested and in all the tests made of cases the results have been very unsatisfactory. This information is given by Dr. Francis Cotterwood, director of Columbia's three million dollar fund for cancer research, in his recent annual report. He states that "Not any one of these agents (certain so-called cures for cancer) has been shown to possess the slightest influence on tumors in animals."

The liquor devil is alert, tireless, and determined in pushing his diabolical interests. According to Arthur J. Brown, of one of the church Boards of Foreign Missions, the saloon interest has been transferred and planted in foreign fields. There is a brewery in Jerusalem; there is a distillery on Mount Lebanon; and there are American saloons in Damascus. Thus we see that the saloon is the greatest foe of the church in its foreign missionary work. The saloon goes to demonize, pauperize, and diabolize these foreign helpless heathen while the foreign missionary goes to Christianize and uplift them. While we send the gospel to evangelize the millions in heathendom let us

also labor to throttle and send to eternal oblivion the diabolical traffic which is our curse at home and abroad.

Zion's Herald gives some startling facts in regard to the lack of assimilation of the foreignism which pours into our country ceaselessly. Not more than one-third of the seven million emigrants who became part of our population during the past ten years have given any evidence whatever of desire to become American citizens. From these foreigners three hundred million dollars have been sent back to Europe. Only one-third of those who remained here have acquired in any degree the language of the country. This proves conclusively that we are assimilating this foreignism at a poor rate. A nation is like an individual. The human body can take so much poison into it without fatal results, but when the quantity exceeds the limit of safety, fatality results inevitably. Our nation can take just so much of foreign immigration as we can assimilate and Americanize. Anything beyond this becomes an imminent peril to our republic.

We have at last reached the point of electing a prohibitionist to the United States Congress. The distinction of being the first congressman thus elected to our national house of representatives belongs to the Hon. Charles Hiram Randall, who was elected to the sixty-fourth Congress from California. Mr. Randall registered as a prohibitionist and made his fight for Congress on a dry platform. Mr. Randall's district contained all the breweries and rough sections of the city of Los Angeles. The larger newspapers of Los Angeles also were opposed to him. His slogan was for a "dry state and a dry nation." The result was he was elected by a dry majority of 18,770 by his district, notwithstanding the fact that his state as a whole went wet by 170,000 votes.

President Wilson the other day before the Federal Council of Churches of America delivered a needed reproof of the tendency to over-organization in the churches of the land. The President differentiates between "co-operation" and "organization." He sees and states the danger of over-organization to be that organized effort may "absorb the life of the community and run the community for its own benefit." If he had only said, "absorb the life of the church so as to run the church for its own benefit," we would fully agree with the President. Perhaps this is what he meant. The President went on to say: "If the object of organization is to afford a mechanism by which the whole community can co-operatively use its life, then there is a great deal in it. An organization without the spirit of co-operation is dead and may be dangerous. So that the vital principle of co-operation and organization is secondary. I have been a member of one or two churches that were admirably organized and were accomplishing nothing." This is true. The real need is the lubricating oil of the Holy Spirit for all the machinery of the church, before the machinery is worth the time required to pronounce the long-drawn-out initials of the endless societies and things and brotherhoods, etc.

It is a sad and surprising fact that the illiteracy is increasing in the United States. This in spite of the fact that the various states are paying one-half of all the money raised by taxation for the education of the children of the republic. Eighteen states in the Union report that illiteracy is steadily

increasing. Included in the list are Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, and most of the Pacific Coast states except Oregon. It is a striking fact, however, that every class of illiterates has decreased except the foreign born. This shows that we have an unusually large importation of adult illiterates. When will we learn sense enough to protect our country from this menace which threatens our very existence some day?

Senator Sheppard, of Texas, has introduced a bill in the senate for the absolute prohibition of the sale of alcoholic liquors in the District of Columbia. It is said by those in the best position to know that the temperance forces have mapped out a plan of campaign for full success in this most laudable endeavor to rid the nation's capital of this curse of being rum-ridden.

The doom of the rum traffic certainly has struck and the day for the glorious consummation hastens apace. The traffic is outlawed. It is an outrage. It has run its nefarious career and its end is nearing. It is strange how it has survived its having been long ago outlawed by the supreme court of the United States. This highest court speaking on the question said: "It will not be said to be a part of any one's liberty as recognized by the supreme law of the land that he shall be allowed to introduce into commerce among the states any element that will be confessedly injurious to public morals." This settles this question. The public sentiment of the entire nation endorses this opinion of our highest legal tribunal.

It is easy enough to thank the Lord for what we esteem to be good things but it is likewise our duty and privilege to thank the Lord for our apparent misfortunes. Remember He says all things shall work together for good to them that love Him. The Psalmist said it is good for me that I have been afflicted. Amos R. Wells has said beautifully:

"An easy thing, O Power Divine!
To thank Thee for these gifts of Thine—
For summer's sunshine, winter's snow,
For hearts that kindle, words that glow;
But when shall I attain to this—
To thank thee for the things I miss?"
—Herald and Presbyterian.

A communication from Jesse B. Jackson, Des Arc, Mo., contains the advertisement of the trustee's sale of our Missouri Holiness College at Des Arc, Mo., formerly known as the Southwest Missouri Holiness University. The amount on which the foreclosure is being made is about \$1,300. We regret exceedingly to hear this trouble and hope the danger may be speedily averted and this institution saved to the church. We understand the school is progressing finely under the presidency of Rev. B. T. Flannery. Let there be a general rallying to this institution in this hour of trouble.

Love at Its Best

Amid all the horrors of war and the endless tragedies which mark its bloody career, there are occasional oases which brighten the horrors and stand forth luminous in their attestation with power and beauty of love divine. The following from an exchange gives a touching illustration of this beautiful truth:

Fatally wounded, while lying on the battlefield, a soldier mustered all his forces of mind

and body to write down his final tribute to love. Passing that way after it was all over, the nurse of the Red Cross found the letter, its lines toward the last weak and trembling, as the fast stiffening fingers hurried on to record the length to which love will go when at its very best.

Not in exactly these words, but in effect, this is what the dying man wrote:

"When I came to myself, I found two men bending over me. Neither of them were from my own country. One was from the land far to the south of my homeland, the other as far from the east; and both I knew to be from a hostile camp. Both were sorely wounded; the one with a leg that was crushed, the other bearing pieces of shrapnel in various parts of his body.

"But they were both doing all they could for me. They had propped up my head; they had given me something to still my pain; they touched me as tenderly as if I had been a brother. Weak as I was, I could not but wonder and be grateful that greater than love of country, far beyond the touch of the hate which sometimes stirs the heart of the soldier, better than anything and everything else was the love those poor suffering men showed to me, a man from the country of the enemy!"

And the last wavering strokes told the secret of it all. With the last bit of strength the dying soldier told the story of one who had helped him in his sore trial, finally leaning back to rest, with a little book in his hand—the Book of books, from which he had learned the beautiful lesson that "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye keep my commandments!"

"And the greatest of these is love!"

Edgar L. Vincent.

God Hears You

Could we but ever remember this wonderful truth how differently some men would live and talk. Could it be possible for God to stand out visibly before men how could they profane His name, or despoil their fellowman's rights to life or liberty, or commit sin at all. And yet it is a veritable fact that God does stand, literally, very near each and all of us and hears every word we utter and sees every sin we commit. And these sins pain His heart as truly as though He could stand visibly in our presence when we sin and we could read with our physical eyes the pain in the expression of His face. The following illustrates how heedless men thus become, and how sometimes they are awakened from their thoughtlessness and brought to surrender to God in view of the fact that He does hear them:

A man was at work at a city depot handling baggage. Some of it was very heavy and difficult to manage alone. He lost his patience at last, and began to swear and curse terribly. A little girl had been watching him, and when she heard his wicked oaths she seemed shocked and frightened. She became excited presently, and cried out:

"Oh, please don't talk like that! Don't you know God hears you?"

The man was startled by her earnestness, and looked about as if half expecting to find himself face to face with a listening God. The child's words brought a conviction of his wickedness home to him. "Don't you know God hears you?" kept ringing in his ears as he went on with his work. But he did not swear again that day. He could not rid himself of the sense of God's nearness which the little girl's question had given him. He went home in a sober, thoughtful mood. He seemed so unlike himself that his wife thought he must be sick.

"No, I'm not sick," he told her, "but I'm thinking of something."
All that night a voice kept saying over and over to him, "God hears you." It was the turning point in his life. He kept on thinking until he "thought out" his salvation. The words of the child had done more than all the sermons he had ever listened to, for they made him think of God as he never thought of Him before.

THE OPEN PARLIAMENT

ARE you reading it? Reading what? The "OTHER SHEEP," our wonderful little eight-page, monthly missionary paper, sent out by our Publishing House. *Is it good reading?* The best your eyes ever fell upon. *What is it all about?* It is the official organ for missions for the whole Pentecostal Church of the Nazarene. This paper tells of our work in Japan, China, India, Mexico, Cuba, South America, Africa. There are letters from the missionaries. There are pictures of the people, and places, and workers, together with the most interesting letters and articles you ever read. In the December number, read of Sister Eaton's School in India, and the letter from Brother Martin in Mexico, who recently went from Kansas City. Read about the boys and girls getting saved and sanctified in far away lands. It is wonderful. Think of it: our own dear ones over there in those pagan lands preaching the gospel we preach, and forming Pentecostal Churches of the Nazarene. It is great and grand! *Tell us more about this paper.* It is edited by Brother C. A. McConnell. It has eight pages, beautifully printed and superbly illustrated. If all the numbers for one year were bound in a book, they would make a beautiful volume of more than three hundred pages. *The paper only costs ten cents a year*, where several copies are taken. A three-hundred page book for ten cents! This paper is the official organ of the Missionary Board, and is the only missionary paper the church has. This is the only way we have to get news and information of our foreign work to our people.

This paper was begun July, 1913. Fifteen thousand copies are now printed monthly. The Missionary Board has been paying \$250 per year and the Publishing House \$250 more to get the paper out at a small cost. If the subscription list could be raised to twenty or twenty-five thousand, it would about pay its own way at ten cents a year.

Have you seen this paper? Some of our folks have not. Why? Because the pastor of your church had so many other things to do, that, without meaning it, he has neglected to tell you about this great little paper. We know this from our own experience. We have some one each month to give out the "OTHER SHEEP" to the people. This is not enough. The pastor must tell the people about this paper, as many pastors now do, in such a way that everybody will want it, read it, and pray over it. Last Sunday we determined to begin in our Sunday school, then among the young people, then in

A Word of Exhortation

Written by JOHN MATTHEWS

both preaching services. We gave out about four hundred copies, and will continue to push this vital part of our work. *Come on, saints of the Living God, let's do more for this lost world.*

Some of our churches know nothing of the paper. The pastor is the key to the situation. As pastor, we propose to push the paper for all we are worth. If your pastor is not on fire for missions, get him down to the altar. If he won't go peaceably, appoint a committee of six strong men to take him down. Stay with him till he "gets through." All seven will get blessed and the whole church will burn and flame for missions! Do you know that in some parts of the country the bundle of "OTHER SHEEP" was never unrolled. In other parts of the country, bundles of the papers were found in stoves, and other places unopened!

If we will push mission work abroad, God will push our work at home. Some say, "We have so much at home to do. We must do that first." No. Begin out yonder, and God will work at home till you will be astonished! Listen: Last Sunday, while we were giving out these papers, a visitor handed in \$12 for missions. The editor says: "Hundreds of dollars were turned in last year into our missionary channels from parties not members of our church. Their interest was aroused by reading the 'OTHER SHEEP' Men and women are looking for a live missionary church to pour their money into. Put this beautiful paper in their hands and many gifts and prayers will come our way.

How can we expect our people to know if we pastors do not inform them? God holds us responsible. The heart of the Pentecostal experience is: preach the gospel to every creature. Every family ought to have Superintendent Reynold's book on missions—over two

God's Care for Preachers in Hard Places

Written by REV. HOMER E. ELLIOT

(Published by request of the Pittsburgh District Ministerial Convention.)

THE central thought of this subject is God's care for preachers. In presenting it, we will have to say a great deal about the hard places and the causes of them. The term hard place is somewhat general in its application, hence may have several interpretations. Using the opposite term to hard place, we will say that from observation and experience, we have found no easy place for a true preacher of holiness. If this life of holiness preaching is a battle in one place, it is not altogether a dress parade in another. But as a matter of experience, we know that some places are harder than others.

As we see it, a place may be termed a hard place in at least three different ways. These are: Unspiritual; poor environment; lack of finances. If a church should be so unfortunate as to be unspiritual, it is then a hard place indeed. If a church is unspiritual, it perhaps may have the possibility of being the shadow of good things to come. But the shadow and possibility is all that exists in the present. About the only blessing such a church can be to a preacher, is that it will keep his knees pretty well calloused. Under such circumstances, however, if the preacher be not somewhat of a

holy warrior, his call to Tarshish may seem to him to be stronger than the one to Nineveh. But under the trying ordeal of unspirituality in the church, will God care for the preacher? God has surely made provision for just such occasions. The preacher may have recourse to discipline, provided he has enough members to appoint a committee of investigation. This discipline may be administered without fear or favor. Purge out the old leaven in the injunction of the apostle. God also permits and commands his preachers to carry on a holy warfare. This is set forth in the exhortation, "rebuke them" sharply, also "reprove and rebuke with all longsuffering and doctrine." But above all the holy instruments of warfare, there is none more effective than prayer. If the preacher is mighty in prayer, he will not be defeated, even though the church remain unspiritual. When everything has been said, there is nothing more important than this, that a preacher of sheer necessity must be a genius in the art of prayer.

Does God care for the preacher? Yes. Just as he cared for Elijah, when thinking he was alone in his worship of God, the Lord uttered the comforting statement that He had seven thousand holy warriors on whom He could depend. Gideon was provided with three hundred stalwarts who were willing to defend the faith

hundred pages, superbly illustrated, for twenty-five and fifty cents. Get a few and circulate them in your church.

Now comes the main reason for this article. The Board of Publication, which meets the latter part of February, will take up the question whether they can continue to print the "OTHER SHEEP," unless the paper is circulated to the extent of twenty thousand or more, or unless we have special contributions to this fund. They can not send out the paper at a loss, if we are going to kindle fires with it. It would be cheaper to furnish paper bags. If you want this paper continued, write to the Publishing House today and say so. Let every member write—men, women, boys, and girls. If every Nazarene will get behind the paper it will be continued. Let the Superintendent of the Sunday schools see that he has a big bundle of these papers every month—one for each member. Appoint a committee of three or more—one from the church, one from among the young people, one from the Sunday school—and circulate the paper. Some of your own people may get saved and sanctified from reading it, for it is a Holy Ghost paper, edited by a Holy Ghost man. Brethren, how can our cause prosper if we fail here? How can our General Superintendent of missions do his work, if we have no official organ to bring news, information, inspiration? How shall our people be led to pray, and plan, and give to missions? A church that has no outlook bigger than its own little local need, needs the vision. *What are we here for?* How can we pray for the men and women out yonder if we do not know anything about them, their work and their needs?

We suppose we have as big a burden as any other church, for we must provide, with a few above two hundred members, for all purposes, about \$3,800 by May 1, yet we propose to push missions to our utmost. We propose to send help down to Samaria and Judea and the uttermost parts of the earth *right while we are preaching and raising money in old Jerusalem.* God will help us. Every saved and sanctified saint that will push missions as never before, say "Amen." That was fair; let's try it again. "Amen-n-n-n." That was better. Once more. "AMEN-N-N-N!" Now just once more: You brethren who have never tithed your income; you men out there with fine farms; you boys and girls who have never given to missions, come on—all together, thirty thousand strong! "Amen! Amen-n-n-n! AMEN-N-N-N!" We will do it! *Praise the Lord!*

even unto death. God saw to it that the prophets were not alone in propagating holiness. John the Baptist had a following. Jesus was not alone in the garden. The angel of the Lord stood by Paul and told him to be of good cheer. Oh, my brethren! Our relation to Jesus is mutual; we look after the kingdom and He looks after us.

Another thing that may make the church a hard place, is its environment. This whole world is a spiritual battlefield for the church, and "sure I must fight if I would win," are the words which will continually ring in the ears of a true soldier of the cross; yet we all know that some places require more munitions than others. Some places seem ready for the altar at once, while others under the same preacher and preaching, require years to decide whether they will go to the mourner's bench or not. Some times this bad outside condition is caused by the church itself. We will give you one illustration out of many: We had a church which had been so busy in the pugilistic arena that one man, an outsider, told us that he did not want his children to come under their influence. A church should be so holy and unblameable that any accusation would be known to be false as soon as uttered. Sometimes, however, a bad environment is caused by the neighborhood reject

ing holiness. If the Devil's black wing is over a place at any time, it is when they refuse the eternal light of holiness. How about God's care under these conditions? *Cast all your care on Him for He careth for you*, takes in this situation. He says He will make them who say they are Jews and are not, to come and worship at thy feet. "There shall not be a man able to stand before thee all the days of thy life, as I was with Moses so I will be with thee." Samson's foxes are still at large, and the jawbone of an ass is not far away when needed. The message of Jonah, "Yet forty days and Nineveh shall be destroyed," is one that will either bring a full altar or disarm the enemy with fear.

For any hypocrites, who might be lurking around, "Ye generation of vipers," will not be a message of soothing nature, but it will surely locate the rattlers. God speaks in His Word of making us new threshing instruments having teeth; and while our General Superintendent spoke a truth when he said that a threshing machine does not run the year around, yet just as it has its place in the economy of nature, so it may be used in the kingdom of grace. We might further say that it is not always the soft place that develops spiritual giants, and if we believe that all things work together for our good, we must include in this a bad environment. Surely under these conditions, the church and preacher will not neglect prayer. Is it not also true that God cares more for us when we are in a hard place than in an easy one? A father will not likely send money and supplies in any great amount to a son who is abundantly prosperous; but the needy one will continually receive from his bounty. Does not the Bible abound in records of God's care for his servants in hard places? Jesus' environment was not good while tempted in the wilderness, yet the record is that the Devil left Him for a season and angels came and ministered to Him. It is not stated that there were many amens and hallelujahs when Stephen preached that memorable sermon, yet at the conclusion, amid flying stones and hostile men, he had visions of Jesus sitting at the right hand of power. John on Patmos had no human fellowship, yet he was in the Spirit on the Lord's day, and the heavens were opened to his vision and his soul was inspired by beholding through prophetic knowledge the coming millenium and the everlasting city of God. Wesley was left in a dark alley to die, yet out of that experience came one of his sweetest hymns. The walls of Bedford jail were not inspirational to shouting, yet we find issuing from those walls more than a shout, for we all have read Bunyon's "Pilgrim's Progress," the product of Bunyon's imprisonment. It is but a matter of history that some of Paul's best writings were produced during his imprisonment.

What shall we say more, for time would fail us to tell of God's servants in this twentieth century, both in home and foreign lands, who have waxed valiant in holy warfare, and through prayer and preaching, have created anew thousands of sinful men for whom Christ died. It seems to us, as we read these records, that we must conclude that there are no hard places with God, but places are hard because our faith is weak. Some of us need to join that company of holy warriors mentioned in the eleventh chapter of Hebrews. We must not close our discourse without mentioning one more thing.

It is that a place may be a hard place financially. This may be because of few members and they financially poor. If they are not able to support a pastor, help will have to come from another source. The preacher may have to do some secular work through the week and minister on Sunday. But their poverty may be caused by withholding the tithe. It has always been a problem to me how a church could expect the Pentecostal blessing without Pentecostal giving. It seems to me that it is at least good logic to say that if Mormons and Dowlates and other religionists, whom we think heterodox and false, can be so liberal as to tithe to their church, and they think to Christ, that we holiness people who have the ark, ought to abound in this grace also. We can not say if a man tithes he is sanctified wholly, yet it should

follow, that if a man is sanctified wholly he will tithe. But whether tithers are among us or not, does God care for the finances of the preachers? We think He does, for He has said, "The laborer is worthy of his hire," and that we should reap their carnal things—meaning support financially and otherwise. There may be circumstances where the preacher may have to do some secular work, but that is not God's general plan. The churches which have forced their preachers to do secular work along with their ministerial, have nearly all passed from the field of action, and others of the same opinion are expiring. These churches are not noted for bringing in their tithes. If "Thou shalt not steal," is binding, then bringing in the tithes is also binding.

Special Demands Upon the Nazarene Preacher Today

Written by LYMAN BROUGH

Feed the flock which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.—1 Peter 5:2.

TO BE God's preacher—God's man—first of all that man must have a definite call to preach, as definite as either his regeneration or sanctification. If God's call is upon him, he will have the real Spirit of Christ, will preach the unsearchable riches of his Master without fear or compromise of men or devils. He will be as bold as a lion, patient as an ox, meek as a lamb. Jesus said once, "Blessed are the meek: for they shall inherit the earth." Humility is the greatest Christian grace. John Fletcher was once asked, "What is the most important Christian grace?" He answered, "Humility." What is the next? His response was, "Humility." To the third inquiry he gave the same answer. When John Wesley preached the funeral sermon of that good man, he said, "The most saintly man I ever saw lies in that coffin, and I never expect to see another such till I go to glory." Special demands are upon the Nazarene preacher today. Perfect humility is the cornerstone of all Christian perfection. Psalms says, "Mark the perfect man, and behold the upright: for the end of that man is peace."

That preacher whom God calls will have the real Spirit of his Savior, and preach the Word with the Holy Ghost sent down from heaven. He will go where He wants him to go, and say what He wants him to say, and be what He wants him to be. He will not consult his own desires or tastes; he will not be disobedient unto the heavenly vision. He is ready for any thing, anywhere, any place, or spot—topside of this old earth—when God calls him. He will answer, "Here am I."

To be a Nazarene preacher means something more than some men think. Our dear Dr. Breese has well said, "We have the hardest job on this earth. Yet it's easy if Jesus goes with us." Such preachers must be ready and willing to feed the flock, as God has called him. "Willing of a ready mind" . . . "Not for filthy lucre." If it be for "lucre," that preacher ought to seek another position. Listen to the Master's words to Peter: "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Thank God, we have no fear of starving to death, with all that company on our side! The true Spirit-filled man of God is ready for any place or spot, and to be at his very best for his God and for lost souls; and will feed the flock with the bread from heaven. Jesus said to Peter, "Feed my lambs, feed my sheep," and do it willingly and of a ready mind, with the heart full of divine love for every man; with kindness and long suffering. Such a preacher

But after all, God's care for His preachers will depend a great deal on the preacher himself. What is his strongest motive in preaching? If he desires God's glory only, then heaven will take notice of him. Would he rather see souls saved and sanctified than to preach big sermons and receive calls to a big job?

I will close by saying that God is looking after me. You may not believe it when I say that I have never starved to death yet, neither am I living in the county infirmary. My grocery bills are paid up to date. There is flour in the sack and potatoes in the cellar. I pay my tithe, and God makes a dollar go farther than it used to when I did not pay it. But best of all, Jesus saves and sanctifies me; and a man in that condition is always rich.

won't have to advertise for meetings—his slate will be full; his time will be taken. The Holy Ghost will keep him on the run. Such men are not wondering about salary. The Lord God of Elijah will see carefully about that man, and provide, feed, and see him through the days of scarcity.

There is a possibility of looking on the material things too long, until our eyes become dim, and we become dissatisfied with our condition. Let that preacher trust His precious promises, of which He said, "Not one jot or tittle will fail." We must be tried. Job says, "I shall come forth as gold." These furnaces are necessary for us to go through; sometimes for our development, or to let the Devil's crowd see Jesus. We read of these Hebrew children when the time came for the test, saying, "O king we are not careful to answer thee in this matter. Our God, whom we serve, is able to deliver us from the burning, fiery furnace." If Jesus goes with us, we will go through the fiery furnace. I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God. How did they know it was the Son of God? The old king and his crowd never saw the Son of God, except shining through these Hebrew children.

A preacher said to me just recently, "I am looking forward to your church." I said, "Brother, we have the hardest job on earth. We can't offer you anything but real hard work, persecutions on every hand, misunderstandings; but our God is able to give us the victory all the way." The Nazarene preacher of today can keep full of Holy Ghost fire and love, so that he can burn his way through every obstacle, every persecution, every misunderstanding. "We are more than conqueror through him that loved us." Jude exhorts us "that ye should earnestly contend for the faith which was once delivered unto the saints." One has said, "As mountains are exposed to winds, clouds, tempests, and various storms, such as rain, hail, snow, lightning, and thunders; so are the ministers of Christ to the severest conflicts of earth and hell." "To preach the Gospel," said Luther, "is to draw the hatred of all hell upon a man." If preaching the Gospel and contending for the faith involves all this, how absolutely necessary it is to keep in the love of God.

"O for that flame of living fire
Which shone so bright in saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.

"Where is that Spirit, Lord, which dwelt
In Abram's breast, and sealed him Thine?
Which made Paul's heart with sorrow melt
And glow with energy divine?

"That Spirit which from age to age
Proclaimed Thy love and taught Thy ways;
Brightened Isaiah's vivid page,
And breathed in David's hallowed lays.

"Is not Thy grace as mighty now
As when Elijah felt its power?
When glory beamed from Moses' brow?
Or Job endured the trying hour?

"Remember, Lord, the ancient days;
Renew Thy work; Thy grace restore.
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour."

The Prayer of Faith

Written by VERT ANGLIN

THE coming of our Savior is so close at hand that we must deny ourselves of many legitimate things, and sacrifice in every way possible, the few remaining days, to reap as many golden sheaves as possible. When we read the words of our Master in Mark 13, we are constrained to believe that His second advent is near. Satan knows this, and is using every conceivable device and working overtime to drag souls to an endless hell.

There never was a time when it took so much time to win a single soul as now. Thank God, there is a way—a divine plan that fits these last days. The words spoken of our Savior in Isaiah 53:11, "He shall see the travail of his soul and be satisfied," may be our experience; and also in Luke 22:44, "Being in agony he prayed the more earnestly." If we have a burden, we will travail, and as the burden increases the prayer increases until, as Paul says in Romans 8:26, "The Spirit maketh intercession for us in groanings which can not be uttered," and the Lord is satisfied with our efforts. We can not all be preachers: that is a special call; but the call to prevailing prayer is to each and every child of God: a glorious privilege—yes, more: a duty, as we see in Luke 14:23. We are to compel them to come. Does this mean by physical force? No, indeed not. If this were the case, we would be swamped with enforcements as the world and the Devil would line up for that kind of a deal. But we are not to use carnal weapons, as Paul says, 2 Cor. 10:14. Here is where we seem to almost go alone, apart from a majority of Christians.

The solution is in the two following Scriptures, Matt. 11:12, "For since the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force"; and in Luke 11:5-9, our lesson of importunity, we see our way of reaching the people is by way of the Throne. The writer often quotes the words of our departed leader in this connection: "Pick out your man, pray through for him, go after him." Jesus died for sinners (Romans 5:8), and made full arrangements for the feast; and all we can do is to bring them in and Jesus does the work. The sinner has the easy end of the deal. He simply forsakes sin, repents and meets God by faith as the prodigal son in Luke 15:20-24. The prodigal did not have time to finish his little speech before the father had the servants busy making him comfortable. Our command is to "preach the word" and to "pray without ceasing" (Acts 12). Many folks are hunting an easy road to heaven, and to steer clear of the toil and work; but come in on the home run and say, "See what we have done." Just the same as doctors of medicine are hunting easy ways to bring children into the world without pain, so modern religionists are seeking to get people into the kingdom in new-fangled ways. But the Lord calls them thieves and robbers (John 10:1). Prevailing prayer is hard work, and that is the reason the job is not sought after.

Again, when we have prayed the prevailing prayer, we find it easy to believe God, as in Matt. 17:20, 21. If we come to our end in prayer, faith springs up and we naturally believe God. This is where a great many fail. They pray on until they think it is about time for God to answer, try to believe God, and use presumption for faith. But if the kingdom of heaven is to suffer violence by our prayers, we must do as Jesus says in Luke 11:5-9—keep on knocking until the door is unlocked by faith into heaven's storehouse. If we expect to please God, we must mingle faith with our prayers (Heb. 11:6). There is a time to pray, and there is a time to quit praying and believe God (Mark 11:24); and it won't be a forced faith either. " whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Yes, two conditions for the child of God to meet. First, pray; second, believe God. Then receive. Oh, the inexhaustible storehouse of grace at our command if we will

Bud Says:

To the Herald readers: greetings from this end of the line. Well, amen! Well, the holidays are now over and the turkey and cranberry sauce is now a thing of the past, and thank the Lord, we are able to face the Devil on the battle-field again. So here goes for the biggest and longest and hottest fight that we old Nazarene boys have put up yet. We must make the year 1916 the best in our history and no make-believe about it. I am going to ask the boys at the Publishing House to just keep in touch with every pastor and evangelist and see how many precious souls that are either converted or sanctified during this year, and let us know on the first day of 1917 how many we have had during the year. That would make interesting history for us a few years later.

This is to be one of the most interesting years, almost, in the history of the world. The great European wars are to close, or they are to make other arrangements to fight it out; and either way that they turn will make interesting history, and the people of America are to elect their President during this year and the wars of Mexico, our nearest foreign neighbors, are by no means in a settled state of affairs. While all this is on, the American boys in the pulpits are not as hot as they ought to be by any means and the standard is awfully low when it comes to church membership. It means just come in and pay the bills and help yourself and do as you like and go as you please, for you were born in a Christian nation; therefore you are a Christian anyway, because you were born in a Christian land. But I hear the Master say, "Marvel not that I said unto thee, ye must be born again." And then I hear the inspired apostle say, "Without holiness no man shall see the Lord," and then I listen and hear the old prophet say, "Be ye clean that bear the vessels of the Lord." So it takes a clean man to preach a clean gospel and it is a fact that war and

meet these two conditions. Again Jesus says in Mark 9:23, "All things are possible to him that believeth. You say, 'I can't believe; I don't seem to know how.'" The solution lies in your prayer life. Pray much, and faith takes care of itself, and heaven's storehouse is thrown open for our use, if we come to God in the name of Jesus (John 5:13). Oh, what great exploits are ours, if we will only go God's way! "This is the confidence that we have in him, that if we ask anything according to his will he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petition that we desired of him" (1 John 5:14, 15). Hannah kept coming until she had the attention of Eli. The importuning neighbor kept asking for bread until he received it. Thus we cry to God until we get the petition through to the throne.

Why Hard?

Written by W. F. OSBORN

I SEE in one of the HERALDS, a piece written by somebody, headed, "Awful Hard to Live a Christian Life." Will you kindly ask somebody to explain? I will give you a little of my experience, and you can better understand me. I worked as a railroad station agent and operator, eight years. Quit and came to Texas; worked on a farm twelve years. In that time I went all the gaits, saw the sights, and had a time. One day I sat down to count the cost, and found that the pleasure did not pay the cost. I had gone from a back-woods break-down dance to a fancy, fashionable ball; from a card table in a low-down dive, to a fashionable private parlor card party; from a pigeon table in a saloon in a mining town, to a private billiard table in the wealthy folks' parlors. In fact I had gone all the gaits.

I decided to turn around and go the other

route. I gave my heart to God and lived the life that I thought a Christian man ought to live. I worked on a farm until a station agency was offered me. When I accepted it, everybody told me that Christianity would not railroad. I told them that if my religion would not work, wherever I had to work to make a living, that I had no use for it. I laid my Bible on my desk and put my religious literature in a pigeon-hole in plain view of everybody. I found that the railroad men, from the lowest brakeman to the president, respected my religion, and the patrons of the road were glad to have a Christian man as their station agent. There were no harsh or unpleasant words from anybody.

The patrons would bring their families into my nice, clean waiting rooms, and not be afraid of hearing bad language or being choked on tobacco smoke. It was easy to keep my waiting rooms clean, because the bums and dead-beats gave me a wide berth. My books were easy because I was not bothered with unpleasant words or harsh treatment from anybody. Business was a pleasure instead of a task. I found money in my pockets to pay my bills. I preached Christianity, and practiced what I preached, and everybody treated me with the utmost respect. Whenever there was a chance to help a soul back to the great white way, I did it, and I found more pleasure in helping one soul to God than in twenty years of fast life. In fact, it was but a short time until I found out I had not only wasted twenty years of my life, but that I had never known what real pleasure was.

Now will somebody tell me what is meant by "Awful Hard to Live a Christian"? I certainly don't understand it. I may some time tell you of some of the great pleasures that I have had as a Christian man, but now my letter is too long.

BUD ROBINSON.

OMAHA, TEXAS.

MOTHER AND LITTLE ONES

WHAT DOES YOUR FACE SHOW?

A few years ago I received the photograph of a boy friend of mine, who is now away at school. It was an interesting photograph, and I showed it to a number of friends.

"That face shows determination," said the first friend. "What that boy undertakes he will see through. He is no quitter." My friend was right. The boy has the reputation of staying by anything he undertakes until he has accomplished it.

"That's a clean boy—clean morally," said another man.

"How do you know?" I asked.

"Shows it in his face," he replied. "A boy whose thoughts are continually impure or whose life has a muddy stream in it, soon betrays it in his face. It may not show right away, but it will show sooner or later."

I told him, too, that he was right, for I knew the boy well and believe he is morally clean.

"That boy is gentle and kind," said a lady to whom I showed the picture. She was right, too. Yet there was a time when this same boy was rough and unkind and even cruel. His face then did not show gentleness and kindness.

The more I thought about the photograph, the more I studied the faces of boys as they came before me. What a study it is! Here's a boy who used to have such a fine, manly face; now it looks coarse and heavy. What had happened? Well, it doesn't take much study to find out—many things have come into his life which are hurting him, and his face tells the story.

What does your face show? Be sure that folks are reading it, reading it like a book. Be sure, too, that it shows what is going on inside—in the inner life. The face tells the story of the thought life; the thought life, after all, is the real life.

If, as you look in the glass, your face tells the story of some things you would rather not have folks know about, remember that it isn't the face you need to think about; it's the thing back there in your life that finds reflection in your face. What does your face show?—EUGENE C. FOSTER, in *Michigan Christian Advocate*.

BLOSSOM'S OFFERING

It was Sabbath morning, and Blossom was all ready for Sabbath school, looking sweet enough to kiss, in her white frock and big white hat, her blue sash and blue slippers.

"Let me see you, dearie. All ready? You look very nice," said grandma, calling from her room, as Blossom passed. She stopped and went in, turned slowly around to show her frock, kissed grandma, and said the golden text in her sweet little voice:

"God loveth a cheerful giver."

"Very nice, darling, you know it perfectly. There, run along, or you'll be late," said grandma, with a last approving pat and kiss.

Then Blossom met papa, and had to stop again for a hug and kiss, and then Brother Tom; so it was quite ten minutes before she finally set out for Sabbath school. It was not far, and mamma, trusted her to go alone on Sabbath when the streets were quiet. So Blossom put up her tiny blue parasol, and tripped lightly away.

Presently mamma came running down stairs.

"Blossom! Sweetheart! Oh, is she gone?"

"Beyond recall," said papa, looking after a blue and white speck in the distance.

"Oh, dear! She forgot her missionary money. The day for the missionary collection, too," said mamma, regretfully, holding up a tiny purse nearly filled with bright pennies.

But it was too late. The blue slippers had taken Blossom swiftly to the church, and it was not until she was in the class, and noticed the other children with their pennies, that she remembered hers.

Her little heart was filled with dismay. She dearly loved to give, and she had taken such pleasure in dropping those shining pennies into her little purse, and thinking of the churches and Sabbath schools they would help to build. She had a birthday last week,

too, and six bright new ones had been added to the little fund. And now to think she had forgotten it and left it on mamma's bureau at home!

Her lip quivered and her blue eyes filled. Miss Margaret, her kind teacher, saw her distress and tried to find out what the trouble was, but Blossom only shook her head and winked the tears away.

Before the collection was taken up the superintendent gave a little talk to the children, telling them of the poor and ignorant ones to whom their offerings would go.

"And remember, children," he ended, "that in giving to these poor little ones you are giving to our Lord himself, who accepts the smallest offering given in the spirit of love."

Then the children marched up, one by one, and dropped in their pennies—all but shamefaced, empty-handed little Blossom. Suddenly she could not bear it any longer—she, who had been so sorry for the poor children, so anxious to help, to have nothing to give!

She slipped down from her seat and into the aisle before Miss Margaret guessed what she was going to do, and walked straight up to the superintendent.

"I forgot my pennies," she said, in a clear voice that was heard all over the Sabbath school, "an' I'm sorry for those little children, an' I want to div 'em something. I haven't got any money, but I'll div 'em—myself."

Then she turned before he could speak, and went quietly back to her place; where Miss Margaret kissed her because she could not help it, and made her sit close beside her, and hushed the other children when they would have laughed and commented; wondering in her heart how far Blossom understood what she had promised.

There was a little silence, and then the superintendent rose and gave out the closing hymn:

"Take my life, and let it be
Consecrated, Lord, to Thee."

And in after years, little Blossom kept her promise and gave herself.—CHRISTIAN OBSERVER.

PRAYING MARY

A number of ministers were assembled for the discussion of difficult questions. Among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting, which, being overheard by a plain, sensible servant girl, she exclaimed: "What! A whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well! well!" said an old minister. "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?"

"Oh yes, sir!"

"What! When you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed! Well, Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning I pray, 'Lord, open the eyes of my understanding'; while I am dressing I pray that I may be clothed with the robe of righteousness; when I have washed me I ask for a washing of regeneration; as I begin to work I pray that I may have strength equal to my day; when I begin to kindle up the fire I pray that God's work may revive in my soul; as I sweep out the house I pray that my heart may be cleansed of all impurities; while preparing and partaking of breakfast I pray to be fed with the hidden manna and the sincere milk of the Word; as I am busy with the little children I look up to God as my Father and pray for the spirit of adoption, that I may be his child; and so on all day everything I do furnishes me with a thought for prayer."

"Enough! enough!" cried the old minister. "These things are revealed to babes and often hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition and remember that 'the meek will be guide in judgment.'"—Selected.

OUR SABBATH

In a meeting of locomotive engineers some years ago in Washington, one engineer spoke of Sunday trains, and their results in his own life. For seven years, he said, he had never been free to spend a single Sunday with his family. When he did see them for a few hours he was often so tired that he fell asleep while eating and had to be waked to finish his meal. No wonder that, in the home of another such work on the railroad, his little daughter, to whom her mother was reading the story of creation in the first chapter of Genesis, said, as the seventh day and its rest was read about:

"Mother, we shall have to get God to make an eighth day so papa can rest and be at home with us!"

Yet America is a Christian nation. The trains that flash by on Sunday are not filled with heathen, bent on defying the ten commandments. They are filled, on the contrary, with Christian people for the most part, born and brought up in Christian homes, affiliated with churches in some way, and exceedingly careful about some of the commandments, at any rate. There may be godless people on Sunday trains often and often. Nobody denies that. But it is equally true that if, from every train even on the most crowded summer Sunday, all the travelers who have affiliations with any church were taken off, there would be an array of empty seats. It is because Christian people travel on Sunday that Sunday trains run.

The matter might as well be faced. There are many modern Christians who eliminate the fourth commandment from their lives when they want to go from one place to another, and Sunday happens to be the most convenient day. Trustees of churches, women serving on church committees, Sunday school teachers and scholars are found on the Sunday trains, with the patient engineer at the throttle, on his seventh day's job, wondering why these church folks take away Sunday rest from his life. A certain railroad conductor told Dr. Wilbur Crafts once that during the month just passed, he had worked thirty-eight days and another man on the same line had worked forty. He meant day's labor, as measured by extra hours. One engineer, measured at this rate, was said by his son to have worked fourteen months in one year. When such overworked, driven men, with never a day of rest, end by neglecting signals, and sending their trains into a terrible wreck, there is no occasion for surprise.—PRISCILLA LEONARD, in *Continent*.

THE MUSIC OF LIFE

Just before the wave of war broke in crimson spray over Missionary Ridge, the birds were singing sweetly amid the branches of the trees. But when the guns began to thunder and the leaden hail to fly, the birds flew for safety far away. But a little later, for some reason, a lull came in the conflict, and swiftly the birds came back and began to sing again the same sweet songs. Oh, it is the din and turmoil of this hurried and worried life of ours that drive the sweet music out of our souls, and our great need is to have frequent lulls in the conflict, so that faith and peace and hope and joy—song-birds of paradise—may come back into our souls and fill them with their songs.

It is of very great significance that it was in a garden man began his life, the fittest environment for him, body, mind, and spirit. From that garden he has wandered far many times in his long pilgrimage down the years, but he is at his best and happiest only when he lies in God's quiet, and moves amid the simplicity of nature.

AND PITCHED HIS TENT TOWARD SODOM

At the first, Lot pitched his tent "toward Sodom." He did not take it into the city, or seek to make his home there. A few years later, he is in the city, at home there, settled there; sons and daughters reared there, becoming identified with the inhabitants and familiar with their habits. Himself fearing and honoring the God of Abraham, he was yet tolerant toward the idolaters and patient with their manner of living. He exchanged his tent for a substantial residence, with no idea of returning again to his former pursuits and mode of living. His daughters married men of the city and became ladies of "culture and refinement." Grieved with the habits and vanities of the people, Lot had no idea of withdrawing and avoiding the contamination inevitable to a citizen. Himself a "righteous man," he was educating his family in the ways of their neighbors, and his posterity was fast becoming identified with the city and its inhabitants. He had pitched his tent toward Sodom, and finally got into the city itself.

In all this Lot differed from Abraham. The latter continued to move up and down among the people of the hills; but he never became identified with them. He always recognized the line of separation. He was dignified and noble in his manner, and maintained friendly relations with the people. There was no strife between his herdsmen and their herdsmen. He was allowed to go where he chose, and his possessions were respected, his wealth acknowledged. He could stand up before the people of Hebron and meet them on their own ground, without fear or favor.

The difference between Abraham and Lot is the difference between good men, today. We say good men (good women, good fathers and mothers), because Lot was a good man, "a righteous man," so recognized by Jehovah when he sent men to remove him from the city before it was overthrown. It is not a contrast between a good man and a bad man; but a difference between good men, in the object for which they live, the associations which affect their influence upon their generation and upon their posterity.

There are good men, men recognized as Christians, who think more of present advantages than of treasures in heaven. There are "good" mothers, who think more of society than of God. There are Christian (?) fathers and mothers, who are more anxious that their children become identified with the social life around them than that they have part with the "exclusive set," the sons and daughters of God.

It is readily admitted that there are advantages to be obtained by pitching tents toward Sodom. The plain is well watered, has fine grazing lands, and the city is not so far away but that it can be easily reached. In the city are attractions of all kinds. There are social advantages unknown to the country, and there are also opportunities for unnamed delights. Tenting toward Sodom usually means final residence in Sodom, and residence in Sodom means such an identification with the city that, when destruction comes, only the arm of the Almighty can rescue His own, and then it is at inestimable loss.—G. W. L., in *Herald and Presbyterian*.

THE MAN WITH TENDER EYES

A woman lay ill in a humble cottage in Windsor Forest. She was alone except for the three little children who clustered about her, frightened, and trembling. The poor woman yearned for some one to speak words of comfort to her, and so she sent her little girl down through the forest to seek the minister. As the child hurried through the woods she met a man on horseback, a man with a kindly bearing and tender eyes. With childish simplicity and eagerness she poured her sorry tale into his ears, begging him to come home with her to pray with her sick mother.

"Yes," said the horseman, "I will come, of course." So they went back to the little cottage together. Looking down at the sick woman, the man thought: "God has led me here; I am a minister for her." And he knelt by her cot, with the children around him, and prayed for her and for them. Then, still kneeling by the cot, he talked to the

woman in a tender voice, soothing her, comforting her. Before he arose from his knees, a little group of horsemen rode into the yard and gazed in astonishment at the scene before them. Then they waited quietly with uncovered heads. The man was the king of England.

That was an act of noble kingliness and would have been princely in any man, peasant or noble. Men of another caliber may

TRUST AND REST

I know not all God's providence
Nor "why" His will for me;
I stop to question not His right
To rule, what e'er it be.
But this one thing I know full well,
God's ways are always best,
Therefore without a fear or frown
I'll simply trust and rest.

I know not whither God may lead,
My faith I can not trace;
Dark clouds hang low above my head
And hide His smiling face.
But through the darkness and the gloom
With glory in my breast
I'll lay myself at Jesus' feet
And simply trust and rest.

Ofttimes the future seems obscure,
God's plans I do not know.
Only one step at a time
It pleases Him to show.
But by steady faith in God,
That keeps me pure and blest,
I'll leave the future in His hand
And simply trust and rest.

I know not why He asks of me
Some things that's hard to do;
It may be just to prove His child
To see if I'll be true.
But this I know beyond a doubt
There's blessings in the test;
And so I'll do the things He asks
And simply trust and rest.

I know not why my dearest friends
Prove false and turn aside
Why in my deepest hour of grief
They do not with me bide.
But this I know the God of love
Would have me love Him best,
And so I'll cling to Him alone
And simply trust and rest.

I know not why the many stripes;
Why chastened so of God,
Why He so often asks of me
To pass beneath the rod.
But this I know 'tis all in love
And given for the best.
So in the furnace I'll be true
And simply trust and rest.

I know not why my fondest hopes
Lie shattered in decay,
Why every earthly joy is crushed
And friendships fade away.
But this I know, I'll never doubt
His wisdom for the best;
And wait till He shall make it plain
And simply trust and rest.

No, I don't know the reason why
That God deals with me so,
But some glad day beyond the tomb
God then will make me know.
But till that day I'll work and pray
And keep within my breast
Fidelity to Him who loves me so
And simply trust and rest.

—CLARA MOOSE FENDER.

wear the crown and bear the titles, but it is the kingliness in the heart of the man which stamps him king or serf.—*Exchange*.

OUR UNCONCERN FOR SOULS

Several years ago, in the beginning of his ministry, the writer heard Mr. William Reynolds, then of Peoria, Ill., tell the following incident: He was stopped by one of his neighbors on the street with the question,

"Mr. Reynolds, how long have we known each other?"

After a moment's reflection, he replied: "About fifteen years."

"Mr. Reynolds, you claim to be a Christian, I believe?"

"Yes, I am a professing Christian," was the reply.

"Do you honestly believe, Mr. Reynolds, that if I am to be saved I must accept Jesus Christ as my Savior?"

Mr. Reynolds said that he did believe that. Then his friend asked further, "Do you care whether I am saved or not?"

"Why, certainly," was the surprised reply.

The friend then said, "Well, I do not wish to hurt your feelings; but I do not believe it! As you say, we have known each other for fifteen years. We have been called good friends, have often dined together, and have discussed almost every other subject under heaven. Yet in all those years you never once mentioned the name of Jesus Christ to me! You are a prominent business man in this town, and if you had ever come to me to tell me that Christ was precious to you, or to ask me to consider my need of Him, I would have listened to you with respect, but you never did it. Of course, when I ask you if you care, you will say you do; but do you not truly think that if you had really cared one least little bit you would have said something to me in all these fifteen years?"

William Reynolds stood before his friend amazed and abashed. He then frankly confessed with shame that he had neglected and even shirked many an opportunity that God had placed before him to speak to men for Christ. Then he said, "Something has happened to stir you up this way. What is it?"

The friend told him of an experience he had the day before, coming out from Chicago on the train, when a man spoke to him who sat in the same seat. After a greeting about the weather and a few casual remarks, the man turned to him with the question, "Are you a Christian?" Before they had gone very far their heads were bowed down back of the car seat, and this stranger was praying for his soul, praying that God would give him no peace until he had found it in Christ as his Savior. Suddenly the conductor called out the name of a place, and the man said:

"Good-by, I must get off here. Remember now is the accepted time, now is the day of salvation!" He was almost gone before the friend realized that he did not know his name. Hurrying after him, he said:

"Sir, will you please tell me your name?"

The man replied: "My name is D. L. Moody."

After a pause, William Reynolds's friend said: "Mr. Reynolds, I have heard of that man Moody. They say he is giving his whole life to saving souls. One thing is certain, namely, that man Moody cares about my soul. And I have decided to hunt him up and settle this matter, for I know I will never have any peace until it is settled right."

But William Reynolds was too much of a Christian to allow his friend to leave him in that state of mind, and there on the street corner, as the night came down, he led his friend to give his life to Jesus Christ. As he turned homeward, he lifted his eyes to heaven, exclaiming: "God forgive me! There is something wrong about my Christianity! Here I have counted myself one of the leading Presbyterian elders in this town, one of the leading Christian business men in my city! Yet one of my neighbors can tell me that for fifteen years I have touched his life almost daily, and in all that time I never once mentioned the name of my Savior to him! God forgive me! There is something wrong about my Christianity!" And he was right. There is something wrong about that sort of Christianity; but that is the sort that thousands of professing Christians are living day after day.—*Pacific Presbyterian*.

HOW MUCH MORE SHALL YOUR FATHER GIVE

What is prayer for? Not to inform God nor to move Him, unwillingly, to have mercy, as if, like some proud prince, He required a certain amount of recognition of His greatness as the price of His favor, but to fit our own hearts by conscious need and true desire and dependence, to receive the gift which He is ever willing to give, but we are not always fit to receive.—ALEXANDER MACLAREN.

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—I hold evangelistic credentials from the Northwest District. I mean to make them effective. I have a prospect of a good deal to do in the line of the Lord's work this winter nearby; but I am free to go, and would be pleased to go anywhere in the Northwest where I might be called.—Henry C. Ethell, Springfield, Ore.

EVANGELISTIC—I now am at liberty to resume evangelistic services as God may open opportunities. Would be glad to assist any of my brethren in the New England District, or elsewhere as God may direct. My address is Walton, N. Y.—R. S. Phillips.

REQUEST FOR PRAYER—Sister Amanda Coulson, who has spent many years of successful labor for our Lord as evangelist, requests prayers that she may be healed of appendicitis. The physicians say she must submit to an operation.

REQUEST FOR PRAYER—Mrs. Mamie Wright, seriously afflicted with catarrh, requests prayers for her restoration to health. She believes in God's power to heal in these days.

BORN—In a communication from the foreign field we are apprised of the birth to our elect brother and sister, Rev. and Mrs. Peter and Anna Kiehn, of a girl baby on December 9, 1915, at Chaochenghsien, Shantung Province, North China.

RECOMMENDATION—I wish to heartily recommend Rev. Jesse N. Blakeley, returned missionary from Central America, to any body who wants a prayed-down revival. He is now in a successful meeting at Diamond Hill and View. He is a Nazarene. Address him any time at Garfield, Wash., in care of the writer.—Rev. J. W. Frazier, Pastor.

ASSEMBLY MINUTES NOTICE—Inquiries are being made indicating that our people are somewhat anxious about the Minutes of the Dakotas-Montana District. At Brother Irwin's request, I arranged for the printing. The Minutes have not yet been printed, owing to the printers' delay, but we are still at work on them, and hope to have them done somewhere at an early date. Regretting this delay as much as anyone can, and asking your sympathy and prayers, I remain, H. G. Cowan, Malta, Mont.

District News

TENNESSEE DISTRICT

To the pastors of the Tennessee District: Dr. H. F. Reynolds, General Superintendent of the Pentecostal Church of the Nazarene, has appointed the writer to fill out the unexpired term of Brother J. A. Chenuit, who resigned the office of District Superintendent, in order to take charge of the Japanese work in Los Angeles, Cal.

I am anxious to come into brotherly touch with every pastor of the District.

The responsibility rests heavily upon me. I may succeed only by the grace of God and the co-operation of my brethren. I covet your prayers and counsel. I am your servant in the work of our Master.

Till further notice, my address is Dickson, Tenn.
F. W. JOHNSON, *Dist. Supt.*

CHICAGO CENTRAL DISTRICT

I left Olivet Thursday evening, January 6th, for Danville in company with Brother R. E. Gilmore, who conducted us to the home of Brother and Sister Brandyberry, pastors of our church in that city. We were cordially received, and made to feel at home immediately. Evangelist W. R. Cain is assisting them in evangelistic services, and we were privileged to hear him preach that evening. Brother Moore, our new business manager of Olivet University, took us to his home for the night, and Friday morning we left for Sydney, where, after some inquiry, we succeeded in locating the home in which the pastor, Brother R. J. Kunze, was stopping, and stayed over night with him, preaching in the evening. Saturday morning we went to Chicago, via Champaign, arriving in the Windy City about 4 p. m., thence to Stockton, arriving about 10:17 p. m. Dr. Russell and Brother Reed met us at the depot, and we were conducted to the home of the former, and comfortably housed for the night.

We preached morning and evening for these people, and enjoyed it immensely. These folks have no pastor at present, Brother R. R. Still, the pastor, having been compelled to leave for Colorado Springs on account of tubercular trouble. From all reports, he seems to have been a man beloved by all, and his compulsory departure has been a

Notice

To Our Customers

Beginning with the month of January of this year, we will send to each and every customer who has an open account on our ledger, a regular monthly statement at the end of each month. This statement will show the charges for all purchases made during the month, as well as credits for remittances and otherwise.

We would call attention to the fact that this monthly statement is not sent out as a dun unless request for payment is made thereon, but is simply a memorandum showing the status of account as it appears on our books.

It will save us much time and needless correspondence if each customer will refrain from sending in complaints of not having received credit for remittances made during the current month until the statement is received and checked up. We will be pleased to rectify all errors after the statement has been received and checked. This will also save us the expense of postage and mailing a receipt for each and every remittance.

No receipts will be given for the HERALD OF HOLINESS subscriptions, and the subscriptions will be marked and extended properly on the paper or wrapper. Please give us at least two weeks to make these changes in our subscription department, before sending in complaints.

J. F. SANDERS,
Sec'y and Treas.

source of grief to members and friends of the church. We trust God will give these good people another pastor very soon.

We are planning to hold a business session with the church tonight, and to leave early tomorrow morning for Kewanee.

W. G. SCHURMAN, *Dist. Supt.*

LITTLE ROCK DISTRICT

Since writing the last report, we have been quite busy in the pastorate. We have built a new church, and superintending the building of it, also preached from two to four times a week, with the blessings of the Lord on us.

Sunday was a good day. The altar was lined with seekers in the evening. One young lady was gloriously saved. She had just come out of a Catholic convent.

We will begin our mid-winter meeting February 3d, to continue over the 20th, Rev. R. T. Williams, preacher, in charge, and Rev. A. M. Gilbert, song evangelist. Following the revival will be our convention from the 24th to 27th. We are expecting the greatest time in the history of our church.

B. H. HAYNIE, *Dist. Supt.*

General Church News

From Evangelist MASHBURN

Since our last report, we have preached in Nazarene churches, missions, and special tent meetings. By invitation we preached in an undenominational mission that's free from wild fire and fanaticism, and knows how to celebrate Christmas, which we did with the altar crowded with hungry, seeking souls. We spent the first Sunday of the New Year with our folks at Escondido, Cal. Found pastor Welts and his faithful few standing true against great financial difficulty. Oh, how we long to help such a loyal, holy, and true band of people as we found at this place. Personally, if we could send a check, we sure would do it at once. We were delighted with the young people of this church. How they sing, pray, and shout with holy freedom. Then there are some old veterans of the cross who are like ballast to a ship in time of storm. We would mention too, our Pastor Converse, at Rivira, who also has a hard financial problem. Only first, for the glory of God, and

second, the fact that we have been asked to do so, that we attempt to say a word through our great paper, the HERALD OF HOLINESS. May our God supply every need and give great grace and victory to all of our true and loyal Nazarenes, the world over, is our humble prayer.

INDIANAPOLIS, IND.

The work in our church has been moving on steadily under the wise direction of our new pastor, W. D. Baker. He has proved to us that he is a man of God, truly filled with the Holy Ghost. He has been very careful and prayerful in every step he has taken since he has come into our midst. We are much pleased, and feel God has sent him to us. In November we held a two weeks' revival meeting, in which several persons were saved and some were sanctified. On the last night of the old year we held a watch party service and closed up with an altar service in which there were seven seekers, about all of whom prayed through. Our church has planned for a meeting with Brother Charles Stalker, beginning February 6th.—STELLA NEWHOUSE, *Deaconess.*

NEWBERG, ORE.

We have just closed a meeting here which lasted a little over eight weeks. God was with us in every service. During this time about thirty knelt at the altar for prayer, and some others found victory in their homes. One of the special features of this meeting was the clearness of the preaching and the absence of confusion. People located themselves, and many received help without coming to the altar by saying, "Amen, Lord, I'll walk in the light." The church was greatly helped, and God gave us some great victories. We have some grand saints here who are true, and holding up holiness in their lives, and with a burning desire to see souls brought into the fold. We are expecting still greater things ahead.—FLORENCE WELLS, *Deaconess.*

SAN DIEGO, CAL.

The work in San Diego, Cal., is coming up with leaps and bounds. The first Sunday in December was a great day with over fifteen at the altar and the glory of God on the people. The Sunday after that, Brother William Eckle, his beautiful young wife, and Rev. Howard Eckle, our District Superintendent, were with us in a great day of victory. They surely poured the fire of missions upon us until we felt it quite a privilege to back up such missionaries with our prayers and money. We feel sure that these two consecrated young people will leave a trail of fire behind them when they get to Japan. Our District Superintendent is doing great work. It was a welcome surprise for us to have him preach for us on Sunday morning. How the Lord did bless and the glory fall on the folks! We are looking for a mighty revival in this section of the country soon. There was a "going in the mulberry trees" last Sunday, and our people shouted and praised God in the good old-fashioned way. The people are looking our way and the attendance increases right along.—PAUL C. GOODWIN.

FRANKLIN, PA.

Began meeting with the Free Methodists church at this place with a watch night service, and God is blessing. There are seekers at every service, and some are finding salvation, and others receiving the Holy Ghost. I want God to make this the best year of my life.—D. G. BACON.

DECATUR, ILL.

Last Sunday we opened up with another revival in Decatur, with Rev. A. P. Gouthey, of New York, who is surely a wonder to me. Talk about your 32-centimeter guns, he surely is it, and if you don't hear of old Decatur being bombarded and the Devil put to flight and the wicked slain, it will be because it is a hopeless case. We believe God is going to move things here. Gouthey says he has prayed through, and he sees them coming.—CHAS. E. WEST.

MILIO, ME.

Four knelt at our altar after the Bible school session January 2d, for salvation, and as far as we could see they got through. The Lord is supplying all our needs and all bills are paid. The pastor preached at the Methodist church on the morning of January 2d, to a good sized audience, and God honored the message with conviction for purity. Our God still answers by fire. Keep on praying. Wherever full salvation is preached, it will attract people, and there won't have to be

stereopticon lectures to draw crowds. The saving power of Jesus and the sanctifying power of the Holy Ghost is the same. God has given us the use of a very convenient building. We have to pay rent, but it is much better than hiring a hall. We are believing for a church home. All we have comes from God and so we trust Him fully. We are praising God for victory ahead.—CHARLES S. JENKINS, *Pastor*

MUNCIE, IND..

We began a revival in our Muncie church New Year's eve, and what a glorious time it was. We have been here one week, doing light housekeeping for the present time, during the revival. We are expecting the greatest revival we have ever seen. We have seen some glorious ones, too. Running back and forth to Anderson, visiting the sick, burying the dead, and uniting the living in both churches, keeps us hustling, and we don't have time to look back nor to either side, but press along, and keep up the fight. The HERALD OF HOLINESS brought to us the sad news of dear Brother Wilson. We had n't gotten over the shock and loss of Dr. Bresee, when this sudden news came. God bless the wife and children. We can sympathize as one of the children, as we were left motherless, my sister and I, at the age of six and ten years. We never know what we can endure and stand up under, until the time comes, but His grace is sufficient. We can't forget the one short visit Brother Wilson made us while we were in Long Beach last January. He came to our room and asked us if we would anoint him and pray for him, as he was suffering. We did our best, and believed the Lord. He remained with us awhile, planning and talking about our considering a pastorate on the Pacific coast, and left feeling some better. God bless his memory. We certainly do enjoy reading the HERALD OF HOLINESS. It's like a great family letter to us. We read every report,

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BOOKS BOOKS BOOKS

every article from our editor's pen, and there is a genuine scramble when it arrives at the door each week. There are some people who say, "I am not a Nazarene by name, but I am at heart." Draw your own conclusion; but I met a man not long ago who said to me, "I can't see what you see is so great about that HERALD OF HOLINESS." Now he is a Nazarene by name but not at heart. We consider it the greatest holiness paper printed today, and we read them all. We are going in for a campaign of new subscribers. Our churches are both young—neither one a year old yet—but the longer one is a Nazarene, the more he loves our paper and the Nazarenes. Our faith reaches up for the greatest year we have ever seen. More souls, more revivals, greater progress and enlargement of our borders. We were delighted to have Brother Richards with us again for a few days. The Publishing House took one of our best members. He was here from the beginning, when the sacrificing time was at its height, and the struggle was on. When he entertained eight preachers at one time in his home, to push the gospel in Muncie. He and Brother Maggs and others clung together, and today they are seeing their prayers answered in the building up of a fine church. We expect to double the membership at the close of this revival. Again our hearts go up to God in behalf of Sister Wilson and family. May the dear Lord hasten the day when a fund will be provided for the widows and orphans of our Nazarene preachers, who are left to struggle on and rear a family with no income. Let us pray for each other, nor faint by the way, in this sad world of sorrow and care.—Mrs. C. E. ROBERTS.

FIRST CHURCH, CHICAGO

These are great days at First Church. The presence of God is manifest from the opening of Sunday school to the close of the evening services. God is with us in power and glory in a wonderful way. As we look back over these past weeks, we thank Him for times of spiritual insight, changing this vale of tears to the very court of heaven bathed in celestial light. Brother August Nilson, of Portland, Ore., has been with us in some of our meetings and indeed knows God and how to point men to Him. A memorial to Dr. Bresee was held at First Church, Sunday afternoon, November 28th. It was a great service with a great message by our pastor, Rev. I. G. Martin. Among other things, he said: "We have gathered here this afternoon to honor the memory of our departed leader. No doubt by this time the news of the death of Dr. Bresee, the founder of the Pentecostal Church of the Nazarene, has gone wherever the gospel of full salvation is being preached. He passed away at his home in Los Angeles, Cal., on November 13th, at 1 o'clock p. m. He was one of the most widely known and highly respected ministers in the great holiness movement. His devotion to his work was remarkable, his zeal was sublime, his doctrine Wesleyan, and his courage undaunted. He was on the firing line when he fell. No time lost, no years of superannuated life; one day fighting here, the next day shouting yonder. The great church which he founded with her 850 churches, 34,000 members, and the great University at Pasadena, are among

the living monuments of this man's faith and prayer and perseverance. He lived to see his work girdle the globe. God buries his workmen but carries on His work, and it is left for us to carry on the great work which he has so nobly begun." Brother Martin closed his remarks exhorting the people to be up and doing something for God, after which followed an unusual altar service. Glory filled the whole church until the place became a living presence, for the Spirit of God seemed everywhere and the promise was fulfilled. "Ask and it shall be given, seek and ye shall find." Our Christmas exercises on December 28th were all to the glory of God and He richly crowned our efforts with His smile and blessing. There is no band of children and young folks in the world like ours. The church was open on Friday, December 31st, through the day and all who came received a Christmas treat from the pastor and a Scripture Text Calendar, presented by Brother Messenger, also other useful presents were given to the poor. The watch night service in the evening was one long to be remembered, as the bells pealed forth the passing of the old year and the ushering in of the new, we caught a glimpse into the city and could almost hear the songs of the angels, and we thought of the glory it will be when the silver bells toll out our passing from this world into the New Jerusalem. Brother Benjamin Nelson, leader of our young people, is full of earnest enthusiasm, and the meetings are growing in interest. In our Sunday services, the pastor is bringing some wonderful messages with blessed spiritual results. Sunday, January 2d, was a time of refreshing. The pastor preached both morning and evening, and Brother Deright, the

Resolution

WHEREAS, Our dearly beloved brother, friend, and honored leader, General Superintendent Dr. P. F. Bresee, has been called to his heavenly home of many mansions, where he has received his crown of final glory, after having finished his course with joy and glorious triumph through death; and

WHEREAS, He has so devotedly served this institution, as its founder and loyal faithful promoter, in labors more abundant as its great burden-bearer, by his wise and far-reaching plans and ever readiness to give his able and paternal council so much needed; and

WHEREAS, By his courage and Christian heroism as the great leader for organized holiness, he planted a banner around which has been gathered the united forces of the Pentecostal Church of the Nazarene. As a wise builder, looking into the future, he foresaw the great necessity of an institution making a higher education possible, crowned with the glory of the divine presence as a means of perpetuating the ideals of holy life and experience in a church filled with holy intensity and power, to which he gave his life in sacrifice;

Resolved, That we express our great sorrow and deep sense of loss in the departure of this holy man. We would express our sincere appreciation for his holy example among us as a wise master builder in the founding of this institution, known as the Nazarene University. We are confident that he laid the foundation better than he knew for the coming days, and his memory will ever send forth the sweetest aroma among the faculty, student body, patrons and friends, as a loving father in Israel, a true scholar, an elegant teacher with deep spiritual insight into truth—the eminent example of spiritual power; be it further,

Resolved, That we pledge our loyalty to his lofty ideals, and our fidelity to this institution which has been his chief joy and crown. We would also pledge our most devoted thought for the perfecting of the vision given this great hero of the cross, until from the doors of this institution, like burning lava from the mouth of a blazing volcano, young manhood and womanhood sanctified and empowered, shall be poured forth to bless the world.

Resolved, That we express our deep sympathy with the sorrowing wife and family, and that a copy of these resolutions be spread upon our Minutes and published in the HERALD OF HOLINESS, and a written copy be sent to his wife and family.

J. W. GOODWIN,
C. E. CORNELL,
Committee on Resolutions.
A. O. HENRICKS,
Sec'y of the Board of Trustees.

fire-baptized teacher of our men's Bible class, preached in the afternoon with unction from on high. All day souls went their way through to victory. Pardon and cleansing came to those who called upon the Lord. Even in the children's meeting the revival spirit was felt and little ones came to Jesus. People are stirred. The revival is on. It came from the sky and the tide is rising. We are climbing the ladder round on round and praising God for all.—Mrs. J. A. BERRY, Reporter.

SEYMOUR, IND.

These are good days. Large congregations and a good many seekers. Some getting through brightly. Occasional waves of glory and sometimes new fire in the camp; also receiving some members, among them Rev. and Mrs. Herbert Shirley, our missionaries in Africa. Our missionary offerings are double what they were for the same length of time last year. We have paid off half of our annual apportionment on the Publishing House. Miss Maggie Berdon, one of our faithful members, leaves us this week to take up work with our Publishing House. We congratulate them on securing such a competent helper. Over a month ago we enlarged our borders by renting a church for Sunday afternoon meetings. These are proving a grand success. The young people are helping in this ad-

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By Rev. L. M. Campbell

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venture and are doing well. God is blessing them. Rev. W. E. Shepard will be with us for our winter revival. We are getting ready for it, and believe God is going to do something for us. Why not? With the death of two General Superintendents, and the election of two to fill the vacancies, surely the church everywhere is feeling the need of lingering near the throne of God in prayer. He answers. He will see us through.—C. H. STRONG.

FARMER, IND.

The Lord is richly blessing the Mt. Zion people. Their beautiful new church, two miles east of Bloomfield, Ind., is nearing completion. A small band of Spirit-filled men and women have labored hard to build it. We expect to be ready to start a revival there by February 1st. Pray that God will give these dear people souls for their labor.—J. S. RANDLE, Pastor.

SIDNEY, ILL.

Last Sunday night we closed a revival meeting at the above place of two weeks' duration. While many predicted a hard battle, we went in with all our might, and the results were, God honored His Word, the Holy Ghost convicted, and some folks prayed through to victory. Our congregation was greatly blessed and helped by the beautiful and inspiring singing of Miss Peters and Miss Mc-Lemore, two students of Olivet University, who sang for the first week. Another student, Joseph Ruder, was with us the first week, who was a blessing and a help. May the Lord bless these young people. We will be glad for them to come again. We feel there is victory ahead for the Sidney Nazarene church. We intend to oppose nothing but sin and the Devil, and with love in our heart go in to win for God or die doing His will.—R. J. KUNZE, Pastor.

WOODLAWN (CHICAGO) CHURCH

Sunday, January 9th, was a red-letter day in Woodlawn church. We observed the week of prayer, beginning with our monthly board meeting on Monday night, January 3d. The first forty minutes were devoted to prayer, and truly God was with us. All present felt His touch. Tuesday was appointed as a day of fasting and prayer, which was devotedly observed. Tuesday night was given to our canvass work. Wednesday night Brother Agnew dropped in on us, and gave a message, and on until Friday night we held services. Sunday morning the atmosphere was clear and sweet, and the Lord answered to our hearts. The afternoon service, led by Brother Reg Shepard, was a gracious service, and we felt we were nearing something unusual. At night it came. I was very tired in body and was unable to settle on any text, but felt perfectly at ease. Professor Akers prayed the heavens open, and while singing, "I'm glad salvation's free" and "Nearer my God to Thee," the glory came down. One dear sister who has been confined at home for several days on account of sickness, began marching and praising God. It was genuine, and here and there over the house in "diversity of operations" the Spirit was working. One of our dear young women arose with shining face and began to speak as the Spirit gave her utterance, exhorting souls to seek the Lord. Others were likewise doing something, praying, and exhorting. People began to go to the altar until chairs had to be used to make room for the hungry souls, and at the front row of chairs others knelt. From that on until after 10 o'clock, there was a sound of battle and victory. The altar was emptied and filled a number of times. Some strangers who were never before in our service, and who were brought in by our house to house canvass, found pardon. Several backsliders were reclaimed. It was one of those times that no man can describe. We feel this is only the beginning of the great revival for which we are praying. Our new District Superintendent, Brother Schurman, will be with us sometime in February. Not unto us, but unto Thy name, O God, we ascribe the glory.—MATTIE WINES, Pastor.

PENIEL, TEXAS.

Yesterday was a blessed day at Peniel. In the morning, which was communion service, a large crowd gathered at the altar, and God poured His Spirit upon us in that sacred service. The afternoon service at the chapel was largely attended, and God was present to bless each waiting soul. In the evening the young people gathered at the Leagues at 8 p. m., and after an hour of prayer and praise, came to the evangelistic service, and with songs of victory and power, entered into the service until every one seemed to be drawn heavenward. The message brought by the pastor was owned of God, and conviction gripped hearts. When the altar call was made, some twenty people came, and many of them received that for which they prayed; and shouts of victory rang from hearts

made new. We are expecting a great time at our mid-winter revival, beginning February 10th.—Reporter.

MIDDLETOWN, OHIO.

Yesterday was my second Sabbath as temporary pastor of our two-months-old church here. It was a great day in Zion. There were five seekers during the day. All got through. I baptized three adults, and received eight new members into the church. This baby will soon put off its swaddling clothes and keep pace with any church in the whole connection. Our hall was packed to its capacity last night. Pray that we may be able to find a pastor for our Nazarenes here.—J. M. WINES.

From Evangelist HOWARD SWEETEN

After spending the holidays at home, we came on here for a meeting in the South M. E. church with the pastor, Rev. C. Henley. We were here about fourteen months ago, when we had a most excellent meeting, in which about seventy were saved and sanctified. This meeting is in its infancy (only five nights since we first came) but we are starting off fine. Night before last twenty stood for prayer, and last night fourteen were at the altar. We are expecting the Lord to give us a great time of victory here, and ask the readers to please remember us in prayer. We are starting our day services today which we expect to result in many getting sanctified. We are especially glad to find on our return here so many who were blest last year still standing true. We expect to push the battle here over two more Sundays, by which time we look for a great ingathering of souls.

LEEDY, OKLA.

Our meeting for Brother Jones and his people, at Leedy, closed last night, the 9th. We can't say that it closed in a blaze of glory, for we have never held a meeting where prejudice was so well entrenched. The first holiness meetings held here were of the anti-church type, and all the church people were arrayed against us from the start. Notwithstanding all this, our dear Lord helped us, and a great deal of the prejudice was broken down; and as a visible result, we had about eleven professions and three additions to the church. One of the

Resolution

WHEREAS, It has seemed wise in the providence of God to permit the sudden and unexpected departure of our dearly beloved brother, Rev. W. C. Wilson, Vice-President of the Board of Trustees of the Nazarene University, Pasadena, Cal., and recently elected one of our General Superintendents, who, on the 19th day of December, was suddenly called from his earthly activities to be forever with his Lord and Master; and

WHEREAS, He has so devotedly served this institution as District Superintendent of the Southern California District, Pentecostal Church of the Nazarene, pouring out his life in service and sacrifice, giving his able advice, throwing around the institution the strength of his magnetic, personal influence, and desiring its large prosperity and future development; and

WHEREAS, In the very midst of his life's activities that seemingly had promise of such wide and extended usefulness to the church of his choice, his Lord called him from the church militant to the Church triumphant, to enjoy the sphere of heavenly environment and receive from the hand of His Lord whom he adored and served so well, the "well done good and faithful servant, enter into the joy of thy Lord." Be it therefore,

Resolved, That while we are almost overwhelmed at his sudden taking away, we bow in humble submission to the will of Him who doeth all things well, and hereby express our grief and deep sense of loss in the departure of this noble and devoted comrade of the cross. Also, we extend our most profound sympathy to his godly wife and devoted children, and feel assured that "He who noteth the sparrow's fall" will amply provide for their needs.

Resolved, That a copy of these resolutions be spread upon our Minutes, that a copy be sent to the HERALD of HOLINESS for publication, and that a copy be sent to the family of our dear Brother Wilson.

J. W. GOODWIN,
C. E. CORNELL,

Committee on Resolutions.
A. O. HENRICKS,
Sec'y of the Board of Trustees.

wonders of the world is how these godly people built their nice church, 28 x 40 feet, with all this prejudice existing. But they did it, and we were privileged to preach the first sermon of the meeting in it. Thank God for such "boosters." The Sunday school last Sunday numbered about forty-five. Our literature is used; all debts paid, and the Sunday school is helping Brother Jones pay a \$25 subscription to Oklahoma Holiness College, at Bethany. Thank God for the privilege of preaching holiness to these Leedy people.—J. W. OLIVER, *Evangelist.*

FAIRFIELD, IDAHO

We had a rousing watch night service at Hill City, on December 31st. The Methodist pastor and wife invited us to assist them. They are holiness people, Rev. and Mrs. Calfee. The first hour was given to a prohibition jubilee over Idaho going dry, with recitations and appropriate songs. Brother Calfee followed with an address and after an intermission, your scribe gave a talk on the reasons for gratitude and the preparation necessary for success in 1916, closing at 12 o'clock midnight with a consecration service around the altar. God met some souls and gave them a "Benjamin's mess." Tonight we begin revival meetings at Fairfield, with Rev. Harry Hays, our District Superintendent, as the evangelist. Remember our church and community in your prayers.—ARTHUR INGLER, *Pastor.*

PORTLAND, (SELLWOOD) ORE.

The Sellwood Nazarene church, of Portland, Ore., is moving on, with victory inscribed on her banners. We had with us our beloved District Superintendent, J. T. Little, for an evangelistic campaign December 5th to 19th. While the meeting was too short and too near the holiday season to achieve the best results, yet the Lord graciously blessed, and nearly every service was crowned with seekers and victory. The meeting was very helpful to the church, and a number of outsiders were brought into the fold. Sinners were saved and believers were sanctified. We enjoyed the preaching and ministry of Brother Little very much, and hope he may be spared for many years of service in the work of the Lord.—H. C. BAKER, *Pastor.*

OAKLAND, CAL.

The Nazarene church, of Oakland, under the leadership of our pastor, Rev. O. F. Goettel, reports victory along the lines of increased attendance, interest, the seeking, and getting through to God of many precious souls at almost every service during the year 1915. Sunday, January 2d, our pastor preached from Phil. 3:13,14. We make this text and theme our motto for the coming year. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—DORA B. PATTERSON, *Church Reporter.*

COEUR D'ALENE, IDAHO

We have just closed a two weeks' battle against sin in Coeur d'Alene. Entering that place, I found the work in a hard condition. The loyal few had lost their church building, because of debt, and courage was low. The great Jehovah was ready to answer prayer, and at it we went, and the fire came down. So that the people for blocks would run and ask, "Is somebody dying?" Sister Stamper answered, "Yes, dying to sin. And bless God, they come through lively corpses." We ask special prayer of the saints for our next meeting at Viola, Idaho, in a Christian church, with not a person in town who can lead in public prayer.—L. W. GOSS and SON.

LYNN, MASS.

These are great days for the Lynn Pentecostal Church of the Nazarene. God's blessing is upon us. Not since I have been their pastor have I seen the glory of God so manifested in our midst as it is these days. The saints are marching and shouting and praising God. Even our young people have caught the holy flame, and are as free as the older ones. God is pouring out a blessing on some that there is not room enough to receive, and they act like men who have been drinking new wine. Three or four have lost their strength, and have gone down under the power. It seems almost impossible to stop the meetings at an early hour, and when they are dismissed the saints hang around the door and do not care to go home. This is not wildfire—it is fire from heaven; the kind I believe in, and what all our churches ought to have if souls are to be put under conviction and led to Christ. I am far more afraid of cold formalism than I am of genuine, Holy Ghost freedom. We received into the church within the last two weeks a nice class, mostly of young people. Fourteen were received on probation, and two into full mem-

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bership. Others are to unite in full next month. My wife preached a missionary sermon a few weeks ago, and told of the need of a bungalow for Brother Tracy. One of our young men who has been saved and sanctified only a short time, heard the sermon and handed us an envelope containing fifty dollars for the same. The Lord raise us up some more young men like this, who not only possess the missionary spirit, but the spirit of self-denial. Our Saturday night prayermeetings are a great help to all who attend, especially to our young people. It is blessed to hear them weep over the lost, and it is this spirit of prevailing prayer that has much to do with the good meetings we are having. We begin another series of special meeting on February 6th, for two weeks, with Evangelist Earl E. Curtis, of Watertown, N. Y., in charge. We are looking for great victory and are sure it is coming.—THEODORE E. BEEBE, *Pastor.*

DORA, ALA.

We have just closed a twelve days' meeting at Empire, Ala. The Lord greatly blessed, and despite the many difficulties under which we labored, He gave us some precious souls. The church is small, and they have no house in which to worship. We secured the school building during the holidays, after which we were forced into other quarters. One brother opened up his house to us, and the first night there the room was full, the front yard, and many on the outside of the yard. We stood in the door and preached to the people inside and out. Also we held some open-air meetings which proved very successful. God gave us the hearts of the people, and they say

they are going to build a Nazarene church. Praise the Lord! We are now in Dora, and the fight is on. Will be here for at least two weeks. We covet the prayers of all of God's people for the meeting. The church had been disbanded, and the Devil is making a strong fight. We are looking to Him for the victory, and believe the clouds will soon banish. We have with us Miss Lura Dillinger, of Dahlgren, Ill. She is a very sweet singer, and effectual in prayer. She will be with us through out the year.—Rev. and Mrs. S. E. GALLOWAY.

CALDWELL, IDAHO

Soon after coming home from the Pacific Coast the pastor at Caldwell resigned. We had felt God calling us to this work for a year, so we came and preached for them in the morning, and told them how we felt. They said that they were not able to pay a pastor, but I was the man they wanted. So we told them to pay all their other bills first, and give us what was left. They called us with that understanding, and we began on October 10th. Our Savior stood has by us in these five weeks. The Sunday school almost doubled, and now our congregations have more than trebled in attendance; the prayermeetings have more than trebled, the young people's meeting is at least five times larger in attendance, and such liberty and glory and freedom in prayer and testimony I never witnessed in any meeting many times larger. Best of all, all of our services are salvation times; no barren services, and the church is wonderfully united.

We started in at the beginning with a membership meeting twice a month, where we get together and confess our faults one to another and

In Memoriam

Written by R. M. KELL

In memory of our beloved brother and General Superintendent W. C. Wilson:

We were very much surprised and shocked when the news came to us. We were looking forward and expecting God to use him these next four years in a wonderful way, but He who loved dear Brother Wilson and kept him these years through trials and testings, knoweth all things best. While we feel the great loss, we must bow to our Father and say as did our elder brother, "Thy will be done." Personally, I have known Brother Wilson something like twenty-six years. When he came to our little village, a God-commissioned and anointed spirit-filled messenger, preaching full salvation, my mother received the light, accepted the truth, and for these years has been walking with God. Two of my sisters also were sanctified in meetings where he had part.

He joined in with mother and sisters and held on to God until I was brought in touch with Jesus. From the first time that I was privileged to hear him, until I heard him deliver his last message to me at Nashville, Tenn., at the General Assembly, he always had a message that was God given. He tried to let the folks know that he had the very thing that their souls craved and could make it plain and clear. Thank God for such a messenger.

Now it cost this man something to preach the message that God gave him. I was just thinking we might not have much trouble getting someone to accept his place or the vacant chair, but Brother Wilson preached holiness, lived the life, convinced folks, and led them into this blessed experience, when it seemed that all who ought to stand by him, failed. I have heard him say that he had eaten blackberries and roomed himself and preached holiness. Could we find men today that would be as willing to go to the blackberry patch, sleep on church benches, face the frowns and scoffs of those who ought to be friends, and stick to the text, "Holiness, without which no man shall see the Lord?" In all the testings that I have known him to have in these past years, he

has gone through manifesting the Spirit of the Master. When some carnal preachers and layman went against him and asked for his credentials because of the jealousy that carnality possesses folks with, (it has been my privilege to meet with some who were present, also some who had part), they tell me that through it all, this precious man of God came out unscorched, and convinced numbers that he possessed what he had been preaching and walked out as calm as a May morning. Thank God for such a man. But I am persuaded and feel sorry to say that we could find more preachers that would be willing to accept the vacant chair, than would be willing to come through the blackberry patch and the mock trial, be falsely accused, unjustly treated by cruel hands. To my own knowledge, there has been great calamity come to each home that was represented or took stand against him at this trial. But thank God, Brother Wilson stood true, held up the blood-stained banner with tears streaming down his cheeks, and the Lord has marvelously kept him and preserved his family.

While he is gone he has left those from his own fireside or family altar who will continue his message. God bless and prosper these precious children, wife and mother. We are sure, as Paul of old, he can say, "I have fought a good fight, I have finished the course"; never again will testings come, no more will grief or sorrow bow his head. We feel we hear a great voice from another world, who had spoken so often to this hero and he had obeyed. This man seemed to be one of a few that God could turn men and Devils loose on and hide His face, and watch what honor he would bring to His name. We find men, not a few, who must be forever honeyed by God and men, or they go down, and some go with this, but thank God there are men great enough to be trusted alone, and if God seems to hide His face from them, they will answer to the roll call. I am sure that the angels were singing "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors," and let this hero of glory come in.

prayer, and did us good service, bringing some good Holy Ghost messages, both from the Word and in song. \$400 was owed on the church. We have \$100 of that in sight now, and we expect our God to give us the money to pay it off soon.—CLYDE T. and EVEL DILLEY.

LOWELL, MASS.

The fire is still burning, and the waves of victory are rising higher. Many of our church folks are sick, but God is blessing just the same. Death has visited our number, Mrs. Grace Martin going home to be with Jesus. Mrs. Chamberlain, who was ninety-six years old, died a victorious death, although she was blind and deaf. She was the mother of our pastor's wife, Mrs. S. W. Beers. The Devil is getting hit hard these days. We had some victory during our meeting with Brother E. E. Curtiss. The Lord is on the throne, and through Him we are more than conquerors.—MINA MOORE.

NAMPA, IDAHO

I am in a good meeting at Caldwell, Idaho, with Brother and Sister Dilley. God is graciously pouring out His Spirit upon the people. Some marvelous cases of salvation. Yesterday was a high day. Quite a number of honest seekers, and a few definite and joyful finders. The work along all lines at this place is being blessed of God.—HUGH C. ELLIOTT.

PINDALL, ARK.

On January 9th, the Lord blessed us in preaching, and we had good attention. There is n't any church here, but there are a few who believe in holiness. The work has suffered for a pastor. My regular appointment is the second Sunday in each month. We are praying that God will revive the cause here. This is a hard place to work on account of the many different doctrines that have been taught. I am the only person that professes scriptural holiness in this neighborhood. The battle looks hard, but I praise God for victory ahead. How I long to be in a real holiness service! The dear saints that are blessed with Christian neighbors and have men that are filled with the Spirit to preach to have much to praise God for.—W. BULLOCK.

LINCOLN PLACE, PA.

We are in the midst of a gracious revival at this place. Pentecostal fire is falling. God is saving and sanctifying precious souls. The pastor, who is doing the work of an evangelist, is surely being used of the Holy Ghost. God is honoring the Word as it goes forth. The saints are praying much, and God gives us the victory. Sunday, January 9th, was a great day. A service was held in

pray one for the other; and we find it keeps us loving each other so good that the Devil can not get a hold anywhere. Several had withdrawn from the church. They have all come back but three, and these have been reclaimed and are coming back. Sinners have been converted, backsliders reclaimed, believers sanctified, and nine have united with the church. Christmas day was a red-letter day for the Church of the Nazarene here. Our God undertook for us, and we stretched a large tent, and served a Christmas dinner to one hundred and fifty-three of the poor of Caldwell, free of charge. The business men all responded, and furnished us all the chickens and turkeys we needed, and everything else to go with a fine Christmas dinner, and were surprised that we did not want more. A sister of another denomination, who was in touch with all the poor, went with our committee to solicit for it. We had a good deal left over, and have supplied some poor fam-

ilies since. The ladies of our church cooked and served it, and everything was as well cooked and as nicely served as if it had been in their own home, to a few select friends. Then it went off just like holy folks do things—not a jar, not a cross word, not a frown; but all in the spirit of Jesus. After the dinner, the Sunday school rendered a fine program to a large congregation. After the program, Rev. Rice, pastor of a Congregational church, being present, was called to the platform, and gave a talk to children and parents, and impressed them with the thought that childhood is the time to seek the Lord. Then the pastor preached about twenty-five minutes, and opened the altar, and a mother and child and two other children came forward, and were converted. At night we had an evangelistic service, and more prayed through to victory. This closed up the very best day we have ever seen in the work of our God.

Just a word about our finances. They thought they could not pay a pastor, or support one. They never had paid over \$25 a month and houserent. The first three weeks they paid us \$33, and hardly knew where it came from. In November they paid us over \$40. In December, the hardest month yet on account of so many of our members being out of work, they paid us about \$47. We want to say that if we pastors will obey God, and keep in divine order, He has promised to supply all our needs, according to His riches in glory by Christ Jesus. Besides this, I worked fifty-two days at my trade. We have a membership of about fifty, not one worth one thousand dollars, and quite a good many children in that number—but they are tithers. We are now in a revival meeting; souls are praying through to God. On New Year's eve seven prayed through, and the meeting ran all night—from 7:30 in the evening until 6 in the morning. The meeting will run till God says enough. We had my stepson, Henry James, who is in the Idaho-Oregon Holiness School preparing for Africa, and a young man by name of Beals, from the same school, to help us ten days during vacation. They are mighty in

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the Sabbath school, after the message to the children by the pastor. The altar was filled with members of the school seeking salvation. The evening service was another glorious time. At the call eight souls sought the Lord. Just one week of the revival has passed.—Reporter.

DECATUR, ILL.

We have with us Brother A. P. Gouthey in another red-hot battle against sin. Sister M. D. Murphey, of Seebing, Ohio, has charge of the singing. Brother Gouthey is going to the bottom of things. As Sister Murphey sings some cry and some shout. The church is being well filled every night. Pray for this meeting.—L. G. MILBY, Pastor.

ASH GROVE, IOWA

Our last meeting was under the auspices of the Holiness Association, at St. Louis. We were there ten days, and a number were reclaimed or sanctified. Some nights it would be midnight before we left the church. The saints there know how to pray and bring things to pass. We closed Friday night with the altar full of seekers. We are now in a battle ten miles in the country from Ottumwa, Iowa. Rev. Mr. Slack, the Methodist pastor, is doing the preaching, with the writer in charge of the music. We are doing our best for the salvation of a lost world.—D. B. SUTTON and WIFE.

NORTH YAKIMA, WASH.

I notice in the HERALD of HOLINESS, under the heading of "Our Testimony Meeting," a testimony from a sister in Montana. As myself and helper are interested in the work in that state, having just recently closed a meeting at Ronan, Mont., with good prospects of going back to that country before long, I would be glad if you could, consistently, furnish me with the name and address of the sister mentioned, in order that I may correspond with her in reference to the evangelistic work in her locality, and by so doing you will greatly oblige.—D. L. RICE, Evangelist.
812 South Sixteenth avenue.

[Will the party referred to please kindly communicate with Brother Rice.—EDITOR.]

WOODLAWN CHURCH, CHICAGO

Sunday, January 9th, will be a day long remembered by the Woodlawn church—a day when God signally blessed His people, and the glory of the Lord filled the house. We expect to start revival meetings in the near future with our new District Superintendent, Brother Schurman. But we had been praying that the revival might break out spontaneously before his arrival. In the morning our pastor, Sister Mattie Wines, a woman full of the Holy Ghost, and one whom we all love, gave us a remarkable sermon on "The Gifts of the Holy Spirit." God was in the message, and blessed it to all our hearts. In the afternoon we had a precious praise service, led by one of our fire-baptized young men. But it was in the evening service that the windows of heaven were opened upon us. The glory began to fall while we were singing "I'm glad salvation's free," and without text, scripture lesson, or invitation, people, moved by the convicting power of the Holy Ghost, fell at the altar crying out for deliverance from sin. There was praying all over the house. Some prayed through at their seats, there being no room at the altar, which was kept filled till a late hour. As a soul would pray through to victory and leave, others would come. Among the seekers was an ex-convict, who had spent eighteen years behind the bars, and who was only out of prison the day before. He used to be an officer in the Salvation

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Army, and as he cried to God for mercy, the assurance came that all the dark past had been covered by the Blood. We have been made also to rejoice over the salvation and sanctification of the youngest son of our precious deaconess, Sister Johnson.

This all followed a week of prayer, one day of which had been set aside as a day of fasting and special waiting on God. And He heard and answered His believing saints. We have begun a house-to-house canvass of Woodlawn, and expect to give every family a gospel invitation. For this work we have had some special matter printed, and we are also using the little Gospel of St. John ordered by our dearly beloved Brother George Hicks before his death. We are hindered in our work to a large extent because of lack of room; but we are trusting the Lord to give us larger quarters in the spring, when our lease is up. Meanwhile we are pressing on and pushing the battle for souls as never before, and by faith we see the victory ahead.—FRED RUNDQUIST.

WEST SOMERVILLE, MASS.

Our last monthly missionary meeting, held on New Year's eve, commenced at 7:45 and closed at 9:45, the watch-night service following without intermission and closing at 12:15. We started with about forty present, and closed with over sixty. God was with us in power. The missionary meeting was especially interesting, as this was "Do-without" month for the missionary cause. Besides the regular missionary envelopes, we gave "Do-without" envelopes, and our people found

many ways to sacrifice. Among the many things were meals, butter, dessert, candy, fruit, cheaper articles of clothing. The children saved many candy pennies for their "Do-without" envelope. Our average missionary offering has been about \$10 a month; but this month we had \$31.25 to send to our treasurer. Praise the Lord! We recommend this plan to all the churches in the District. Some have tried it; it works well. We plan to have a "Do-without" month at least twice a year.—Missionary Committee.

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LA LANDE, N. M.

God is still pouring out His Spirit upon us here. Last Wednesday night prayermeeting was a time to be remembered. The Spirit of the Lord came down in power. Two persons were sanctified, another was at the altar for pardon. The saints rejoiced, shouted, and sang for joy. The unsaved were under conviction, but would not yield. Rev. L. P. Fretwell and wife, of Hassell, N. M., also Mrs. Mattie Miller, formerly of Peniel, Texas, were with us at the above meeting. Sister Miller conducted the prayermeeting. Three united with the church on last Sunday. Rev. J. Walter Hall is to conduct a meeting for us, embracing the third, fourth, and fifth Sundays in April. Our hearts are yearning to see the lost brought to Christ. The La Lande Bible Holiness School, under the direction of the Rev. and Mrs. J. H. Crawford, is making a marked progress. New pupils have come in lately. Wife is one of the teachers. The people at this place are working for a church building. The Lord is blessing. Have over one-third enough donated for the building. We desire to have the building erected in time to hold our April meeting. We truly praise God for His presence in this little town, and for a saved and sanctified depot agent and his wife; postmaster and his wife; section foreman's wife; editor and his wife; lumber yard manager and his wife. There are several other real Christian homes with family altars.—THOMAS AIERN, Pastor.

PEABODY, MASS.

We are pushing the battle for God and souls, and God is with us and is giving us victory. On December 19th we closed a successful revival meeting with Brothers Lewis and Mathews as evangelists. God's blessing was on the meeting from the

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very first. Although the season of the year was against us, yet it was a good meeting, closing with nine seekers at the altar. These meetings were a great blessing to the church and community, and the outsiders were greatly taken with their singing and preaching.—ALFRED COLE, Pastor.

PASADENA, CAL.

The last Sabbath of the old year saw thirteen at the altar and the first Sabbath of the new, notwithstanding a heavy rain, saw a good attendance with two at the altar. One was saved and the other sanctified. Several stood up for prayer. The Lord is giving us victory, and we are giving Him the glory.—A. C. HENRICKS, Pastor.

ST. JOSEPH, MO.

January 9th was a good day with the Nazarenes in St. Joe. The Lord has put upon us a burden of prayer for the lost. We are doing our best to lay a good foundation for a work in this place. The Lord is showing us the needs of the people and our need of Him. We are obeying as He leads. Of the three who were at the altar last night one was reclaimed and one sanctified. One young man, seriously ill with tuberculosis, was saved at his home. He immediately quit his tobacco using, and began to seek a deeper work of grace to sanctify his nature. God is hastening his recovery from his disease, and we expect soon to see him completely healed both soul and body. Sister Nancy E. Smith, one of our members, has gone home to glory. She left a good testimony of victory through the blood. The husband, nine sons and one daughter are unsaved.—HENRY A. DUNLAP.

MANCHESTER, N. H.

Conviction is settling on the people and the saints are believing God for a revival. Sinners and backsliders are praying through, and the standard of full salvation is being held up. Our Sabbath services are blessed of God as the truth is being preached hot from the pulpit. Our pastor, the Rev. E. M. Jodrey, has preached Sunday evenings on true repentance and restitution, and people are owing up to their condition and are crying to God for mercy. The interest in our Sabbath school is increasing. We have forty pupils, and never have an offering below \$2.50. We have a class of bright Chinese boys who are eager to learn about Jesus. Our Tuesday night class meeting, led by our assistant pastor, Miss C. L. Knight, are blessed. Thursday and Saturday night services are times of refreshing.—J. M. H.

DURAND, WIS.

There are a few of the Lord's sheep here who are always on the outlook for the HERALD OF HOLINESS to come, as it satisfies the hungry soul and refreshes those who thirst for the living streams. It is all the preaching we have, and we especially are grateful for the sermons we find in it. We have no pastor to lead us out, but we are expecting for brighter days. We are praying much, and fighting the enemy back from our own souls, until the Lord sends some one to help us. We believe in the Nazarene organization through and through, and we are going through on that line.—F. L. HARDING.

BROOKLYN, N. Y.

We are holding a holiness meeting at 568 Atlantic Ave., every Tuesday at 2:30 p. m. While Dr. Godbey was with us in November holding meetings, I felt a desire to launch a Tuesday afternoon service. There had been a holiness meeting held a few blocks away from our hall, but it did not seem to work. There were a very few at first, but we were encouraged by Sister Fitkin, who had just come from the General Assembly. The meeting has come to be well attended. Last Tuesday, Rev. Mr. Hanson brought the message. There were thirty-one present, eight of whom were ordained ministers. Dr. Godbey said that when he got to heaven he would tell Sister Phoebe Palmer that her meetings were still going on. We are looking for a church building. Remember us in prayer.—GEORGE E. MILLER, Pastor.

LAPEER, MICH.

Since our last Assembly, twenty-two souls have been saved from sin, and of this number, five have been sanctified wholly, and six added to the church. All but five of these were saved in our regular preaching services. On December 19th, we preached the funeral service of a fourteen-year-old girl, who had attended our regular preaching services. One week before the Lord took her, she was saved. The Holy Spirit came in mighty convicting power upon the congregation; old and young wept alike, as God talked to them. That Sunday evening in our home, where services are held until the church is completed, eight fell upon their knees and cried for mercy. It seemed as if heaven and the angels came

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down into the room, to defeat the powers of darkness and help to save these seeking souls. They came through with victory over sin and Satan. When the meeting closed at 11:30, one young man who was saved said, "All go home with me." He lived about a mile away, and twenty of us went with him. He called his parents and when they were dressed and came out, he put his arms about his father's neck, and asked forgiveness. He did the same with his mother. An hour or more was spent in praise to God for His salvation. Our new church will be ready for meetings soon.—A. J. BUSH, Pastor.

HARMON, OKLA.

The Lord is blessing my work and putting His approval on the efforts of my heart, since the General Assembly. I found my people somewhat discouraged, but not fainting, thank the Lord. I have had revivals at Harmon and Olive Hill. At Harmon several were in the fountain; either for pardon or purity, and the church helped much. In the meeting at Olive, I was assisted by Brother Jernigan, and all who know him, know that we had the truth preached, and some good work done for the church, with some in the fountain of blessings. Brother Jernigan was in his old-time power, and at the best I have known him for years. May God bless him more and more. Let all join in prayer for this northwest Oklahoma work. I have just gotten my people to adopt the envelope system for m's'sions, and we are sure to succeed in this line of work.—D. M. COULSON.

SUNNYSIDE, CAL.

Yesterday was a good day. Four souls prayed to victory at the altar. This is a week of prayer for the church; our people are loyal and prayerful. We have had some special help in the past six weeks. One Sunday we had Brother Bud Robinson; another Sunday, Brother W. D. Smith, from the Nazarene University, who was saved at our altar in Whittier two years ago, and is now a splendid preacher. Then we had Brother and Sister W. W. Myers for a service. They are great. Then we had Brother Frank Wiese for a Sunday, and he exhorted, reproved, rebuked, and fed us at the same time. All of these people are owned and blessed of God, and we are better by having them with us.—W. A. WELCH, Pastor.