

HERALD of HOLINESS

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

VOL. 5 No. 34. WHOLE No. 242

KANSAS CITY, MO., NOVEMBER 29, 1916.

Thanksgiving

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praise this Thanksgiving Day.

—Margaret E. Sangster.

EDITORIAL

THERE are two things which inhere fundamentally in all religious character and experience. These are obedience and faith. These are different in character, and yet they are very closely and peculiarly related. Obedience may be denominated the practical life of righteousness which the saved man leads. Man is saved that he may live a life of obedience to God's commands. Faith can also be denominated the act of obedience on the human side by which we are inducted into the experience of personal salvation which gives us a newer and a higher relation to God's moral law.

« « «

So much for the separate definitions of obedience and faith. It is very easy, however, to see where the two blend. It is a fact in one sense that faith is an act of obedience. We are commanded: "Believe on the Lord Jesus Christ and thou shalt be saved." Again, a life of real obedience is in an important sense a life of faith. In this sense obedience is necessary to faith, just as we saw that faith was necessary to obedience. Because in order to believe with all the heart unto salvation we must know that the divinely prescribed conditions of salvation have been complied with, and compliance with these conditions after all is but a series of acts of obedience.

« « «

It is plain, therefore, that we should be careful in our criticism of one another on these matters. For instance, we have heard frequently very emphatic denunciation of the expression "taking it by faith." Understood in one sense, this expression is unhappy, and should not be used. In another sense this expression contains the kernel or marrow of the fundamental or critical condition of meeting God in salvation. If the speaker using the phrase merely means an intellectual assent of the scriptural declaration that Christ saved by His blood, it is an expression that will mislead a seeker, and tend to a formal experience. Seekers at the altar can thus be led to give assent to the scriptural formula or declaration which is, after all, but an intellectual assent, and be induced to go forth and claim an experience which they do not possess. Perhaps very much harm has been done by the use of the admonition so often used, "Take it by faith."

At the same time we must insist upon caution to those who denounce the use of this phrase. In the first place our opposition to it must not proceed upon our insistence upon an opposite extreme of a mere gush of emotion. It is difficult to determine the worse of the two evils. We confess an inability to choose between a mere formal, meaningless, dry acceptance of the formula or statement by the intellect as salvation, and the mere transport or sway of ephemeral emotion. There is no salvation in either. They are both wholly human and equally devoid of the divine touch.

« « «

There must be, first of all, a living, genuine faith in Christ as our Savior, accepting and appropriating His blood as our personal ransom. This faith is a heart action. It springs from the deepest depths of the soul, involving entire self-renunciation and a deathless, conscious grip on Christ as Lord and Savior. In this sense of the word there is no other way for us to get religion except to "take it by faith." It is readily seen how delicate and dangerous becomes a reckless and indiscriminating denunciation of this phrase. It is easily seen that it is only by faith as the nexus that we are linked on to God in our seeking Him. The faith of absolute surrender at the altar of prayer is the crisis, and when exercised brings the Savior into our heart consciously. It is this which inducts us into that life of obedience which is to become our glad habit, our joy, and our glory.

« « «

In a sense, faith and feeling are both involved in the matter, but we mean neither faith as a dry act of intellectual assent, nor feeling as a mere spasm of emotion. We mean faith as the act of the heart in making the great surrender; and the exercise of such faith bringing to us a sense of our own saved relationship to God which will be followed by "feeling" more or less intense and diversified according to the temperamental differences in those who are thus saved.

It is just as unwise to indiscriminately denounce feeling as faith. Constituted as we are, there will always ensue more or less emotion

and, properly, when the heart surrenders to the Savior. So that it is equally unwise either to denounce feeling wholly or to erect any specific set or frame of emotions as constituting a real experience of grace. Let us seek to teach men and women the cardinal and crucial duty of meeting the condition of real faith which renounces self and accepts Christ, letting God take care of all accompaniments such as feelings or emotion. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

Ministerial Discouragement

NO greater misfortune can befall a preacher than to become discouraged. A discouraged soul is a weak soul. No man can be at his best while disheartened. A measure of paralysis always accompanies or affects the dispirited. An army discouraged in the face of its foe has lost half the battle before it begins; hence a wise general seeks to inspire his army with hope and courage. By hopeful speech, by personal gallantry, by cheerful recital of news, by the strains of martial music, and by every sort of means he realizes that it is necessary to keep his men cheerful and hopeful if he would keep them brave and fearless.

So God would have His ministers inspired with great hope and dauntless courage. This is just as necessary with the ministry as it is with the army. Discouragement weakens faith, slackens hope, and paralyzes energy and activity. It might be said without exaggeration that a really discouraged preacher is a powerless preacher.

« « «

We are not unmindful of the many causes which tend to discourage the faithful ministers of the gospel. The increased and increasing materialism of the age is one cause. Business has become so absorbing and so imperious that the pastor finds his people so occupied with material demands and interests that it is difficult to get them to give much time to directly religious activities. They plead that they can not leave the store, the shop, the office, the secular demands of life. Competition has grown so sharp that to succeed in business men feel impelled to intensified effort and greater consecration and concentration upon business affairs. So that in revival effort, for instance, the pastor is distressed to find an increasing inability to induce at least the male members of his church to cooperate by personal work as individuals, to talk and pray with sinners, and hence as a class they ask to be excused. It is sadly true also that the female membership who have for so long had to do practically all this kind of work, find that business and domestic demands are thinning their ranks, and the number of women is becoming reduced upon whom the pastor can rely for such work.

« « «

It will be seen that this commercialized spirit has become a serious problem for faithful pastors. In vain they plead that God demands of each and all who are saved to let their light shine; that it is the entire body of believers whom Christ calls "the salt of the earth." That each and all of the saved are in duty bound to exert themselves by a positive personal influence to induce sinners to come to Christ. The business men's reply is ready, that to neglect their business for from two to four hours daily for ten days or two weeks in church attendance and personal Christian work would entail such a pecuniary loss to their business as to put it in jeopardy in the face of existent competition.

« « «

We are not seeking to solve this problem; we only state it. We affirm it to be a real and growing difficulty in pastoral and evangelistic work. Personally, we do not believe that duties conflict. We do not believe for a moment that any Christian who conscientiously seeks to give a reasonable portion of time even from business to personal Christian work, where opportunity opens for such work, will suffer any serious loss or detriment in the matter of secular business. Great care must be exercised in doing two things. The Christian men or women who prayerfully seek unto God for guidance, and trust Him to help even in business, where they practice self denial by giving time to distinctively personal Christian work, will receive real help from God. We would be far from encouraging the habit of presuming upon God by a reckless neglect of all busi-

ness duties even for Christian work. We are equally as far from encouraging any Christian in the practice of wholly neglecting the duty of personal Christian work by absorption with material business affairs. There is a happy mean to be found here which can be discovered by a proper combination of conscientious diligence, prayer, faith, and devotion.

« « «

Another cause for ministerial discouragement is to be found in what is termed the "church problem" of the day. The devout preacher sees flaunted in the press of the day discussions on, "Has the church failed." The great apostasy which abounds, and which no intelligent man will dare deny; the great world war now in the third year of its progress; the increased hardness of men, and the growing difficulty in reaching them with gospel appeals, all have a tendency to depress the Christian worker, and to form a problem which he finds it difficult to study without depression. This problem grows immensely with the preacher who has been taught that in this church age grace was to conquer gradually and constantly, the number of saved growing from year to year, and the world getting better and better meanwhile until all the world would be saved and acknowledge Christ as King and the millennial state would ensue of universal righteousness.

We can easily see that the preacher, thus indoctrinated, would find in the condition of the world and in the trend of the age a problem which would baffle solution and cause the profoundest discouragement.

« « «

There are other causes for discouragement which we have not time here to notice. The point we seek alone to stress in this editorial is to warn against yielding to the temptation, from whatever source or sources may come the discouragement. The preacher makes a sad mistake when he yields to depression. It may be safely said that when a preacher's courage goes his power goes. When you think of it, why should we let anything or any combination of things discourage us as the Lord's ambassadors. Please remember one thing, dear preacher. You are the *ambassador* and not *God*. The cause is God's. The power is God's. The responsibility is God's. You have nothing but a message to deliver. You are not commanded to succeed. You are not commanded to force discipleship. You are commanded simply to be faithful in the delivery of your message and whether men heed your message or refuse it, your fidelity is the same if you have been true to God in your delivery. See to it, beloved brother, that you have patiently, faithfully, perseveringly, and courageously declared the whole counsel of God. If you can conscientiously say and feel that you have done this, then be happy and shout the victory and may God bless you in the work.

Blind to the Test

WE have often thought that many people are blind to the things that are best for them in life. Generally people seek easy places, seemingly favorable conditions and pleasant circumstances in the prosecution of their life purpose. Yet very often, indeed generally, these are not helpful conditions in the work of life. It is true that adverse environment, difficulties, and obstructions, are generally the best helps in the development of character, and in the achievement of the noblest and best in life.

David seemed to realize this truth. He said: "It is good for me that I have been afflicted." The heroic Paul learned the same great lesson. So thoroughly did he learn it that he reached the point where he could say that he gloried in his infirmities.

The great blessing is promised to those who "overcome." To overcome implies enemies to fight, difficulties to be surmounted, hills to climb, resisting circumstances to be conquered. This is really life's highest and best discipline. It is a regimen we all need. We must complete the curriculum in this great school if we will become sterling and sturdy characters, rugged, heroic, dauntless, in every lineament of our moral and spiritual make-up.

« « «

It is pulling up stream that makes muscle. We can sit in the boat and fold the oars across our laps and float down stream with the tide, but we will not learn how to row a boat by this process, nor will we acquire strong muscle and great strength by the process. Head the boat up stream, and pull against the current. Let every mile of the way require ceaseless tugging and pulling. Row the boat across the rapids, and against the strong current, through every

mile of the long trip. This is the process that will do certain things we so much need. It will develop skill in rowing, and bring to us great strength and power of endurance.

So it is in the Christian life. It is not an easy time we should covet. This is not what we need. We need hardness. So the apostle seems to think when he exhorts us "to endure hardness as good soldiers." We can not endure hardness as good soldiers unless there is hardness to be endured. We should thank God for difficulties, besotments, and trials, for it is faithfully meeting and overcoming these that develops in us elements of strength, beauty, and nobility.

« « «

Christ pronounced as blessed those who mourn. He did not say, Blessed are those with an easy time, with pleasant surroundings, who are free from difficulties. He says, Blessed are they that are burdened. It seems the very thought we are considering was in His mind when He uttered this beatitude. There is great consolation in this precious truth. So many of us have more pain than pleasure in life in an earthly sense. The world throws around so many of us far more difficulties than helps in our Christian warfare. Let us be encouraged, therefore, and lift up the hands that hang down, and strengthen the feeble knees. Let us thank God for difficulties, and not pray for their removal, but for grace to bear them and get His blessing out of them.

The Addition of Courage

THERE was the wise and timely addition of courage to faith in the apostolic list. It is rendered "virtue," but means the old Roman virtue of valor, or courage. This is an eminent need in the Christian warfare, and can never be dispensed with safely. God knew what we would need better than we could possibly know, and hence inspired the apostle to add this greatly needed grace in the list he has furnished us.

Without this grace we would surrender often where we now fight manfully against the enemy. God does not want cowards in His warfare. He said to His servant Joshua, "Be thou strong, and very courageous." The instructions given in the law of warfare in Deuteronomy, were "What man is there that is fearful and fainthearted, let him go and return unto his house, lest his brethren's heart faint as well as his heart." Timidity is contagious, and a little of such leaven would do much mischief. So God has provided that all His soldiers shall be equipped with true courage, so they will impart this virtue so far as their influence goes, and not the opposite.

« « «

It does not pay to yield to evil, and we should never do so. The more we yield, the more we will have to yield. We are to "give no place to the devil." We are to "resist the devil." And it will be found that the Devil flees only from such as resist him.

Fear must have no place in the vocabulary of the Christian warrior, and no place in his warfare. It is on this account that we claim that we are never properly equipped until and unless we have obtained that "perfect love which casteth out fear." This God the Father has graciously provided for us in the blood of His Son. This is what we obtain in the experience of entire sanctification. This is the great panoply needed, for this will terrify the Devil, and completely overthrow all our adversaries. This is our absolute necessity, but, blessed be the name of God, He has amply provided it for us in the atoning mercy and sacrifice of Jesus Christ our Lord.

EARNESTNESS lies at the basis of success no less in religion than in business ventures, and this earnestness is but another name for intelligent and conscientious enthusiasm.

ENTHUSIASM is not mere emotion which sentimental and shallow people add on to human life or activity like mere froth. It is a real thing. In matters religious enthusiasm is that zeal or momentum which comes of the indwelling of God in human consciousness and character.

MANY HAVE FOUND out as did John Wesley that great spiritual awakenings are generally the occasion for the Devil's shrewdest attempts to palm off something counterfeit on very good people. Look out for his cloven foot in the green pastures of deep revival work. Better remember, too, that the rich pasture is not an easy place to track game. You will have to examine the grass very carefully to find the Devil's tracks.

THE HOUSE OF GOD.

While the tabernacle and temple were each known as the house of God under the dispensation of the Law, it was so in fact only as long as the shekinah of God dwelt between the cherubim. So today, no church is indeed the house of God in which He is not manifested in the supernatural. In the house of God, God is at home. There He blesses the hearts of the people until they shout for joy. There He meets sinners, and raises them from the dead; there He sanctifies believers, and fills them with His own divine personality. This is the house of God. In the dispensation of the Holy Ghost, in a particular way, the temple of God—His house—is within men. If in the ancient time God refused His presence when an altar of Baal was erected by the side of that of Jehovah, how can we expect to keep an altar of Christ and an altar of the world in our hearts at the same time?

THE SHEPHERD CARES FOR HIS FLOCK.

How precious the note of possession. His flock! The provision for sustenance extends to every creature—all are embraced in His love and care. He "sendeth the rain on the just and the unjust." But there is, beyond this general love and provision, a care, an affection, a possession by God of those who by their own will and choice have come into vital union with Him, which is unknown by the world at large. Of such He says, "The Lord's people is his portion." And again, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." And of His people, "as the apple of his eye." It is His pleasure to search out blessings for those who are of His fold: "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect toward him." Notwithstanding His abundant provision through nature, if it should be that "the young lions do lack and suffer hunger, yet they that seek the Lord shall not want any good thing." He assures us that "no good thing will be withhold from them that walk uprightly." "Trust in the Lord," He invites, "and do good—and verily thou shalt be fed." For "all things"—all the power of God, all the forces of nature—"work together for good to them that love God." Finally Jesus in a flash of revelation of the beneficence in the heart of God, says "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

THE WAY OF PEACE.

"My peace I give unto you," said Jesus to those whom He loved, and this He spake in connection with the Holy Ghost whom He would send from the Father; the Comforter who should abide. There is a vital connection between peace of soul, and the incoming of the holy One to abide in the experience of entire sanctification, that burdened, seeking souls must learn. One can not imagine the peace of God, in whom is all power to accomplish His holy will, to be in any degree disturbed. This very peace is promised to those who will tarry for the coming in of the Holy Ghost—the Spirit of God himself—whom the Christ has promised to them that love Him. Oh that we all might realize and enter into our heritage. An exchange says of this beautiful way:

Do you know here and there a man, who has learned the way of peace in the life of the busy day? His presence is like a soft summer wind that blows upon your face from the bosom of a country lake.

Sooner or later we learn that it is useless to travel abroad to find peace, and that no particular environment is a surety of quiet tranquility. Peace

is not the commodity of the rich man, and the rulers of other men are frequently the possessors of most troubled careers. I know an old farmer in Pennsylvania who has nothing of this world's goods but an acre or two of ground and a faithful horse; but his peace is truly as "calm as a river." The price of peace is the consciousness of God in the soul. We pay for it with obedience to the divine will. The courage to trust the leadership of the Shepherd, even through ways unknown to us, is the hand by which we grasp it. "He leaendeth me beside still waters."

GOD BEHIND HIS SERVANTS.

Too many of us go into the service of the great King, as though the government were upon our shoulders. We plead with God to come to our help, and wear out our strength in fear lest we fail to win success in the battle. It is so difficult for humanity—even saved and sanctified humanity—to come to understand that the burden rests upon God; that we are His ambassadors; His messengers to deliver His word; His servants to do His bidding. We have no more right to question the outcome than we have to doubt the ability of God to perform His word. Our care is to tarry until we hear Him, know His purpose, and then, backed by the unmeasured power of heaven, go forth to obey Him. Then the responsibility is with Him, and we may know a perfect victory. A recent writer says:

It is a profound mistake to carry singlehanded the burdens of the Lord's work. When difficulties come, as they will, they are *His* care more than ours. He is the main partner in the business. It is for us to consult His wishes, to fulfill His commissions, to do our level best for His interests; but we are not to bear the racket of worry and care which rob us of sleep and break the buoyancy of the soul. A great commonwealth or state must stand behind its ambassadors. It is enough for us to be able to say with Moses, "The Lord hath sent me to do all these works, for I have not done them of my own mind." Let God winnow out your pride and self-confidence, and then let Him adjust the matter, either through you or apart from you. When the fact of His presence going with you is realized as a living fact, it will give you rest.

TO HOLD DANCES IN THE CHAPEL.

"Ideas are changing," announced Dean Potter, as dances are arranged for in the Frances Willard chapel of the great Chicago Methodist University. But God has not changed, and this is one of the reasons why He has called out the people called Nazarenes. Because they are lodging a protest which means something, they must go bearing the stigma of being called "proselyters," but God's protest against apostasy will not be hindered. The following, full of significance, is from the *Chicago Tribune*:

In Willard Hall, the center of co-ed activity at Northwestern University, there is a chapel devoted hitherto to prayermeetings and gatherings of the Y. W. C. A. In charge of the destinies of the women's division is Dean Mary Ross Potter, who is known for her rigid ideas.

Now Dean Potter has made this announcement: "I have had the floors of Willard Hall chapel waxed. Hereafter there will be dancing every Friday and Saturday night for the young women who receive their callers here. A Victrola has been installed, and there will be refreshments."

"Gee!" commented a co-ed, "if the Methodists who founded this place back in the fifties only knew!"

Dean Potter explained that the parties will be supervised and that, if they must dance, she wants to see that her charges learn to dance correctly. "Dancing in chapel may sound startling," she said, "but you know, ideas are changing."

THE CHRISTIAN'S HOPE.

True faith transmutes hope into knowledge. "We know," exclaimed the apostle to the Gentiles. So may each know as verities those things for which we have hoped. The "rest of faith" is in much assurance, because it is given unto us to know the exceeding riches of His grace. The *Sunday School Times* thus makes the distinction between hope and knowledge:

When you say you "hope for the best," what do you mean? The ordinary person means that he would like to have the best happen, that it is pos-

sible it may happen, but that he is quite uncertain whether it will happen or not. And that is not Christian hope at all. Christian hope not only wants the best, but definitely *knows* that it is bound to come. So Christian hope and ordinary hope are as far apart as are God's ways and man's ways. Christian hope is definite, unshaken and unshakable *knowledge* of the future. Ordinary hope is mere uncertain expectation. God has promised blessed and wonderful things for the future to those who have received His Son and thereby have been made joint heirs with His Son. These marvelous blessings in the future constitute the Christian's hope. But they are as certainly assured to the Christian now as though they were already realized. Christian hope exchanges definite knowledge for tantalizing uncertainty.

AN UNBROKEN CHAIN.

The chain which binds us to the heart of God is one of unbroken links of obedience. "If ye love me, keep my commandments," said Jesus. All of them, all of the time. He who would hold out to men a privilege of any thing less is a friend of Satan and an enemy of Christ and men. We may not be obedient in one matter, and then exercise our choice to disobey in another, and retain discipleship to Christ. There is a life in which there is perfect heart obedience to God and that continually—and that is the normal life of the Christian. God made provision for this life of unbroken union to Him, when He sent His Son to cleanse the hearts of men from all sin through the baptism with the Holy Ghost. An exchange puts the matter clearly:

To do the will of God we must know the wills of God. We settle the question of doing His will when we make an unconditional surrender of our life to the mastery of Jesus Christ. "Surrender" means accepting God's will now and always as the supreme purpose of our life. What the Son said to the Father, "Lo, I am come to do thy will," we all have the Christ-empowered privilege of saying to the Son. But when we have settled that question once for all, as we can at any moment, then there rests upon us the lifelong privilege and obligation of doing that which God would have us do for the present moment. God said a wonderful thing concerning David when he declared, "I have found David the son of Jesse, a man after my heart, who shall do all my wills"—for that is the meaning of the Greek in Acts 13:22. The twentieth century New Testament renders it, "who will carry out all my purposes." God is looking for such persons today.

THE TENDENCY OF OUR LIVES.

It is truly said that we are going forward, or going backward. We are either growing in grace, or we are backsliding. Our lives are telling for righteousness and holiness, or they are counting for those things which are destructive of the progress of Christ's kingdom. We are moving—going somewhere—and we are taking some things, somebody, along with us. What is the dominant trend of our lives? What is its passion? What spirit is revealed in what we usually count the unimportant things of our days? If Christ be dwelling in the center of our being, He will surely be felt in every thing that we do, and the influence which surrounds us and follows us will sweep things Godward. Dr. Jowett says:

We are always tending somewhere. Life is never stationary. We are always in motion. The choice is not offered to us as to whether we will move or not move. We are bound to move; we are all the children of tendency, and the direction is left to the decision of the personal will.

Now, the main tendency of a life is revealed in its apparently smaller concerns as well as in the greater. A straw shows the direction of the current. Our dominant trend can be inferred from our trifles. Our leading ambition is manifest in everything. Everything is carried in the primary enthusiasm, as the loose things on a railway track are caught in the rush and sweep of a passing train. In a truly consecrated life even "the bells upon the horses are holiness unto the Lord."

Thy hand, Thy hand, great Guide, Thy hand
To steer my lonely little barque
Around the rocks where breakers beat
Themselves to fury and to foam—
Oh, Master of all storms and seas,
Till to my harbor home I come,
My Pilot Lord, Thy hand, Thy hand.

—CHARLES COKE WOODS.

Are We Awake to the Moving Picture Menace?

D. Rand Pierce

THE Christian man or woman who is not alarmed over the moral havoc that is being wrought by the present day moving picture show is a Rip Van Winkle, still asleep. The liquor traffic with all its power to curse the race has been hopelessly outdistanced by this new engine of destruction where the welfare of the young, especially, is taken into consideration.

A charge of such sweeping character will, quite likely, draw the fire of many well-meaning people, and, even among those who stand behind the sacred desk as the representatives of God and the best interests of their fellowmen, a strong question mark may, in some instances, be raised. But those who demur from the conclusion already drawn are not yet awake to one of the most serious barriers to our social and religious progress.

No nation is better than the average character of its people. Judged by this standard, the outlook for a generation hence in this land of ours is anything but hopeful unless a radical change in some directions is soon brought about.

We note with acclamations of joy the great strides that have been taken toward the elimination of the liquor traffic, and kindred evils, but our gladness is turned to grief when we contemplate the low standards and criminal laxity with which the moving picture film is being officially censored by both the national and local authorities.

It is because some of our pastors and people are either ignorant or half asleep concerning this new form of entertainment, as now conducted, that I have chosen its evils as my theme for this occasion. It has been said that "familiarity breeds contempt." That is no doubt often true. But I wish to add that a supine acquiescence in the face of continued wrong doing tends to dull the conscience and to struggle the life out of all true conviction. Then only a real shock to our moral sensibilities will arouse us from the comatose condition into which we have criminally drifted.

Without further introduction let me lay before you some of the lamentable facts concerning the moving picture craze which have stirred my own soul to the depths.

1. Its over-entertainment hinders true character building.

We all agree with the old adage that "all work and no play makes Jack a dull boy." But, too much play is even more disastrous to one's highest interests than an excess of toil. For, after all, to the one who has been rightly trained and has a serious purpose in life, good, healthy labor often furnishes the highest and most satisfying kind of entertainment in itself. But among the masses something more than the ceaseless grind of daily toil is demanded to furnish contentment and happiness. Many of these find all their soul longings met in the joys of religious life and labor. In keeping with the declaration of the Psalmist, they have been abundantly satisfied with the fatness of God's house, and He has made them to drink of the river of His pleasures. But to the greater number (and many of these have a name to live, religiously, but are dead) there is no charm in Christ or His salvation to beautify the soul, and consequently some kind of substitute must be found to fill the yawning chasm in their immortal spirits. For those the picture show has become an unprecedented attraction. The result is that thousands of people who formerly were interested in a more thoughtful and character building course of life are now filled with

little else than a consuming passion to almost live in the hectic atmosphere of the modern picture show. They talk it at the table, and in the parlor, and on the cars, and over the counter, and even at the Sunday school class.

The standard of scholarship among the young has suffered greatly on account of the "movies." They destroy the relish for serious mental effort. Many good Christians have been robbed of their spiritual life and love for prayer and the Bible by the same subtle fascination; although, as a rule, they backslide before they ever go. We must conclude that the moving picture show, as now conducted, is a hindrance rather than a help to the formation of healthy, well-poised character.

2. It has been repeatedly charged with corrupting the morals of the young.

It is a well established fact that the theater, on the whole, is seldom, if ever, strictly moral in the better sense of the term. A few years ago sentiments to this effect were uttered by several of the most noted theatrical leaders of both England and America. They further declared that a moral reformation of the theater was out of the question, as the public demanded that which was immorally suggestive, and consequently no theater would be patronized whose plays were continually above criticism.

If this has been the history of the regular theater, it has been even more palpably so of the motion picture show. So absolutely immoral have been many of its films that but one exhibition has been permitted. Others have been tolerated for longer periods before the authorities awoke to their real rottenness. This was so in the case of the film known as "Creation" (not Pastor Russells'), which represented Adam and Eve perfectly nude in the Garden of Eden, and in addition exhibited a scene of the most grossly, immoral suggestiveness. This was permitted to exhibit a whole week in Boston before the authorities ordered it stopped. The much advertised play, "Where are my children?" was allowed a whole summer's run in the same city where throngs crowded each other daily to gain admittance. Finally a sign was posted, "No children under sixteen admitted." It was regarded as unfit for children's eyes to look upon, and yet before

the ban had been placed upon their attendance, thousands of such plastic minds had been tainted by scenes from whose moral contagion they may never recover in time or eternity. This play was prohibited the first night of its exhibition in the city of Fitchburg, Mass., and has been debarred in other places since.

Of course these are extreme cases. But I am informed first hand by several of my acquaintances who have attended the picture show in various places that a goodly portion of the films exhibited are of a suggestive character.

This verdict is borne out by the findings of every investigation of the white slave traffic. That was the conclusion of the Rockefeller committee which investigated into the white slave traffic a few years ago. This committee then reported the moving picture show to be one of the most flagrant causes of the downfall of young women and girls. Again, as a result of the recent ferreting out of the white slave trust by District Attorney Smith in New York City, the moving picture show has been declared to be one of the most prolific contributors to the red light district. In fact, it was discovered that the trust was itself running a number of the New York picture houses. One of the principal objects of these was to secure the seduction of young women and girls for houses of prostitution throughout the country. Many of the victims thus caught were stripped naked in the presence of buyers and sold for one dollar a pound. No child or youth can follow up the "movies" and long remain innocent and pure minded. Hundreds of distressed parents can testify to this fact.

3. The moving picture show is schooling multitudes of children in the arts of crime.

This is a strong arraignment, but I make it without fear of successful contradiction. It is the smart, criminal character of a good portion of the films exhibited that catches the eye and plants the seeds of crime deepest in the impressionable nature of the average boy. And the dire results adorn the pages of the big city dailies with alarming regularity. The police officers and court officials are alive to this issue all over the country. Former Deputy Sheriff George Odell, of Brooklyn, N. Y., and member of our Utica avenue church, told me, while pastor of that flock, that among the numerous instances of juvenile criminality brought to the bar of justice in that great city, scarcely a case is handled which does not find its inspiration in the scenes at the "movies."

I had occasion recently to attend the Somerville police court on a Saturday morning, which is juvenile day there. An officer requested me to come with him, saying, "Here is a room I wish you to take a look at. I followed and soon stood in the presence of forty-two children criminals, nearly all boys, who were there to answer for a variety of crimes, but chiefly that of thieving. The average age was between ten and twelve years. While conversing with the matron I noted that she spoke to a number of the youngsters in a familiar way, calling them by their first names. I remarked about it. She then informed me that a number of them had been there already several times, and that on the day in question several of them would be sent up to the reformatory for the remainder of their minority. She pointed out a twelve-year-old girl whom she said had been accustomed to take wallets and money. These she delivered to her older sister, who, in turn, gave them to her mother with some plausible story which, strange to say, the parent seems never to have questioned. Her last theft had consisted of four one hundred dollar bills. This suc-

Faith. D. Rand Pierce

"And these all obtained great renown through faith"
(Heb. 11:39).

(TWENTIETH CENTURY NEW TESTAMENT).

*Faith springs not from the reasoning of the brain,
Nor can the will its gracious energy impart—
May God forgive! that o'er and o'er again
We must be taught that faith springs from the heart.*

*'Tis easier to idly think than pray
Or humanly determine things shall be;
But faith so rever comes the promise way,
To richly bless and comfort you and me.*

*Though weak, faith brings omnipotence divine
Down to these finite hearts of ours till we,
Forgetful of our limitations, pine
To grapple with sin's dark monstrosity.*

*The world no hero knows who hath not wrought
His golden deeds by faith in every age;
And thus may we, when battles all are fought,
Our name find written on fame's deathless page.*

cessful "haul" led to her arrest. She was sent to the reformatory for the remainder of her minority.

I was interested to know what might be the cause of so much criminality among the young of our city, and accordingly interrogated the matron on the subject. She instantly replied, "The moving pictures." She went on to say that these institutions were almost constantly exhibiting scenes of a smart and criminally suggestive nature, where the characters shown steal or kill or do some questionable deed,—"and get away with it"—to use her exact language. This excites the admiration of the boys, especially, and the next step after viewing such scenes repeatedly is to try it out themselves. I was told that the number in court had run above fifty on previous occasions. And this is but an illustration of what is occurring in other cities all over this land of ours.

4. How can we account for such stupidity on the part of intelligent parents and officials in relation to the moving picture menace?

I am pleading particularly in behalf of the welfare of the child in this paper. How shortsighted and criminally stupid must be those fathers and mothers who never take into consideration the chasm which lies between their condition and that of the immature child entrusted by the Almighty to their care. With a character well fixed they may be able to turn aside without perceptible damage the immoral suggestion, or treat as a joke some smart criminal episode, or resist the shocking scene that makes the blood almost freeze in the veins and the cold chills run up the spine. But what about the little one beside them whose nerves and moral sensibilities are as tender as the green shoot just piercing the ground, and which is so easily crushed by a careless foot-step. The child goes home to troubled dreams and, perhaps, out into life with certain indelible impressions that may seal the whole future destiny for woe.

A striking illustration of what I have been pointing out occurred recently in a family with whom I am personally acquainted.

A beautiful, healthy, five-year-old girl had been taken repeatedly to the "movies." Christian friends had protested, but her parents could see no harm or danger in store for their bright little daughter. But, listen! What is that sound coming through the night hours from the little one's resting place? Ah, it is the hysterical sobs and cries of this same beautiful child who has just spent an evening with her parents at the moving picture show, where a nerve-racking scene has been presented to the sensation-loving crowd. The parents went their way with little thought of what they had witnessed, perhaps, but there was one in that excited company who had not done so. Suffice to say that their blind eyes have been opened, and one little girl, at least, in this great country of ours will not be found again at the moving picture show for some time to come, and perhaps, never.

Whether a soul will land in heaven or hell at last might almost be mathematically figured out if one could know the sum total of his or her impressions for good or ill. The profoundest impression is likely to win out in the final struggle of the soul. God have mercy on the misguided parentage of this country, and save our own land from the impending danger of being populated by a race of moral perverts in the next generation.

During the recent epidemic of infantile paralysis not only did many anxious parents, wherever it was prevalent, keep their young folks away from the picture shows, but the mayor of Boston along with other authorities of other cities, issued an order prohibiting the attendance upon the same of all children of a certain age. The solicitude thus shown, lest the dread disease should further extend its physical havoc was, of course, highly commendable. But to the mind of the writer, how fearfully wanting is our American officialdom when no thought seems ever to stir their gray matter concerning the moral and spiritual paralysis which these institutions are spreading broadcast among the young. That the moving picture will continue as a factor of our social

and educational life may be taken for granted. That it should not be left to the designs of unscrupulous men who care everything for money and nothing for morals is another fact. That its influence is regarded as one of possible danger to the welfare of the community is proved by the decision of the Supreme Court in which that body sustained the right and need of censorship.

Germany is the only country, so far as I know, that has grappled with the moving picture menace in a really intelligent manner. She has taken the enterprise entirely out of private hands and has made it a part of her municipal machinery, allowing only pictures of an educational or harmless character to be shown. This is a point in favor of the much heralded German "Kultur." Where is Christian America, which should lead the world in ethical advancement? Echo answers.

5. What attitude shall we assume toward the moving picture show in the face of these facts?

Certainly not one of approval. And can we be justified and remain silent while thousands of children from one end of the country to the other are being sent by it to the reformatory, to prison, and perhaps, to hell itself? Think of the germs of evil that are spread abroad, when we consider that at least 15,000,-

000, and possibly more persons, according to the latest estimate, are crossing the threshold of these places daily, and that from 3,000,000 to 6,000,000 of these are children in the most plastic and impressionable period of life.

I trust that the slight glimpse into the evils of this fascinating form of entertainment afforded by the facts presented in this paper may, at least, give some easy-going parents a serious thinking spell, and in addition, stir the saints of God to more earnest prayer against the subtle, and multiplied agencies of the Devil in these last days.

Perhaps prayer and preaching are the mightiest and most effective weapons at our disposal, for God Almighty is able to bring to nought the wicked devices of men and devils. Therefore, let us not compromise with the spirit of the age—that tendency to surrender to the god of this world, and join the Christless multitude who are hurrying down the "broad road that leads to destruction." God has said, "Thou shalt not follow a multitude to do evil." "Who is on the Lord's side?" Let him by prayer, sermon, ballot, or in any way that an ounce of influence may be exerted, help on any movement that may be set in motion looking toward the elimination of the moral contagion that so universally flows from the modern moving picture show.

The Responsibility of Giving

August N. Nilson

IN the Gospel of Luke the 6th chapter and the 38th verse, we read, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

What a stupendous promise, and what a stupendous responsibility. "Give, and it shall be given unto you!" This morning away out here in the plains of Western Kansas we are sitting in our little room and meditating upon what we might have done, had we done our duty, and what we may do if we will do our duty. I speak not only from a personal motive, but from a motive that concerns the whole Pentecostal Church of the Nazarene. What prompts me to write is this? I picked up my Bible this morning and was going to read a portion, when my eyes fell on a marginal quotation from Spurgeon, also on some figures that I jotted down when General Superintendent Reynolds gave a missionary address in California some years ago. Spurgeon says, "It is not a question if the heathen will be lost if we do not send them the gospel, but will we be saved if we do not give them the gospel?"

Dr. Reynolds said, "There are approximately 300,000,000 souls in India, 300,000,000 natives in China, some 200,000,000 dark faces in Africa, with some 10,000,000 hungry, dying souls in Siam." As I looked upon these figures, and on the saying of Spurgeon, I thought upon what I read in last week's Herald of Holiness in the General Missionary Board's report; that we had given the great sum of \$50,000 for missions last year, but the report adds that only about fifty per cent. of the churches had helped to raise this amount. It was this that staggered me. What will some of us say when we meet these millions of souls that have been denied the gospel, in the great day of judgment? What excuse will some of us give? Will we dare to plead "poverty," or say that we simply "could not afford to give?" I am sure none will have the audacity to say in that day, "we didn't believe in foreign missions." If we say so now, we will not say so then.

Now beloved, let us look at the above promise. It says, "Give, and it shall be given unto you." What does that mean? As the writer understands it, it means just what it says, and nothing else at all. If that is the case, and it is, then what must we do? I am sure we all like to have things given to us, we all like to have God give us something, and be-

loved, the secret of "getting" is "give, and it shall be given unto you."

The miser only gets what he gives himself. The close-fisted person only gets what he holds on to. The person that gives because he has to only gets remorse because he gave. But blessed be God, the one who gives because he loves to give, receives returns, not only in this life, but in the life to come; returns upon returns, until his bosom will swell with gratitude toward God throughout all eternity. The people that are blessed above all other people in the church are the ones who give to foreign missions. They are the ones who have the glory upon their souls, pray the fire down, shine for God, and bless humanity. True, most of them wear "dead men's clothes" as dear General Superintendent Reynolds used to do when he, in New England, gave all he had to foreign missions. But hallelujah! some day he will wear clothes that will never grow old, and when he, with many others, that knew the blessing of giving (till it hurt) are walking the streets of gold in the city of the new Jerusalem, they will not be sorry that they gave, for then it will be given back to them many fold.

We read about Abraham when he gave Isaac, we shout over his matchless faith, we "grope in the air" when the preacher pictures Abraham putting Isaac upon the altar, and offers up "his Isaac." We marvel at Jephthah's zeal for the Lord when he withheld not his daughter, but gave her unto Jehovah. But after all, what good does it do us, to get happy over what some one else has done? What profit does it give the other man when he hears of some one else giving? None at all, only as that inspires him to "go and do thou likewise." And shall we not do it? I am asking the Lord a great deal this year for our foreign missions. Will you unite with me? I am asking God for \$50,000 for India, \$25,000 for Africa, \$25,000 for China, \$50,000 for Japan, \$5,000 each for Cape Verde Island and Cuba, and \$10,000 each for bleeding Mexico, and priest-ridden Central America. Will you unite with me? And will you help to bring it about by giving of your means? What about all those back tithes you owe God? All that money you made when you was a sinner? Would it not be fine if you would figure it up, and see how much it would amount to, and give it right away to the general missionary treasury? Well, hallelujah! "Give, and it shall be given unto you."

Perhaps there are those that have been

miraculously healed of some sickness, and thereby saved a big doctor's bill; what about giving that to missions? Some of the farmers that have this year been favored with "bumper" crops; what about giving a thank offering to the Lord for that, then besides the "wheat is bringing a high price." Add a little for that too, and say, would n't it be fine if a lot of our sanctified farmers all over the United States would "chip in" and send each a fine thanksgiving offering unto the Lord this Thanksgiving? I believe that after Thanksgiving Brother Anderson will have an article in the Herald of Holiness telling us what a great big thanksgiving offering he received from the church for foreign missions. I hear some one say amen. All right, let's put our amens into practice.

"She Hath Done What She Could" C. Howard Davis

A WOMAN. Yes, sir; a woman, one of the weaker sex. If a woman could, a man can. What she did raised a question. Most anything one does for the same Jesus still raises a question. The question raised then indicates indignation. If one does what He wants done it still stirs indignation. "Why this waste?" Done to and for Jesus called waste by professed disciples. Times have changed since then, but carnality has not let up or lessened its degree of hate toward one who will do anything for Jesus or the upbuilding of His cause. "Foreign money is wasted." "Home missionary money thrown away." "Do not believe in paying the preacher." We might wear the reader out with what is said against doing things for Jesus.

It was suggested that her offering might have been sold for \$45. But wasting that much on Jesus, who for our sakes became poor, so poor that in His own world, when night came on He had not where to lay His head. When darkness overtook the fox he knew where there was a hole into which he could crawl. The bird could fly to a nest. But Jesus, the world's Creator, man's Redeemer, had not where to lay His head.

At least one of His disciples was thinking of how far he could make forty-five dollars go among the poor. "Never mind about anointing Jesus for burial, even if His death is in order that I might live."

Listen to the murmuring started that night; you can hear the echo—no, sir; you can hear the murmuring—same tones, same sarcasm, same hate, in the tones that fell on the ear of the Master. Why had they not fed the poor? Why had they not thought of them before she anointed the Lord Jesus? Great, big, two-fisted men! If the poor had been neglected, who was to blame? Wonderful how pious some are all of a sudden, when some other one is doing something for Jesus that costs a little. Do all that we can for Jesus and we will have opportunities to do for the poor.

That crowd, nor their great-grand-children have but little intent to do for the poor. Neither they, nor their representatives are doing either for Jesus or the poor very much.

Jesus took her part. "Let her alone." What encouragement! No matter what they say, how much fault they find with us, "Whatever he saith unto you do it." He will protect His friends. That takes off the keen edge of their murmurings and faultfinding.

"Why trouble ye her?" He knows if any are troubling you, faithful one. We pay too much attention in these days to what people do and say. Never mind them, as He has a care for you under all the various difficulties.

"Had indignation in themselves." "Indignation," note where it was "in themselves." One is able to judge of the sort of indignation it was, and we know it is not out of fashion in this day. Even a little "glory to God," will stir the same kind of indignation. A quiet hallelujah has been known to have the same effect on the indignation people.

You can "holler" for baseball, your political

party, business, about anything and for anybody but Jesus, and it seems to be all right. But you do or say for Jesus and "indignation" is aroused.

"She hath done what she could." Have you? Are you? She did, we can. Suppose it does take all and the best. Did He not give Himself? How can our profession be real if we are unwilling to do, what and all we can for Jesus? If for fear of stirring up the crowd of "indignationists," with their murmurings, and faultfindings we shrink and cease doing for Him, what will He say to us later? If one has had the grace of God bestowed that takes one out of the horrible pit and clay, and had the horrible pit and clay taken out of them, and the Holy Ghost has taken up His abode in the heart, he can stand and be sweet and patient and press on doing what is asked.

Bible Christians are made up for service on the battle field of life to labor for the salvation of souls from sin, the defeat of Satan, the defeat of the flesh. If every member of the Pentecostal Church of the Nazarene, pastor, evangelist, layman, or laywoman, would "do all," Satan would do more than tremble. How wonderful when we consider all that God has done and promised to do for us; when we consider the lowest state of grace is to be born of God, and that we may be freed from the carnal mind, and filled with the Holy Ghost, go forth with Paul, "I can do all things through Christ which strengtheneth me," and "in all these things we are more than conquerors through him that loved us." "She hath done what she could"—is it true of us? We can be filled with holy love; are we? We can love each other as Christ loved us; do we? We can let our light shine; are we letting it, or hindering it? "She did what she could for Jesus," when He was in the body. Doubtless there are many who would do for Him if he were in a body today. She loved Jesus, himself; that's what we fear is not a little lacking today. Read, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me."

What she did is blessing people today. What are we doing? Our lives, our spirit, our manner will either bless or prove a curse. Jesus put that line, not on her tombstone, but into his gospel:

"She hath done what she could."

Thanksgiving

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

That thy way may be known upon earth, thy saving health among all nations.

Let all people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

Psalm 67.

"Christian Science" A Humbug H. M. Chambers

RECENTLY I was handed a copy of Mrs. Eddy's "Science and Health, with Key to the Scriptures," with an earnest request that I read it. As a result, I have given the book a more careful examination than ever before, and wish to give a few reasons why I can not indorse "Christian Science."

1. It calls God "Mother," as well as Father, and repudiates the personality of the Godhead by resolving each Person in the Godhead into an abstraction, calling each, "Divine Principle or Idea."

2. It denies the necessity of Jesus shedding His blood as a sacrifice necessary to save men from sin, saying, "The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind." This is Unitarianism. It says, "It is a mistake to make prayer a confession for sin," and that "salvation is not by pardon of sin, but by reform."

3. It is inconsistent. Denying repeatedly the reality of matter, and then telling of one of its cases of healing in which the "substance of a woman's lungs were restored." A miracle indeed, to restore to a woman something which she never possessed.

It says, "Matter is the opposite of truth," and then tells of ridding a woman of a tumor weighing fifty pounds. This is equivalent to saying the woman got rid of a heavy life.

4. It is unscientific. An interesting instance of this occurs in this statement: ("Science and Health," p. 71.) "Close your eyes and you may dream that you see a flower—that you touch and smell it. Thus you learn that the flower is a product of the so-called mind, a formation of thought rather than of matter." Now the truth is, sense perception always precedes imagination. That is, if one had never seen, handled, or smelled a flower he could never dream of or imagine one as it really is. If I imagine how a certain thing is, through the vivid description of it which I hear, my idea of the thing will not be accurate unless I have already had an experience similar to the one described. The mind can reproduce in a dream or in imagination only that of which it has already received knowledge through one of the senses.

5. It is not logical. Let us test some of its so-called "Reversible Propositions." (a) "God is all in all." So He is, so far as deity is concerned; but it is right here that "Christian Science," lays the foundation for its false system by making a proposition which can be applied only to deity, include all of His creation as well. It denies existence to matter, resolves the universe into an idea, and identifies that idea with God. However, God has willed that there be other beings besides Himself, and substance apart from Himself; so that while we may say God is all, and in all, we can not truthfully reverse the statement and say, all is God. (b) "God is good." Yes, but it does not follow that good is always God. Gen. 1: 31, says, "And God saw everything that He had made, and behold it was very good." Now that does not argue that these things were God because they were good. (c) "Good is mind." Not always, Rom. 8: 7. "Because the carnal mind is enmity against God." Sin exists first in the mind. Suppose good is mind as is often the case, it does not always follow that mind is always good. We can say that chickens are bipeds, but we can not say that bipeds are always chickens; for in that case a man is a chicken, for he is a biped. These are samples of the fallacies which abound in this book.

Therefore I am convinced concerning the great humbug called "Christian Science." That it is crooked in its theology, unscripural and heretical in its doctrines, inconsistent in its statements, and unscientific and illogical in its teachings.

No sin is so great but that the satisfaction of Christ and His mercy are greater."—*Siddes.*

Thinking vs. Giving for Foreign Missions

J. Warren Slote

VERY few persons, if any, attain or achieve beyond their ideals. As a man thinketh in his heart, so is he. If he thinks he can not attain unto holiness in this life, he usually does not attain unto it. If he thinks reforms can not be accomplished or ideals realized, he usually does not achieve as he should along these lines. The well-known pathway to realization along any line is first vision, second effort, and then the attainment, and correct thinking plays no small part in the process. And this pertains as well to our giving for foreign missions.

There are some persons, some Nazarenes, and otherwise good ones, too, for that matter, who never think about giving for foreign missions,—at least this is true if appearances are correct and action is any indication of one's thought life. They think not, consequently they give not. Their thinking can not be criticized, for it is "nil." They need vision to start them a thinking. Reader: if you are in this class, "Lift up your eyes and look upon the fields, for behold they are now white already to harvest."

Then there are some persons who think of foreign missions as a philanthropic enterprise, and of any gifts they may make as a contribution to charity. They reason that the heathen have a religion of their own, do not particularly need the gospel, although of course it is a nice and creditable thing for the Nazarene church to maintain a foreign missionary department so that any one wishing to donate to charity along these lines may do so. Such persons sometimes contribute to the support of foreign missions, but the support is usually infinitesimal, and if not, the motive at least, is niggardly. Foreign missionary work is not a charity. Far from that, it is, or should be, not the proselyting of heathen from their accepted system of religion to another, a new one, but the giving of the light of life to a people who are groping in darkness to find it; the presentation of the true God, and the way to Him opened by Jesus Christ to a religious people who would fain worship and serve Him but know not how.

Is such work then a charity? When the Eastland, that great lake steamer, tilted in the Chicago river, a few months ago, and hundreds of persons were struggling in the deep water for the shore with little or no hope of reaching it, would you consider the work of those brave and heroic rescuers who risked all and plunged in to save the unfortunate victims a work of charity? Surely it was charitable, but it was not a work of charity merely. It was an effort to save lives of fellowmen who were helpless, and if left alone, doomed to destruction. Likewise, foreign missionary work, while charitable, is not merely a charity, but an effort of the spiritually heroic to help the benighted ones of heathendom who are helpless and doomed to eternal despair, and without knowledge of the way to God through Jesus Christ, that being saved from death and hell they may enjoy redemption glories throughout all ages.

There are other persons among us who think of foreign missionary work as a necessary part of the general work, and who in giving think they are helping bear an expense which is necessarily imposed upon them as members of The Pentecostal Church of the Nazarene. It is better to think of foreign missionary work in this way than not to think of it at all, or even to think of it as a charity, for persons in this frame of mind may discharge their responsibility and give nobly, but it is far from the proper way of thinking. It is viewing the matter from an incorrect viewpoint.

Little can thwart giving to and interest in foreign missions more than a method of procedure which in effect places contributing on the basis of necessity. In giving to our local churches, we are helping to support a work from which we receive benefit; in other words,

we are providing for our own spiritual welfare; we are maintaining our church home. This is true when we contribute to the General Superintendents' Fund, and to the District Superintendent's Fund, for in so doing we provide for ourselves the administration which the church at large has deemed necessary and advisable for the successful and continued life of the individual churches, and for the successful and continued life of our own church in particular, but in giving for foreign missionary work, we contribute, not to help ourselves, or to get benefit for ourselves, but to accomplish that for which our church exists—that for which Jesus said she should exist—that work which our Master has commissioned us to do, viz.: the preaching of the gospel to every creature.

It is a fact well known to students of philosophy that that which exists only for itself sooner or later degenerates and dies; in other words, that no person or thing can attain unto highest perfection unless it lives for some object outside of itself. Hence an all-wise Creator has given us instinct whereby even in the natural life, we seek our highest development and perfection in giving ourselves for something outside of ourselves; consequently father lives for his family, mother gives herself for her offspring, and so on. Jesus, the great philosopher, knew the need of this great world-folk of ours and told the church to give itself in offerings and service for the heathen in order that the heathen may have the gospel and be saved, and that the sanctified church, in accomplishing this service, may be developed to the highest state of maturity and perfection. Therefore we should give to the work of foreign missions, not considering it a charity, neither our giving merely as necessary for the carrying forward of a work which is in the very nature of things a part of us; we should give because we have an interest in giving the precious gospel to every creature as Jesus commanded—first, because we delight in doing our utmost to carry out His commission, and second, because we want every man, woman, and child in heathendom to have at least an opportunity of hearing the gospel and being saved.

Such thinking and consequent giving will, first, please God and His Son Jesus Christ; second, enable us to carry out the plan of God and give the heathen the gospel; and third, be a source of untold blessing to us in our own spiritual lives, and to the church with which we are affiliated.

Why We Should Emphasize Home Missions

J. T. Maybury

WE do not present this topic because we fail to appreciate foreign missions.

Neither would we take either money or interest from foreign missions to devote to home work; but still we believe in home missions, and believe in a convention like this the matter should not pass unnoticed.

Jesus embraced this work in His general commission: "Go ye into all the world." And He certainly implied it in His special commission: "Ye shall be witnesses unto me in Jerusalem, Judaea, Samaria, and unto the uttermost part of the earth."

Home missions are important as the root of foreign missions. For from every church we plant in the home land we should get both money and workers for the foreign field. We must have the home work before we have the foreign work, just as we must have the nursery before we can have the plants.

This is especially true of our church, for we are in most places but a mission church at home. Suppose we get \$500 from this District with twenty-five churches contributing to foreign work. With fifty churches we could get

double for foreign work, and still each church give no more than now. If we could open one new church a year and support it with our home mission money, it would soon become self-supporting. Thus we would gain at least one good church a year which would be paying money to foreign missions and furnishing candidates for the field.

It is a familiar saying that "We have heathen at home." This is verily true, since by heathen is meant one who is ignorant of the true God. Romanism has been called "baptized paganism." Does not every one know that it embraces idolatrous features in its worship? There are at least 12,000,000 such "pagans" waiting to be converted.

Eighty per cent. of all our immigrants are either Roman or Greek Catholics, knowing nothing experimentally about the new birth or salvation from sin.

Along our Western coast there are thousands of Japanese. Seattle, Washington, alone has over 5,000.

The Mormons are practically heathen—a licentious menace to our country. They number 250,000 and have 2,300 missionaries working among our people. They aim to have two missionaries in every county going from door to door distributing literature. Would that the Nazarene Church had half that number regular home missionaries working in every country.

We have several million Jews knowing nothing experimentally of salvation in Christ.

Then think of the spiritualists, who are really demon worshippers! I counted twenty-one places of meeting advertised one evening in a Philadelphia evening newspaper.

The "Christian Scientists" (both unchristian and unscientific) have a genuinely heathen religion, viz.: that of the pagans of India with a little trimming and fixing to suit our time and country. This cult has 3,000 out to "Prayer meeting" in the mother church at Boston.

Add to the above the congregations that worship in forty heathen temples in different parts of the United States, and all the non-churchgoers comprising sixty per cent. of the entire population, and we indeed have a harvest field ripe and ready lying right by our own door.

Traveling to our Western states we behold there a real need. Montana, one of the large states of the union has, so I have read, but 200 churches altogether. In this state there are 2,000 school districts in which no regular services are held; while in the mountains of Idaho there are young people eighteen years of age that have never heard a sermon.

Then we have about 11,000,000 negroes in this country, needing to hear the gospel God has committed to our trust as a Nazarene church. And we must not forget the sad condition of the professed churches of America, for only a small part are saved from sin and worldliness.

Now by home mission work I do not mean ordinary church work. That may be properly placed under this head, but I do not now so embrace it. I mean special work in the slums, and among the foreign speaking people of our cities.

Our opportunities for work lie right at our door. The good Samaritan was a home missionary. Perhaps if he had lived in our day he would have taken the wounded man to the inn in his automobile. I am sure it would have been a "joy ride," for what greater pleasure can we have than helping the needy for Jesus' sake, and preaching the gospel to them.

We should all give money to home missions regularly and liberally. We should have workers to undertake this task of evangelizing the needy all around our doors, and especially in our great cities where there are thousands in the downtown sections with no Protestant church among them.

May God baptize us with a mighty, energizing, outpouring of His Spirit that will increase our intensity for all missionary labor an hundred fold.

[Paper read at the District Convention of the Washington-Philadelphia District at Darby, Pa., October 27-29, 1916. Sent to Herald of Holiness by vote of the Convention.]

THE WORK AND THE WORKERS

TELEGRAM

LOS ANGELES, Cal.

HERALD OF HOLINESS:

Mrs. Staples arrived in Upland from Japan Friday morning, weak, but courageous. Doctor Schwartz and wife came by the same boat and took care of her. She will have her operation Tuesday morning. My wife will be with her. The surgeons will make two incisions—one for appendicitis. Think she will recover rapidly. She ask prayers.

LESLIE F. GAY.

TELEGRAM

OLIVET, Ill.

HERALD OF HOLINESS:

Thirteen hundred dollars raised last night at a meeting in the University chapel, for immediate purchase of three automobiles for the college, to be used in street and mission work in adjacent towns and cities and surrounding country. Two are bought and in hand for use today, and the other will be ordered. The fire falls. The glory holds.

B. F. HAYNES, *President.*

EASTERN OKLAHOMA DISTRICT.

Our church at Shiloh has taken on new courage. We have been there for the last ten days, with the help of Sister Hattie Ashley, and Sister Lola White, of the Little Rock District, who rendered fine service in the altar and congregation. The meeting was not what we expected, the weather was bad, and several other things in the way, but it was no failure by any means. The writer preached on missions, Sunday, at 11 o'clock, and took an offering, \$54.45 cash, and subscriptions for \$47.05, making a total of \$101.50. This was one of the most remarkable missionary services we have ever had on this District. This church is one of the smallest churches, only eleven members, and all of them farmers. I tell you, beloved, our folks will do almost anything you ask them to do, if you will put it before them in the right way. Our Nazarene folks in Eastern Oklahoma are among the self-sacrificing people of earth.

We are expecting to raise somewhere about \$4,500 this year, for different purposes, to push the cause of holiness along. Come along, brethren, let's make this year count; this may be the last year of our life's work; every day brings us nearer to the close.

F. R. MORGAN, *Dist. Supt.*

FROM EVANGELIST T. S. WASHBURN.

Having spent two months on the San Francisco District, since his return home in answer to various calls, the writer has been kept quite busy in God's work. For the most part I have been working with our Nazarene churches, and of course that lies nearest our hearts. With Rev. Paul J. Goodwin, pastor of our Elysian Heights church, we are now engaged in a neighborhood campmeeting conducted in a tent. As is usually the case, there are many things Satan would use to hinder, but our God is able and willing to give victory. We esteem it a privilege to be associated with this young man, who is one among the most promising of our God-given young people. With his noble wife, and loyal church folks, they are bringing things to pass. We appreciate such fellowship and unity, attended with mutual co-operation for the extension of Christ's kingdom. Any one wishing my address may find it in the authorized list of evangelists.

THE WILLIAMS-ROBINSON TABERNACLE CAMPAIGN.

You will be pleased to learn that our plans for our big tabernacle tent campaign are steadily maturing, and that we have every evidence that the Lord is pleased with our project. From far and near letters are reaching us filled with encouragement and kind words of approval, and we are looking forward to a mighty sweep for God on full salvation lines. As you know, we contemplate taking a force of workers and remaining several weeks in one place.

Since the Alexandria camp, Brother Robinson has been in the East, while Brother Williams has been in the West and Northwest. We meet in

December to perfect our plans and arrange for 1917.

The extraordinary high price of cotton, caused by the demands of the war, has made the price of canvas very high, so that the cost of our big tabernacle and smaller tents and equipment will be greater, but we have faith to believe the funds necessary will be forthcoming. We firmly believe God would have the work done, and we also believe He has individuals and money consecrated who will stand by and support a movement of this character. We expect to reach thousands, where we have not been reaching hundreds. It can be done. Will you pray for us?

To those who have so kindly subscribed or who may desire to do so, we wish to say, we will be pleased to receive the amount all or in part now or as soon as it will be convenient for them to send it in. Kindly make all checks or money orders payable to Williams and Robinson, and mail to L. Milton Williams, University Park, Okaloosa, Iowa.

Praying God to bless you abundantly and awaiting your convenience, we remain, yours faithfully in the Master's service.

Plan to meet us at the Alexandria, Ind., camp, August 10-19, 1917.

L. MILTON WILLIAMS,
BUD ROBINSON.

KANSAS GROUP MEETING.

The group meeting of the Hutchinson, Langdon, and Sylvia churches was held in Langdon with the New Home church, November 17th to 19th. This meeting could not be held on the fifth Sunday in October on account of an evangelistic meeting at Sylvia at that time. The three churches were well represented, and we enjoyed sweet fellowship during the three days of feasting with our Lord. Brother H. N. Haas was elected president, and Mrs. Vernon Hodges was made our secretary for the year. A number of seekers prayed through to victory. During Saturday several papers were given and discussed to the profit of all present. Our publishing interests, financial problems, altar work, and the maintenance of spirituality in rural districts were the subjects. Rev. E. J. Lord mentioned the following as obstacles to deep spiritual life: 1. Hard work with little time to pray, read, and meditate. 2. Lack of appetite for good literature for soul food. 3. Sabbath visiting and physical feasting. 4. Failure to walk in all received light. 5. Disloyalty to Christ, the pastor, and the church. Then he named several things which promote spirituality. 1. A genuine heart experience of salvation. 2. A Holy Ghost filled pastor. 3. A loyal flock of believers. 4. A consuming missionary zeal; a passion for the lost. 5. Cottage prayermeeting among the unsaved. 6. Subscribe for and digest the HERALD OF HOLINESS.

Special BIBLE Notice

Owing to the greatly increased cost of materials, due to war conditions Bible Houses have withdrawn all former quotations and state that

"Bible paper and leather have advanced 100 per cent, and everything used in the making of a Bible, without exception, has advanced from 50 to 500 per cent."

NOW

here is your opportunity. Refer to the Bible advertisements in this issue of the HERALD OF HOLINESS quick and order your Bibles now for the Holidays. State date you want it mailed and we will send on that date at the

OLD PRICE

Until stock on hand is exhausted, then up they go.

ORDER TODAY

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

TELEGRAM

RICHMOND, Ind.

HERALD OF HOLINESS:

Closed twenty-six-day revival in a real Pentecost. Forty seekers the last day. All expenses easily met; church indebtedness paid out and the pastor's salary increased. C. E. Roberts and wife, the evangelists, John Roberts and wife came in the last week to help push the battle. Several joined the church.

A. F. BALSMEIER.

APPOINTMENT

The Louisiana District Assembly having unanimously asked the chairman of the Assembly to appoint a District Superintendent, I have appointed Rev. B. F. Pritchett, who has accepted the appointment and has taken up the work at once. I bespeak a great year for this District. The District has voted to raise \$500 for missions and the Nelson brothers are arranging to give \$500 more as a Memorial Fund for their father, who was so much interested in missionary work. This will make \$1,000 for missions from this District this year, more than four times their apportionment. I ask that this District stand by this man while he goes into new fields and pours out his life for new churches.

J. W. GOODWIN, *Gen. Supt.*

All day Sunday the glory of God filled the house. The rescue service was a great time. It occupied the afternoon. Brother John Carrier sang a number of solos, during the meetings, which added much to the enjoyment of the occasion. Our next group meeting will be held at the Pleasant Hill church, Sylvia, Kans., beginning Thursday night, January 25th, and continuing over Sunday.—Mrs. Lord, *Reporter.*

LOUISIANA DISTRICT.

Having accepted the appointment of General Superintendent Goodwin to the superintendency of the District, I arrived on my field of labor Saturday, November 18th. I found Brother Goodwin in the midst of a revival with the church at Shreveport. The week's meeting had been preceded by the District Assembly. Sunday was a good day, with many seekers at the altar, and some were blessed. The next day Brother Goodwin, accompanied by his wife and little daughter, boarded the train for Jasper, Ala., for the Assembly there, and we remain to continue the revival. We have a strong corps of workers who will arrive soon to assist in my campaign work over the District. This band will be engaged from now until next October, or the close of the Assembly year. The outlook is very promising for a great year on this District. All the pastors I have met seem to be enthusiastic and aggressive, and are anxious to see the District built up. Brother Sanders, the pastor here, has done a great work in the last two years. He has a fine class of people, and a commodious new church, all paid out but one payment, which they hope to raise soon. My address will be Homer, La., after December 1st.

B. F. PRITCHETT, *Dist Supt.*

FROM KUMAMOTO, JAPAN.

We are so glad to tell you of God's continued blessing upon the work in Kumamoto. We have not reported for awhile, but it is not because the blessings have been discontinued, for such is not the case. On last Sunday, the 22d, we had the most precious service in our church here. We baptized and received into membership, nineteen precious souls, three of these being heads of families. One of the finest additions to our church that we have ever had. This gives us 126 baptized members in our three missions. There were at the night service sixteen who definitely sought God at the altar. There are seekers at most every service in all the stations, and not only seekers, but they are praying through to victory, giving up their lives of sin and idol worship, and testifying and praying in public, and going to the street meetings. We have at the present time eleven good Sunday schools, and are expecting to open

four more as soon as the support comes in. With our students and workers we have seventeen good Sunday school teachers.

We have a regular teachers' meeting every Saturday morning, where all the teachers study the same lesson together, and pray for the Sunday schools, and plan for the best interests of each school. In a few of our schools there is a continuous average attendance of 100. I can hear the children singing Sunday school songs in almost any part of this great city, where I go, and invariably, when I am on the street, and meet any of our Sunday school children, they are so happy and bow so respectfully. The last month there has been especially a sweet, prevailing prayer spirit throughout the work here. Sometimes in the services all the Christians are pleading in prayer at the same time. I have often wished that the people in America might step in and see and hear it. Our students are making fast progress and becoming fine workers. We have fourteen regular students now, one of whom has no support as yet, and two fine prospective ones, all from among our own converts.

We are in great need of Bible and tract money; also money for more benches; and some repair work on our church; \$75 or \$100 will be needed. We feel sure God will lay this need on some one's heart. We need your help. We count on God's people there, and we will do our best here. — Mrs. M. L. STAPLES.

FROM EVANGELIST CHARLES A. GIBSON.

We had a good meeting with pastor C. C. White, at Dunfermline, Ill. It was not a large affair, but the Lord came on the scene and gave us a real revival, where backsliders were reclaimed, believers sanctified, and sinners came to Jesus. Pastor White knows how to treat an evangelist so that he feels at home. We are to return in the late winter or early spring to St. David and Canton, Ill., two other points on Brother White's circuit. Any one in Indiana or Illinois that would desire our services for spring and summer meetings may address us for the next few months at Spokane, Wash., care C. Warren Jones, 712 Nora avenue.

We are now in a meeting with Pastor C. B. Culbertson, at Tyler, Wash. Have just begun, but the crowds are coming, and we are expecting God to come to our rescue, and give us a real revival and a good Nazarene church. Folks who want our services while we are in the Northwest should write us to the above address at once, as we are

fast filling up our slate for the time we may remain in these parts.

WESTERN OKLAHOMA DEACONESS WORK.

Our Assembly year closed with great blessing. Our yearly report was encouraging. There were present about fifteen deaconesses, and all gave testimony to the sanctifying grace of God. As an association we purpose launching out in this our Master's work. Last year by free-will offerings our association paid \$25 into the missionary treasury with which to purchase a riding saddle for Miss Lillian Cole, our missionary in Africa. This year we have pledged to support a missionary Sunday school at \$2 a month, besides helping on other lines of work. All deaconesses are expected to send a report of their work, calls made, services held, souls saved, etc., with a free-will offering, the first of every month, to our District secretary, Mrs. Susie Egan, Erick, Okla. This money will be forwarded to our District treasurer, Mrs. Maud Jones, Leedy, Okla., and applied wherever needed. We are planning to hold several deaconess rallies in different parts of the District during the year. We feel the need of getting together, getting better acquainted, and uniting our prayers and efforts in the precious work to which the Lord has called us.

Sister J. D. Jones, Butler, Okla., is our deaconess evangelist. She is a mother in Israel. Her consecrated life, her many years of experience, with her God-given talents, will make her a blessing to any church which would like a real gospel service on deaconess work. Just to hear her sing "The Inmost Mile of the Way" means a heavenly benediction.

We appreciate very much the interest in the deaconess work manifested by many of our pastors, and the many encouraging things said by them. May every deaconess be a shining light to those in sin, leading them out of bondage into the glorious liberty of the children of God.

Mrs. N. B. WELCH, Dist. Deaconess.

LOUISIANA DISTRICT ASSEMBLY.

The Louisiana District Assembly was held in the Nazarene church at Shreveport, and was generally conceded to be the best yet. General Superintendent Goodwin's dignity, wisdom, and sweet spirit, backed by his strong personality, created an atmosphere of Christian heroism, and an unbroken harmony which prevailed throughout. His masterly sermons were calculated to do much good. The presence and great sermons of Rev. B. F. Neely and President J. E. L. Moore, of Hamlin, Texas, added greatly to the splendid success of the Assembly. The educational lectures by Brothers Chapman and Moore were a great blessing. It was a benediction to have with us Sisters Goodwin and Chapman. Sister Chapman favored us with some sweet solos. We were delighted to have with us again our dear, great, big-hearted Brother Jack Sanders. There are two things that this splendid business man can do well at the same time: unconsciously imitate our Lord while he is absorbed in representing the Publishing House. We love him down in "Dixie."

We shall long remember with delight the splendid entertainment given us by the pastor, Rev. J. S. Sanders, and his loyal church. Brother Goodwin said that he had the best bed he ever slept on in his life.

The future prospects for the Louisiana District were never brighter than now. We are going in for \$1,000 for foreign missions. The sons of our dear Brother and Sister A. F. Nelson, of Homer, La., (both deceased) have promised \$500 for the Nazarene work in India, as a memorial to their parents, if the Assembly will raise another \$500. The Assembly voted to accept the challenge.

Our District Superintendent, Rev. T. C. Leckie, who has served us as Superintendent so faithfully since the beginning of the Nazarene church in Louisiana, five years ago, having accepted the pastorate at Vilonia, Ark., we were compelled to elect a new District Superintendent.

It was voted by the Assembly for General Superintendent Goodwin to appoint a District Superintendent, which resulted in the appointment of Rev. B. F. Pritchett, of Sherman, Texas, who has accepted, and is on the job. Brother Pritchett has met with the Advisory Board, and mapped out a great siege of revival campaign for the entire year, to be executed by himself and his strong band of workers. They are in a revival at Shreveport, La., now. The following are the District arrangements for the year:

- District Superintendent-----B. F. PRITCHETT Shreveport.
- J. S. Sanders Lake Charles.
- C. E. Woodson Homer, Jonesboro, and Hudson.
- E. G. Theus Oil City and Redland.
- Claud Mayo Ft. Jessup, Shamrock, and Mineral.
- J. B. Blackburn Ellis and Quadrato.
- George Rockhold The next Assembly meets at Jonesboro.
- E. G. THEUS, Reporter.

BROTHER SCHURMAN AT CHICAGO FIRST CHURCH.

[By accident a part of the splendid report of District Superintendent W. G. Schurman's visit to First Church, Chicago, was omitted from the HERALD of HOLINESS. It is herewith reprinted in full. — Editor.]

How shall I describe my visit to old First church? We had a most excellent service, both at the morning and the afternoon meetings, but the evening service was simply immense. The brass band would fairly lift you off your feet, and the chorus of young people (from seventy-five to one hundred) can sing like angels. Kim and Nyland with their songs and instrumental accompaniment always make good, and the ladies' quartet simply take the cake. At the evening service twenty-one adults were received into the church, a number of fine young men and women with heads of families reaching from one end of the altar rail to the other stood before the pulpit, while the pastor, Rev. M. E. Borders, assisted by the associate pastor, Rev. F. M. Messenger, gave them instructions of what would be expected of them as Nazarenes. Here were enough members received into the church to make a new society, and enough money among them (if all tithed) to support a new work. I noticed a marked advance on all lines since our visit last April. When that large congregation stood and sang, the body of the church filled, the two side balconies liberally supplied with worshipers, and the choir full of young folks, their hands lifted to heaven, it was enough to make a Presbyterian shout. The pastor is certainly making things go. The people all love him, as indeed they should. The finances are in first class shape, the spiritual tone is excellent, and the proof that they are intensely Nazarene was shown when the pastor asked them for \$100 for the District Superintendent, and got more than he asked for. We have been acquainted with the pastor for over twelve years. We know all his faults; he has them like all of us, but after rubbing up against preachers for over a dozen years, I want to say Mr. Borders is one of the fairest and squarest men I have ever met. No one ever hears him speak unkindly about any one. He is pre-eminently a friend to ministers of the gospel. There is not one small thing about his whole make-up. A person needs to be acquainted with him intimately to appreciate his worth. I have met about all of our pastors at some time in my life, but a whiter fellow than M. E. Borders does not exist, and we have many excellent preachers there are none better. May God's blessing continue to rest upon the old First church of Chicago, and from her sacred altars go out multitudes to bless the world.

W. G. SCHURMAN.

CHRISTMAS EXERCISES

"The Lowly King"



The writer of "The Lowly King" is known and loved wherever children meet to celebrate the birth of Jesus with recitation and song. The little people will welcome this delightful new exercise by one of their favorite authors. There is a distinction and classic beauty about Mrs. Adams's words and music that is sure to make the Christmas celebration a success.

Price: 5c a copy; 50c a dozen; \$4.00 a hundred, Postpaid

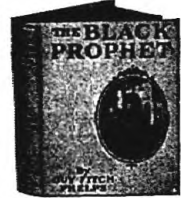
"The Wonderful Birthday"



This charming exercise delights the children who take part in it and charms the hearers with its sweetness and simplicity. The author is a great favorite with little folks, and, by constant work and association with them, knows just what is suited to them and will please them.

Price: 5c a copy; 50c a dozen; \$4.00 a hundred, Postpaid

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



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

The Black Prophet

By GUY FITCH PHELPS

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

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

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

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

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

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

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

—JAMES T. NICHOLS.

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

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

PITTSBURGH DISTRICT.

The Lord continues to pour out His blessings upon the churches of this District. We have had an ideal fall in which to push the battle, and many good victories have been won. We have been kept busy, have only missed two nights out of services in about two months, and our next night off will be Christmas night. Our last report was from Lisbon, Ohio, where we closed on Sunday with a blessed day of victory. The Lord is blessing Brother, and Sister Elliott there in the work. We had a good service on Monday night with our church at New Galilee, Pa. Brother Beegle is looking after the work there since pastor Baird resigned to take our church in Rochester, N. Y. On Tuesday night we were with Doctor Sloan, in New Brighton. We found them in revival services with Evangelist R. Kell. We had a good time preaching that evening, and the Lord blessed. The next night we preached for Brother Trumbauer, at East Liverpool, Ohio, to a large crowd. Also gave him a Sunday morning service. They are in special revival services now.

We held a few days' meeting at Newell, W. Va., and in every service some one found the Lord. Brother Mohr had resigned the work there. The church called Sister Lula Kell as pastor, and after we left the revival continued, and they had a glorious time.

Doctor and Mrs. Sloan ran over and helped in the meeting, and a class of new members was received and the church helped much.

Our next stop was at Clintonia church, where we preached to good audiences for two nights. They had been without a pastor for several months, but now Rev. G. B. Williams has taken the pastorate, and we predict he will build up the work. This is a needy field. They have a large building out in the country, where it is no trouble to get sinners to preach to. From here we went and stormed the Devil's trenches a few nights in Oil City, Pa. We had a good time, and saw some victories at the altar. At present Brother Keys is conducting revival services with them. Then we were off to Springbow, Pa., for a week with Sister Cooley, in our church there. This is a pretty little town. They have a good church building, and a little band who love the Lord. We had a few definite cases of salvation, and received two new members into the church.

From here we went to Cleveland, Ohio, and hunted up a holiness mission and enjoyed a service with them. We expect to go to Cleveland in January for a meeting, and trust that the Lord will open the way for a strong Nazarene work to get in this great city of over 700,000. Rev. W. L. Rich and wife, Nazarene evangelists, who have charge of a mission in Wauscon, Ohio, rented a large skating rink, paying \$75 for rent and heat, then called us to come and help push the battle. We were with them for nearly two weeks. The Lord blessed, and we saw souls digging through at nearly every service. We did have some glorious services. Most of the time we had large audiences, although it was Halloween and election week. We enjoyed working with Brother and Sister Rich. They continued the meeting another week after we left. This is a new field for holiness, and a good work will be built up there, I believe. Sister Short ran up from Dayton, and was with us a few days in this meeting. We returned home for two days, and ran down to Franklin, Ohio, to our thriving little church there. We enjoyed a good service with them. We raised about \$70 for them, expenses for fixing their hall to worship in. We also received some fine new members, and three were at the altar. Brother Wireman returned there this week from some revival meetings, to shepherd this growing young church.

We hurried on to Ulrichsville, Ohio, with Brother Wordsworth, where we preceded the preachers' convention with a few days' meeting. We had a fine time; several prayed through, and one night there were fifteen young people at the altar. It was a glorious scene as they found peace and salvation. We enjoyed the preachers' convention, and meeting the brethren again. The reporter will tell you about it. Most of them went home for their Sunday services, but we had a feast of good things on the closing Sunday. We closed with an altar full Sunday night. What a heavenly time it was as they heard from heaven! The Lord is blessing Brother Wordsworth here, and he and Brother Parker were going to continue the services this week.

At present we are here at Pittsburgh with our pastor, Brother Hampe, for a few days. The Lord is blessing him, and the work is moving on. One sister has prayed through, and we trust for a good day over Sunday. Praise the Lord for victory in Jesus' name. We are pushing the HERALD of HOLINESS. Wish it could be put in every Nazarene home.

JAMES W. SHORT, *Dist. Supt.*

DALLAS DISTRICT.

Notes of victory are coming from many points throughout the District. Here are a few clippings

Sherman — We opened here yesterday with a sweep of victory. Seekers came weeping to the altar. Two bright professions at the morning service, and four or five at the night service. — Oscar Hudson, Pastor.

Nelson's Chapel — I have filled my first appointment since the Assembly with good interest; we had our board meeting Saturday night, and we are believing God for the upbuilding of the Nazarene church here. — G. W. T. Hightower, Pastor.

Kirbyville — Our pastor, Miss Jessie Albritton, is on hand and at work in real earnest; the first services were rich in grace, with good altar services; one addition to the church. We have had a meeting of the church board, and we take courage for greater things. — Mrs. Etta Kelly, Secy.

Milano Circuit — My first service was at Milano. We had a blessed time. The attendance at prayer-meeting is on the increase; the burden for souls is on the church. We have money subscribed for installing good lights in the church, and are planning other improvements. At Hat Prairie we were almost rained out, the tabernacle being open. We will have it closed in by the next appointment, and make up for lost time. At Gause, we had great services. The house was full at the Thursday night prayer-meeting. Sunday we had a most blessed communion service. We are going to put in new lights here, and fix up the house in general. Brother Thredgill will hold a meeting here in December. — Leo F. Maedgin, Pastor.

Lufkin — We arrived here safely. Sunday was our first service. It was owned and blessed of God. One soul was saved in the evening service. We had a meeting of the church board and arranged to give the church full time. The church is encouraged, and we all mean to get down to business; in fact, we have already begun. — V. B. Atteberry, Pastor.

Dallas First Church — Our new pastor, Brother Haynie, took charge yesterday, and had splendid services, good crowds, and fine interest. We are believing God for great things this year. — Mrs. Addie Swann.

Denison — Our work here opens up with good interest, and we find much to encourage us to expect great things of the Lord this year. — S. W. Gregory, Pastor.

Pastor Neely reports a great day in the opening of his pastoral work in Peniel, with large altar services, and a number of professions.

Pastor Johnson had fine services at Oakland, and at Shiloh. He has visited and prayed in almost every home represented in his charge, and has his church work well organized. They are going in for definite and lasting victory.

Evangelist Mrs. M. Ford Dixon has had a good meeting at Yantis, and is now in the battle at Alba.

Evangelist W. E. Bennett, has recently closed a fine meeting at Pibeland, with a great salvation work, and seventeen adults added to the church. P. L. PIERCE, *Dist. Supt.*

FROM EVANGELIST FRED H. MENDELL.

I began on Monday a report of the San Antonio District Assembly, held recently at Austin, Texas, and then I let the matter stand, because I was unwilling to deal quickly with an occasion whose special incidents were so prominent. Personally, I never attended an Assembly where the pastors of the other church gave such co-operation as they did at Austin. When places of entertainment and finances ran low, the city's pastors pledged their support, and they took offerings at their Sunday morning services to make their word good. At the Ham-Ramsey meeting on Friday night, an offering of over \$80 was taken to assist in the entertainment of the Nazarene Assembly. Surely, our Austin pastor, Rev. E. W. Wells, is making a splendid impression on that city.

The Assembly was fine. A sweet spirit of harmony and brotherly love prevailed. The messages were especially helpful. The two sermons preached

by General Superintendent Williams were masterpieces in their thought and presentation. Rev. J. C. Henson, Superintendent of the Hamlin District, gave the Assembly a splendid sermon on "The Church," which ought to be in print. It was the most convincing argument against come-out-ism, and anti-denominationalism that I have ever heard.

Nothing needs to be said concerning the tact and tenderness with which Doctor Williams presides. He is a great presiding officer, with a rare ability in directing the business of a great Assembly.

District Superintendent Fisher is much beloved by the people on the District. He was unanimously re-elected to the Superintendency.

Each department of our connectional interests was well discussed by the Assembly. Rev. Thomas G. Rogers represented the work of the Pilot Point Rest Cottage; President J. E. L. Moore the Hamlin University; John F. Sanders the publishing interests; and the writer helped to present the work of foreign missions. God greatly blessed in each anniversary.

God is honoring the San Antonio District. We expect to hear great things from them in the days to come.

SAN ANTONIO DISTRICT ASSEMBLY.

The third annual Assembly of the San Antonio District convened in Austin, Texas, Wednesday, November 14th, and closed Sunday night. The presence and power of God were greatly manifested from the preliminary evangelistic service Tuesday night, which was conducted by Rev. J. L. Hinds of Waco, now under appointment to Cuba as missionary.

We had the privilege of using our own Nazarene church, which has been erected the last year by the Assembly host, Rev. E. W. Wells, pastor of Austin church. God has helped him do a great work in our capital city, bringing the church from a few discouraged members to the largest church on the District, within two years.

Addresses of welcome were tendered by the mayor of the city, and the pastor of First Christian church, who was also president of the pastors' association. Response in behalf of the Assembly was made by Rev. Fred Mendell, our guest from the Kansas District, and missionary evangelist on that District.

It was the delight of all present to welcome our presiding officer, Rev. Roy T. Williams, after a twenty-four-hour delay caused by a train wreck. The business was well under way, conducted by our able District Superintendent, Rev. William E. Fisher.

The ease and rapidity with which Brother Williams dispatched business was a marvel to all, at the same time keeping the greatest spirit of love and sacred fellowship prevailing over all. One special characteristic was the earnestness of soul with which he did everything. The fact that Brother Williams was elected from our Lone Star state to this important office of General Superintendent, gives us special pleasure. The forward march of our movement is inevitable if we keep step with such master minds as his and others in our movement.

We are delighted to announce the re-election of our District Superintendent, Rev. William E. Fisher. The work is on a firmer basis than ever before, and we do not think we could have a more able, consecrated man than he is, to go before us in the work.

The reports which came in from pastors and evangelists showed a substantial work accomplished.

The anniversaries were seasons of spiritual strengthening to all present. The Publishing House anniversary, conducted by Brother Sanders, stirred the hearts of our people to stand by our own pub-

THE BOOK MONTH AND THE GIFT MONTH IS HERE AND

10,000 Lovers

of good books, at once should send to the Pentecostal Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Missouri, a postal card and ask for one of their new fall catalogs of books, from which to make their selections for gifts and libraries. Many new books and the finest catalog yet. Catalogs are FREE. OBEY THE IMPULSE AND SEND THE CARD NOW.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE,
KANSAS CITY, MISSOURI

lishing interests as never before. Addresses were delivered by Rev. William Fisher, and Rev. Roy T. Williams.

The educational anniversary, conducted by Professor J. E. L. Moore, was one of great interest, and a liberal pledge offering was taken.

The missionary anniversary was one never to be forgotten. It was conducted by Mrs. Annie May Fisher, chairman of the District missionary board, and the addresses were made by Rev. J. E.

L. Moore, in behalf of the General Missionary Board; also by Rev. Fred Mendell, in the interest of worldwide missions. The District voted to double their apportionment this year.

The rescue and orphanage anniversary was conducted by Rev. J. P. Roberts, and was well attended. It left an impression that will not soon be shaken off. The able lecture of Rev. Thomas Rogers, with alarming facts and figures, inspired our hearts to do something for our fallen sisters.

Evangelistic services were held and were well attended. The sermons by our General Superintendent Williams were so instructive, earnest, and spiritual that our hearts were made to feast on the greatness of God. Great sermons were also preached by our guests from other Districts, Revs. Fred Mendell, B. F. Neely, and J. C. Henson. Special songs were rendered by Brother and Sister Wallin, Peniel male quartet, singers from the Ham-Ramsey band, and others. The singing throughout the Assembly was great, with Rev. J. T. Page as chorister.

The Assembly raised in cash and pledges for all purposes, about \$2,850. The entertainment from the church and city was fine. The note of victory ahead everywhere prevailed, and we believe that there are greater things ahead for the San Antonio District.

ETTA MULANAX, Press Reporter.

MISSOURI DISTRICT.

I left sunny California on election day, November 7th, for my new field of labor, and arrived at Des Arc, Mo., on the 14th of the month. I stopped off at my old home in Texas for a few days. I find the school and church here doing nicely. The Deboard brothers are hustlers, with one at the head of the school, and the other pastor of the church. I plan to visit every church on the District just as fast as I can get to them. I am arranging for some revivals right away. I will begin at once at Clarkton, with Pastor Hibner, then to Ellington, with their new pastor, Rev. A. F. Daniel, and also at Malden and Maplewood. I would like to correspond with all of our pastors and evangelists relative to meetings for the winter and spring. I am confident of a good year on the Missouri District.

J. D. SCOTT, Dist. Supt.

CHURCH NEWS

Hampton, N. Y.

We are having great victory here in the Methodist church, Rev. J. G. Robinson, pastor, one of our former Pentecostal Collegiate students. The services began Sunday, November 12th, with good attendance. A dozen or so divinity students from the Troy conference academy, at Poltney, Vt., were present in the morning and evening services. We were greatly blessed in preaching to them. Thirteen were at the altar for conversion Wednesday evening, and four stood for sanctification Thursday. Three came forward, two of whom were young men from the academy. They both feel called to preach, and one feels led to attend Pentecostal Collegiate Institute for the winter term. I shall remain here over the 16th. We were in Leicester three weeks, with our church and pastor, Brother French, who has just come to us from the Methodists. God wonderfully manifested Himself in converting, reclaiming, and sanctifying power. A deaf and dumb woman was healed so she could hear. Pastor French was also miraculously healed during the meetings. — MEDA CLIFFORD SMITH.

Winchester, Ind.

We have just closed a very successful meeting at Winchester, where many seekers prayed through to victory. Brother U. E. Harding, our District Superintendent, came over and we organized a good class, all tithers, and all sanctified. We also got the church. We have, we believe, one of the best new churches in the state. We are now in a meeting at Redkey. Our home address is 829 Olive street, Indianapolis, Ind. — MR. and MRS. CHARLES HARRISON.

Sparta, Tenn.

We had a unanimous call to Sparta before our last Assembly, which was held at Shelbyville, Tenn., September 20-24. We took charge here November 1st. Sparta is the county seat of White county, a nice little village of about 3,000. We have a good church here, most of our members being good, substantial folks, and there is a good prospect here to build up a great work. We expect to do more for the cause of holiness this year than ever before. Our former pastors, Brothers G. W. Pirtle and R. C. Rogers, have been careful to keep the church clean when taking in members, which makes it easier on the next pastor to serve the church. — J. L. SANDERS, Pastor.

Wauseon, Ohio.

The last summer has found us about our Father's business. We have fought some hard battles, but with them came victory. We held a meeting for the Wesleyan people near Edgerton, Ind., and the Lord let us see about sixty-five bow at an altar of prayer. Nine heads of families were saved. They have called a good, live pastor. They have prayer-

meetings with thirty-five or forty. Later God answered prayer, and gave us a tent, with 200 good chairs. We pitched it at Woodburn, Ind., and found much opposition, but Jesus was with us. Some eighty sought Jesus. Many were beautifully saved and sanctified, and we expect to see a Nazarene class flourishing there ere long. We just closed a four weeks' meeting here at Wauseon. Brother Short, our District Superintendent, was with us for two weeks. Jesus' smile is upon the meeting, and there have been some forty-five at the altar. We are expecting to organize at once. This is a nicely located village of 3,000; no holiness work. — PEARL and R. T. RICH.

Norman, Okla.

The church here is in good condition. While we are not many in numbers, yet God is with us, and it is written, "There is no restraint to the Lord to save by many or by few." We have recently closed a three weeks' meeting under the faithful preaching of our pastor, Rev. L. R. Butcher. We have been greatly refreshed, and a few seekers were blessed at the altar. Others have prayed through since the meeting closed. One young man and his wife were sanctified at the family altar, and two young women were saved in their homes the next day. Truly the Lord can work here, for there is an open door. — RUDOLPH FITZ, Reporter.

Fullerton, Cal.

Evangelist E. F. Wilde and wife, Brother J. N. Knight and wife, are with us here in the Olinda Nazarene church. God's blessing is upon the preaching and singing. Seekers are praying through to victory. Evangelist Wilde and workers form a strong team and a good quartet. They will give any church good service. They close here November 26th, and begin at Brea, Cal., December 1st. — JAMES ELLIOTT.

Hydro, Mont.

I still thank the Lord for real salvation. I have lately opened my heart to the living God, and praise the Lord that He can sanctify German people, and He sanctified me, too. It is true that God can save and sanctify little folks. I am fourteen years of age, and I am not sorry that I gave my heart to Jesus now. I am very interested in the HERALD of HOLINESS. I always read my uncle's copy. Help us pray for these German people here. Rev. F. B. Janzen and F. A. Newfield had a great revival meeting here about two years ago. Many of our German people were saved and sanctified. We have a Nazarene church built, but there are only seven families who are on fire yet. Help us pray to establish the first holiness church among the Germans. We hope to have a big revival meeting soon. We few will stick together and keep the fire going. One thing I wish the Germans would n't be against so much, and that is the shouting. — ANNA L. JANZEN.

Cliftondale, Mass.

We held a rescue meeting on Sunday, November 5th, when Sister Colclough, the indefatigable matron of Hope cottage, Swampscott, laid the work of the home before us. Her message touched hearts, and a table offering of \$22.41 was turned over to her. The next Sunday, Mrs. McKenney, matron of Pentecostal Collegiate Institute, and the writer, presented the interests of our school; and by faith we have undertaken to raise \$200 immediately through our Cliftondale church for that institution, which is so supremely worthy of our support, and so tremendously in need of it just at present. Since visiting the school recently we are convinced that the work being done there right now deserves the active assistance of every Nazarene church in the East, and that prospects are bright for victory, if the churches will take it on their hearts and stand by it. Just before leaving for Kansas City to attend the annual meeting of the General Missionary Board, a good company of our dear people surprised their pastor by calling at the house one evening and presenting him with a fine, new, black, serge suit. Since then a warm winter coat has been provided for the pastor's wife, and from another direction a ton of coal has come in. We thank the friends who have done this out of the goodness of their hearts. God is supplying our needs as a church, and we are looking to Him for a good, old-fashioned revival. — T. M. BROWN.

Decatur, Ill.

We have just closed a sixteen days' revival. Fifty-three found their way to the altar and most all prayed through. Sunday, November 19th, was one of the greatest days Decatur church has ever experienced. After service Saturday night, an all-night prayer meeting was held, and a most blessed time it was. The following Sunday morning we had 145 in attendance at Sunday school, which is the largest the school has been, with an offering of \$3.75. At the morning preaching service fifteen new members were taken into the church amid the shouts and praises and tears of the saints. God was present in mighty power, and it seemed like the Pentecost of the New Testament. After the preaching service three came to the altar, and found cleansing through the blood of Jesus. The church has been carrying a debt of \$1,350 on the building, and an effort is being put forth to raise the balance. At the close of the morning service we pledged about \$650, and at the night service \$200, and we expect to raise the balance soon

PENTECOSTAL LESSON COMMENTARY

Over 400 pages. Strongly bound in buckram ----- \$1.00
Size, 6 1/4 x 9 inches. Specimen lesson sent FREE on request.

Many of our folks and others have felt the need of a lesson commentary that is Pentecostal in every sense of the term. The demand has been such that it has necessitated our getting out the Pentecostal Lesson Commentary on the International Sunday School Lessons. It is both Orthodox and Spiritual. Was prepared by Dr. E. F. WALKER, D.D., one of the foremost Expositors of the Bible. It also contains outlines for teaching and Bible helps, prepared by Rev. B. F. HAYNES, D.D., and a department by Rev. W. C. STONE. None other just like it. Holy people everywhere are crying out for the heart of the Word of God, and that which is clean and pure in a commentary. Here it is. Send your order in at once for the 1917 copy.

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

A BEAUTIFUL CHRISTMAS GIFT

Especially for lovers of

Live Stories, 3 for \$1!

Three handsomely bound volumes in
Dark Green Cloth

SAN GABRIEL DAYS. By Margaret Price McConnell. A true story of frontier life. 186 pp.; cloth 50
CALEB OF THE HILL COUNTRY. By Charles Allen McConnell. 163 pp.; cloth 50
BOYS OF THE OLD SEA BED. By Charles Allen McConnell. 176 pp.; cloth 50

Three great books for young folks. True stories that will be an inspiration and a blessing. The single copy, 50 cents.

But order the set for

\$1

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

and get everything paid up by the next Assembly. At the night service three joined the church. Our pastor, Mrs. Edna Wells Hoke, has been with us seven weeks, and under her ministry the Lord is wonderfully blessing the church and people. During this time eighty have found their way to the altar, and most of them have prayed through. The Sunday school has increased about forty in attendance. We have an enrollment of about 200, and have 265 babies in the cradle roll. The class meeting beginning at seven Sunday evenings has an attendance of 150 to 200, and we have been turning people away from the evening service. We are being crowded out of the present building, and when we get it paid for we will build a Sunday school room in the rear. Decatur is a growing city of 42,000, with a fine farming community, and a large field for work. We thank God for what He has done, and is doing for us here, and we are looking for greater things. — Da. C. E. WEST, Reporter.

Plattenville, La.

I was saved by God's grace four years ago in the city of Lake Charles, La., by hearing the gospel preached by the Nazarene folks, and sanctified. A little over three months ago the Lord called me to preach the gospel to the French people of Louisiana. I am now preaching in Assumption parish, on Bayou Lafourche, some eighty-five or ninety miles above New Orleans, and the people in this section of the country are showing great interest, and are seemingly very hungry for the gospel. I have preached nine sermons, in the last two months. No one has claimed to be saved yet, but a great number of them are under conviction. I request prayer for these people, that they may accept the Word of God. I attended the District Assembly in Shreveport, La., which was in session from November 7th to 12th. The brothers present gave me \$30 to purchase a folding organ to help out in this work, for which I thank them in the name of the Lord. I wish to thank personally Brother J. F. Sanders, the financial agent of the Publishing House, for his donation of two dozen song books. I left Shreveport on Sunday, November 12th, after the Assembly, with a determination in my heart to go back to this field to accomplish the work of the Master. — E. N. BARRIOS.

Shreveport, La.

I have finished my second year as pastor of the church at Sherman, Tex., which has been the most delightful of any two years I have spent in the ministry. We were privileged to remove the rubbish, lay a good foundation, and see the church grow to a membership of 143 in the two years. Our burdens were heavy. Many nights were spent in prayer, but I had the privilege of seeing my prayers answered. Brother Oscar Hudson is to be the shepherd of the flock, and lead them on to possess the land. Brother Hudson seems to be the man for the place. He is full of fire and energy, and is fearless in presenting the truth, yet he is tender and sweet spirited. Each service I attended after his coming to the pastorate was marked by the presence and power of the Holy Spirit, and seekers were at the altar. Immediately after the close of the Assembly, wife, mother, and I drove through in the car to Ada, Okla., to visit some friends and loved ones, and take a much needed rest. In ten days we returned home, and found awaiting us a telegram from General Superintendent Goodwin asking me to take the District Superintendency. After much waiting upon God, and conferring with Brother Goodwin, we believed it was the Lord's will for me to accept. I moved my family to Peniel, and returned to Shreveport, November 15th. I found Brother Goodwin in what promised to be a great meeting with the church of which Brother Joshua Sanders is pastor. I joined them in singing, shouting, and praying. I preached once on the Sabbath, Sunday at 11 o'clock we had a great service. Brother Goodwin brought the message. Brother Goodwin was accompanied by his wife, and both are a fine type of holiness. They board the train at 3 p. m. for the Oklahoma Assembly, and I remain to continue the revival indefinitely. — B. F. PATCHETT.

Walbridge, Ky.

I have just closed a remarkable meeting at Donibon, Ky., among the Baptists. God worked in a marvelous way. About fifteen or twenty professions of pardon and purity were made. I came to my church at this place in time for my Sunday appointment, November 19th, and we had a time of victory. The morning service was a time of heart-searching, and at the Young People's Society service at five-thirty in the evening the thing broke over. Such a scene, as young and old shouted and praised God. The service went right on into the preaching service at six-thirty, and as they sang "You need not look for me, down in Egypt's sand," the glory struck the place. I attempted to preach and succeeded for about a half hour, then three fell at the altar, and till nearly ten o'clock the Lord had His way. We are expecting greater things. — M. C. ADAM, Pastor.

Surrey, N. D.

Beginning April 1st, I took a supply work in the Methodist church at Colchester, Ill. I had four points in which to preach, and also had a young man to help me. The Lord blessed and

Bibles for Preachers, S. S. Teachers, and all Adults!

If you do not find the BIBLE listed here that you are looking for, mail postal for our BIBLE CATALOG -- Old People's Bibles, Family Bibles, and Bibles both lower and higher priced

For Adults, Teachers, and Preachers



and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois. Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read. Size 8 x 5 1/2 inches.

Containing New Copyrighted Helps by Rev. E. N. PELOUBET, D. D. A treasury of Biblical information, practical comparative Concordance, Oriental Light on the Bible, four thousand Questions and Answers, new Colored Maps.

No. 4722. Divinity Circuit Teachers' Bible. French Seal leather linen lined, red under gold edges, silk head bands and silk marker. \$2.75

No. 4730. Same as 4722, with extra leather linings. \$3.00

17 ¶ From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

No. 812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all printed in red. Binding same as described for 4722, and same large, self-pronouncing type. \$3.00

Reference Bibles

containing authorized version, Old and New Testaments, with Marginal References and Maps.

Pocket Reference Bibles Pronouncing

Old and New Testaments, Marginal References and Maps. Chapter headings on outside corner of each page making the Bible Self-Indexed. Size, 4 1/4 x 6 3/8 inches. Minion 16mo.

No. 1412. French Seal, divinity circuit, overlapping covers, head bands and marker, round corners, red gold edges. \$1.75

Long Primer Self-Pronouncing Reference Bibles

WITH CONCORDANCE
Size, 8 1/2 x 5 1/2 inches

No. 03677X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, concordance. \$6.00

No. 03690X. Real Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges, concordance. \$7.50

No. 03680X. Levant Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges, concordance. \$9.25

Minion Reference Bibles

Size 6 1/2 x 4 1/2 inches; only 1/8 inch thick

WITH CONCORDANCE

No. 03277X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$4.50

No. 03279X. Real Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. \$5.25

No. 03275X. Levant Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. \$5.75

No. 1420. Same as No. 1412, with extra leather linings. \$2.10

BLACK FACE TYPE EDITION

Size, 5 1/4 x 7 1/4 inches.

Specimen of Type,
3 And as he sat up
Olives over against th
and James and Joh

The type is a clean, clear, sharp Black Face, which is printed on the finest paper obtainable. Easy to read (can be read in the dimmest light), and is just the page for those suffering from impaired eyesight. Compact in size, light in weight, easy to carry.

No. 1712. French Seal, divinity circuit, overlapping covers, head bands and marker, round corners, red under gold edges. \$2.15

No. 1730. French Seal, divinity circuit, overlapping covers, leather lined, head bands and marker, round corners, red under gold edges. \$2.50

New Black-Faced Type Teacher's Bible

Black face type. Easy to read. Compact in size. Light in weight.

Absolutely flexible binding. Contains Old and New Testaments, treasury of Biblical information, Practical Comparative Concordance, Oriental Light on the Bible, four thousand Questions and Answers, fifteen new Maps in Colors, about 1,500 pages in all.

Size, 5 1/4 x 7 1/4 inches.



Specimen of Type,
3 And as he sat up
Olives over against th
and James and Joh

No. 4410. Bound in Seal Grain Morocco, overlapping covers, round corners, red under gold edges. \$2.25

No. 4430. Same as 4410, with extra leather linings. \$2.75

No. 4435. Alaska Seal, divinity circuit, grained leather lining, silk sewed, silk head bands and marker, round corners, red under gold edges. \$4.00

HOLMAN INDIA PAPER EDITION

No. 430X. Morocco, leather lined, divinity circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above. \$4.25

WITHOUT CONCORDANCE

No. 03004X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$5.75

No. 03640X. Real Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. \$7.00

No. 03085X. Levant Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. \$8.50

No. 03082X. Scalakin, divinity circuit, Persian calf lined to edge, silk sewed, round corners, red under gold edges. \$9.50

WITHOUT CONCORDANCE

No. 03262X. Red Polished Madras, divinity circuit, round corners, red under gold edges. \$3.45

No. 03264X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$4.90

No. 03240X. Real Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. \$4.50

No. 03265X. Levant Morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. \$5.25

helped me to preach the truth. I feel that my work among the people has not been in vain. They wanted me to stay, but I thought best to stay with my own church. The latter part of the summer I received a call from the Nazarene church at Surrey. After praying over this, I felt clear to accept the call. I reached Surrey, September 16th, and met a fine band of Christian people. I have been here over two months, and they seem to like me, and the interest is increasing. Crowds are attending, and are having good times with the Lord. The Young People's Society meeting is surely great. Our revival meeting began November 22d, Rev. J. B. McBride as evangelist. — OTIS P. DEOL, Pastor.

East San Diego, Cal.

The Lord is blessing us in this part of the country. Three were added to the membership of our church last Sunday, November 12th. It was a special day, dedication of the extension to our building, now completed. Brother Eckel preached in the morning, in the midst of shouts of victory, and administered the Lord's Supper. Brother Hays preached in the afternoon to a crowded house, and Brother Eckel raised the needed amount to pay the balance of the building expenses, and other improvements. The East San Diego congregation has now a beautiful building on the best centrally located corner in this city. The church has been incorporated, and through the kindness of Sister Frisbie the ground, 75x75 feet, has been deeded over to the church as a gift. We are now preaching, singing, and shouting under our own roof, and the foundation on its own ground. The value of house and lot is now about \$3,000; only the city bonds to be paid. Brother DaueI preached in the evening, and one young man prayed through to victory. Brother and Sister Hazeltine, Sister DaueI, and Sister Holland were with us during the day. — NELLIE and E. G. BLOOMQUIST.

Oklahoma City, Okla.

We have just arrived here to take charge of our work in this city. As far as we have had time to see, the prospect is fine. It is a growing city, and we hope to see our work keep pace with its growth. We regretted much to leave the fine

young church that we had under God started in Argenta, Ark., but felt the Lord was leading this way. No better people live than the Lord has drawn together in the church that we left. We shall never cease to love them. Rev. S. D. Slocum, of Louisiana, succeeds us there, and it looks like he is the man for the place. He was as busy as a bee when we left for this place. Am much improved since my recent sick spell. I was so worn out when our Assembly came that I broke under the strain, and had a pretty tough time for a few days. But the Lord and our family physician got me on my feet again. I am now relieved of much of the hard work that I have been doing, and being in a more healthful climate I believe I shall be able to work harder than ever at what I have on hand. Am free to push the church extension work and my pastorate. That is enough to keep me on the go. My address is 1300 West Second street, Oklahoma City, Okla. — JOSEPH N. SPEAKES.

Texarkana, Texas.

After an absence of two weeks in Arkansas, to see my dear mother, aged 74, a dear old primitive Baptist, hungry for holiness, I have settled down to hard work, to give all my time to the work here at Texarkana. I returned ten days ago, since which time I have received three members into the church, have raised, and placed in the bank sufficient money to pay off the mortgage on our church and parsonage on Thanksgiving day. The Sunday school is growing some, Thursday night prayer meetings are fine, and the congregations at the 11 o'clock and night services are improving all the time, for which we praise the Lord, and feel encouraged. We expect to hold special services at stated times for missions, education, and publishing interests during the year. — W. B. PINSON and WIFE.

Chase, Kas.

We have just closed a good meeting in our church at this place with Evangelist W. R. Cain. The old gospel trumpet was blown loud and clear by the evangelist. The presence of Satan was much in evidence in the town during the meeting, in a dance, show, lecture, basket ball game, and what not, to keep the people from attending the meeting, but in spite of the whole arrangement God gave us some souls, and six new members were added to the church. The saints were much helped and edified in the meeting. — W. F. KIEMEL, Pastor.

Malvern, Kas.

We opened a meeting here last night, November 23d, in an old, unused Christian church. We had a good sized crowd to talk to, and conviction settled down upon the people, many weeping, as we sang and testified of old-time salvation. At the close of the meeting seven raised their hands for prayer. We are expecting a great revival in this little town. There are no Nazarenes here now, but may be before we get away. — J. C. and MARTHA WALKER.

Palco, Kas.

We have been firing and blasting away for two weeks at Palco, with Evangelist August N. Nilson leading in the battle. Much good has been accomplished in our church. Brother Nilson has proved himself a real general in the host of God. We expect to continue till God saves the crowds of poor, lost people who are listening every night to God's truth. — FRANK MAYHEW, Pastor.

First Church, Seattle, Wash.

Since our last report we have had a five days' convention with our District Superintendent as the evangelist, and the Lord has been gracious in answering prayer. There was not a barren service during the convention. The saints were greatly encouraged, and are believing for greater things along all lines. During the convention over \$200 was raised in cash and pledges for some outstanding obligations, and for the installing of a new furnace. God is prospering the ministry of our beloved pastor, G. S. Hunt, and family. — JAMES R. AMON, Reporter.

Bloomington, Ill.

The work here is steadily growing. All of our services are evangelistic. Often from one to three at the altar. One encouraging feature about our membership is that few are falling out of line, and there has been no friction since the organization. We are just finishing up the interior of our church, and have put in heat. All has been paid for as we go. We are now prayerfully looking forward to a revival through all the month of February, and perhaps longer, with our District Superintendent, Brother Schurman, as evangelist. — WILLIAM ASHBROOK, Pastor.

Fredericktown, Mo.

We are on the upgrade here. Our Young People's Society and missionary band are starting off nicely with sanctified leaders. Our Sunday school is increasing in interest and in attendance under the leadership of Brother C. S. Clay, who was recently converted and sanctified. The field is inviting, and the laborers are few. — JOHN A. HILL, Pastor.

Appreciation

Husband and I have been constant readers of the HERALD of HOLINESS, even several years before it changed its name.

We have noted its improvement in many ways, but of late the character of the pieces written by our different holiness leaders has been a real inspiration, and uplift to our souls.

It has always been a clean paper, but there is in it so much food for our souls, we are gaining new strength from week to week.

The Lord bless you in your labors, and may the good work go on of full salvation.

God is still on the throne interceding for his saints.

I would recommend to all young converts to take the paper, and read it carefully every week, and they will become well educated in the doctrine of holiness, and built up in spiritual ings, until they will be established, settled, and grounded, so they will not be influenced by every wind of doctrine that might blow their way.

Doctor Haynes' articles are especially helpful. It means a great deal to our people to have the benefit of the writings of a man of such wide experience as he has had in his years of ministry. Thank God all the Joshuas are not dead yet.

The next important step we are looking forward to is the completion of our new Church Hymnal.

Some of the good old solid hymns, like they had in the days of Wesley, is one of the means we need to build us up in holy doctrine.

While I am writing would like to emphasize your missionary library, that you offer at such a reasonable price.

I know of nothing better to educate our people along this important line than to read the lives of those heroes of the cross who have been willing to lay down their lives to carry out the last great command of our Savior, to "Go ye into all the world and preach the gospel to every creature."

It gives us a new incentive to sacrifice for the foreign work, and to pray more intelligently for the workers, and to more nearly equalize our gifts between the home and foreign work.

I know of no better Christmas gift, that any Sunday school could make, than to present its scholars with this library.

Yours in the interest of winning precious souls for Jesus.

MRS. WILLIAM I. ABBOTT.

Pasadena, Cal.

Special Bible Course.

For the benefit of preachers and all others who feel the need of some systematic training in the Bible, theology, and related subjects, and yet who on account of lack of time and finances, or both, can not just now arrange to stay in school very long, a special course will be given at the Arkansas Holiness College, Vilonia, Ark., to last for four school weeks, beginning January 2d, and closing January 28th, 1917, at the nominal cost of \$5 tuition. Boarding can be secured at the college dining hall for \$10 for the month; furnished room, including electric light, for \$2.50, making a total cost of \$17.50. Those desiring to rent outside rooms and do light housekeeping can do so, but we advise rooming and boarding at the school, so as to have more time for study. The course will consist of the subjects named below, together with the privilege of taking any other regular class work that may be desired without extra cost. The only extra tuition will be for work in music, expression, and public speaking, which will be given at a very low cost to those desiring it. The subjects given in the special course are as follows: Theology, a systematic study of the plan of salvation; homiletics, a practical course in sermon making; Bible exegesis, a close and careful study of a portion of the Scriptures; lectures on pastoral theology and evangelism; also the privilege of entering any of the regular Bible classes, life of Christ, mathematics, English, language, science classes, etc. This is a very great opportunity for all who feel their need of help in these lines. President C. A. Inhoff, the principal instructor, will be assisted by a corps of efficient instructors, all of whom are specialists in their lines of work. Write to the school that you are coming, and make your arrangements at once. — ARKANSAS HOLINESS COLLEGE.

A preacher preached a sermon. His people told him how they enjoyed it and that it was just what they needed. He preached it again the next Sunday. Again they told him how they enjoyed it, and that it was just what they needed. The third time he preached it, and then they asked him why he preached it so often. He replied that they had told him it was just the sermon they needed; that he had watched them during



Bible Gems Calendars 1917

We have already sold more 1917 BIBLE GEMS CALENDARS than we sold for the entire year of 1916. Why is it so? Our people appreciate the mechanical work on this calendar, the way in which it is mounted (on a gilded stick), the quality of paper it is printed on, the fact that it is a work of art, and that it is getting the Scripture before the people.

AGENTS WANTED! We are especially desirous that all our people have an opportunity to purchase our Scripture Text Calendar. Many agents are already at work, and we are shipping the calendars by the thousand. Those who desire to sell them on a large scale would better order their initial supply at once. Owing to the difficulty in getting paper, and the time required to print the calendars, it will probably be out of the question for us to print more calendars when our present stock is EXHAUSTED.

+++++

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

the two weeks, and had seen no change in them. He asked if they did not think he had better continue to preach it until it produced the needed change. If some preachers were to adopt this plan, we fear they would not have many sermons to prepare.—*Presbyterian of the South.*

I learned it in the meadow path,
I learned it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."
—LUCY LARCOM.

Personals

Mrs. D. S. King, of Lamartine, Pa., mother of Mrs. A. G. Crockett, while passing through Kansas City last Wednesday on her way to visit a sick daughter-in-law at Tulsa, Okla. paid her respects to the Publishing House.

Brother Humfeld, of Muncie, Ind., was in the city over Sunday, and enjoyed worshipping with the Nazarenes, and a visit at the Publishing House.

Rev. Joseph Smith, assisted by song evangelist Rev. A. S. Clark, has been holding a meeting for the Nationals in the city during the last week. Brother Smith preached for the Nazarenes at First church, Sunday morning.

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

ANNOUNCEMENTS

Married—Announcement is made of the marriage, Sunday, November 10, 1916, at Dexter, Mo., of Miss Leona Willis, to Rev. George Rose, of Fredericktown, Mo., Rev. John A. Hill officiating.

Evangelistic—Rev. J. F. Benton, Bunker, Mo., offers himself to hold revival services on the Missouri District. Carfare, entertainment, and free will offering desired.

Married—Announcement is made of the marriage, November 20, 1916, of Miss Allie Mae, daughter of Rev. J. T. and Mrs. Upchurch, of Arlington, Texas, to Rev. Frank Eugene Wiese, of Lissie, Texas. The ceremony was performed by General Superintendent R. T. Williams, of Nashville, Tenn. The groom is pastor of the Pentecostal Church of the Nazarene at Lubbock, Texas, where the newly married couple will make their home after November 25.

Auditor's Report—On account of delay in arrangement, and a partial misunderstanding as to where the report of the audit of the books of the Olivet University, was to be printed, they did not appear in the published Minutes. The report printed on page 15 of the Herald of Holiness, issue of November 22, 1916.—The Auditing Committee.

Indiana District, Notice—Any of the pastors receiving the budget of apportionments which were sent out will please notice that there are some mistakes in the different apportionments. The following will help you to correct any mistake of your own church. All you will need to know is how many members were reported to the District Assembly held at Anderson, Ind. The apportionments are as follows: Foreign missions, \$1 per member; home missions, 33 1/3 cents; District Superintendent, \$1.20; General Superintendent, 25 cents; Publishing House, 25 cents. Let us do our best to bring up the apportionments weekly and monthly, then it will not be hard at the close of the year. Let us do all we can to far exceed our apportionments on foreign missions and the Publishing House.—T. E. Harding, Dist. Supt.

Preachers' Examination—The board of examination of the Southern California District will hold a business session at the Nazarene University, on Wednesday, December 27th, 1916, at 10 a. m. The mid-year examinations for those pursuing the courses for ministers and deaconesses will be held at the same time and place.—James Proctor Knott, Secy. of the Board, 1320 E. 38th street, Los Angeles, California.

Little Rock District—The Minutes of the Assembly are now in the hands of the printers, and will be ready before long. Will the churches that have not yet paid please send in their pledges so that we can be able to pay for this work when it is finished. Send your amount to me at Delight, Ark.—T. W. Sharp, Dist. Supt.

Evangelistic—Evangelist H. H. Kernohan and I are planning for evangelistic campaigns through the state of Montana this winter to hold old-time revivals in every church, or hall, in any town or city, where they are invited. We have already a number of meetings planned. If any preacher or layman, of any denomination, wishes a meeting on this line, the only purpose in view is the salvation of souls, and the kingdom of God built up, address Rev. Lyman Brough, Surrey, N. Dak.

Change of Address—The address of Mr. and Mrs. E. G. Eaton is changed from Pasadena, Cal., to Nampa, Idaho.

Evangelistic—With the consent of the District Superintendent, I have resigned the pastorate of the Ottawa, Kas., church, and return to the evangelistic field. References given. Address me, Box 33, Kingadown, Kas.—J. C. Walker.

Florida Assembly and Revival—The regular re-

vival in the Pentecostal Church of the Nazarene in Miami will begin January 7th, 1917, and will continue indefinitely. Dr. J. W. Goodwin, General Superintendent, will be in charge. A great meeting is expected. The Florida District Assembly will convene January 18-21, General Superintendent Goodwin presiding.—C. H. Lancaster, Dist. Supt., Miami, Fla.

Request for Prayer—The request was made too late for our last issue for prayer for the wife of our brother, L. G. Milby, who was to undergo an operation in a Chicago hospital, November 22. Pray for her speedy recovery.

Report of Committee—Whereas, about the 1st of September, 1916, the Rev. Allie Erick, of Pilot Point, Texas, was detained at Little Rock, Ark., and fined in the police court for disturbing the peace; and considerable publicity having been given the case through the newspapers, we, the undersigned, by request of the accused, and R. T. Williams, General Superintendent of the Pentecostal Church of the Nazarene, having jurisdiction, have thoroughly investigated the matter, and find no evidence to warrant charges, either civil or ecclesiastical. We deplore the publicity given the case, and the consequent harm and suspicion that has come to the accused, and the cause of righteousness. We hereby express our confidence in Rev. Allie Erick, and commend him as a worthy Christian gentleman. Signed at Little Rock, Ark., this 6th day of November, 1916.—J. N. Speaks, Dist. Supt. Arkansas District, Pentecostal Church of the Nazarene; T. W. Sharp, Dist. Supt., Little Rock District, Pentecostal Church of the Nazarene; G. E. Waddle, pastor Little Rock Pentecostal Church of the Nazarene; J. C. Henson, Dist. Supt., Hamlin District, Pentecostal Church of the Nazarene.

DIRECTORIES

Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission. We ask the District Secretaries to keep the list corrected.—EDITOR.]

Alberta—Bell, Thomas, Box 65, Drumheller, Alberta, Can.

Arkansas—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark.

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, B. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Okla.; Wells, L. T., Olivet, Ill.; Richards, Mrs. E., 6350 Drexel ave., Chicago, Ill.; Wines, Mrs. Mattie, 1537 West First St., Dayton, Ohio.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas.

Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. 1, Box 4, Roby, Texas.

Idaho-Oregon—Ingler, Arthur F., Everett, Wash.

For Your Christmas Gifts This Year Testaments!

THE CHRISTIAN WORKER'S TESTAMENT

Marked according to the same plan as the Christian Worker's Bible. In the plan of this Testament, salvation is recognized as the dominant theme in the New Testament. Every class of Scripture students will find enjoyment and benefit in this system of marking.

Printed in red and black inks on extra quality of bright, rag Bible paper. Size, 3 3/4 x 4 inches.

- No. 1. C. W. RED RUSSIA CLOTH, round corners, gilt edges, gold cloth side title...\$.70
- No. 2. C. W. FRENCH MOROCCO, limp, round corners, red under gold edges...\$1.00
- No. 3. C. W. FRENCH MOROCCO, divinity circuit, round corners, red under gold edges...\$1.25
- No. 4. C. W. PERSIAN SEAL, divinity circuit, round corners, red under gold edges, extra grained leather lining, silk sewed...\$1.70

THE PRECIOUS PROMISE TESTAMENT

Printed on thin paper. Size, 4 x 6 inches. All Precious Promises marked in red. Also has a complete index to the New Testament. This index will enable any one to find the verses or any subject in the New Testament; or to find any verse in the New Testament.

No. 52P. GRAINED CLOTH, round corners, gilt edge, gold lettering on sides...\$.70

- No. 55P. LEATHER LIMP, red under gold edges, round corners, gold lettering on side, silk marker...\$1.00
- No. 56P. FLEXIBLE FRENCH MOROCCO, with overlapping edges, divinity circuit style, round corners, red under gold edges, silk marker...\$1.25

Pronouncing Vest Pocket Edition

The handiest, prettiest and most useful edition of the New Testament published. It takes up little room and will really fit the pocket. Printed on fine paper from the largest type ever used in so small a book.

- No. 2106. Extra Solid Leather Binding, flexible, limp, with fancy gold scroll design on side, gold back and side titles, red burnished edges...\$.33
- No. 2107. Same as 2106, with gold edges...\$.40
- No. 2115. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges...\$.50

VEST POCKET TESTAMENT WITH PSALMS

Self-Pronouncing
No. 2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the Book of Psalms included...\$.60

India Paper Vest Pocket Testament

Thin as a wafer
No. 2130X. Fine Grain Genuine Morocco, divinity circuit, overlapping covers, leather lining to edge, silk head bands and silk marker, round corners, red under gold edges...\$1.10
No. 2430XP. Same as No. 2130X, with Book of Psalms included...\$1.25

Red Letter Vest Pocket Testament

With all the words of our Lord and Savior printed in red.
No. 15RL. French Morocco, overlapping covers, flexible, gold side title on red panel, rounded corners, red under gold edges...\$.75

The Pocket Testament League

Pronouncing Vest Pocket New Testaments. Beautiful Colored Frontispiece in Each. "Thy Word is a lamp unto my feet"
No. 2117. Bound in Orange Tan Leather, flexible, limp, gold side title, round corners, gold edges, containing membership certificate and suggested daily readings.
Single copies, postpaid...\$.50
Per dozen... 4.50

RED LETTER EDITION

No. 2117R.L. Same as 2117 above with all the words of our Lord and Savior printed in red.
Single copies, postpaid...\$.60
Per dozen... 5.75

THE POCKET TESTAMENT LEAGUE

Is a world-wide organization of those who agree to honestly endeavor to read a portion of a chapter of the Bible daily.
Any person becomes a member of this League by securing a Testament and agreeing to the conditions set forth in the Membership certificate which accompanies each Testament.

Pentecostal Nazarene Publishing House
2106, 2115 Troost Avenue,
Kansas City, Mo.

HERALD of HOLINESS

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

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

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

Entered as second-class matter at the Postoffice at Kansas City, Mo.

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

Indiana—Williams, J. A., Connersville, Ind.; Ellsworth, C. E., and Wife, R. R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and Wife, 724 H. ave., West Cedar Rapids, Iowa; Wines, Mrs. Mattie, 641 Maryland ave., Chicago, Ill.; Harrington, Theo. G., Botas, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Myra Crozier, Osceola, Neb.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jess, Clearwater, Kas.; Walker, J. C., 215 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 726 Fifth ave., East, Hutchinson, Kas.; Mendell, Fred H., Missionary Evangelist, Newton, Kas.; Ball, R. S., Sterling, Kas.; Galloway, Herman and wife, Newton, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.

Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1322 Central, Ashland, Ky.;

A HOME STUDY BIBLE

Treasury of Biblical Information. A Compendium of Information, essential to the more intelligent study and clearer understanding of the Bible.

CONTENTS: Old Testament Chronology; From the Beginning to the Deluge; Deluge to Exodus; Egypt to Palestine; Chart of the Life of Christ; Apostles and Their History; etc.

It is a great Sunday School Teacher's Ready Reference Book of Biblical History, Tabular Chronologies, and especially arranged subjects together with a new practical, comparative concordance, the illustrated self-pronouncing Bible Dictionary, Four Thousand Questions and Answers, etc. It is distinguished for its unusually full marginal references, its unsurpassed maps, its usable "helps," and its physical make-up. Type is large and clear, and is printed on thin opaque paper.

Leather binding, round corners, and red under gold edges...\$2.50
Cloth binding\$1.75

ORDER THE HOME STUDY BIBLE FOR GIFTS

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

Self-Pronouncing PICTORIAL BIBLE

With thirty-two photo views of scenes in Bible lands. Nearly 4,000 questions and answers. Also carefully selected aids to Bible Study.

The "Aids to Bible Study" consists of contents of the books of the Bible; characters of the Bible; harmony of the four evangelists; miracles; parables of the Old Testament; measures; the names, titles, and characters of the Lord Jesus Christ; money of the Bible; months; the Jewish calendar; the seven most remarkable chapters of the Bible; how to study the Sunday school lesson.

Size, 7 1/4 x 5 inches

French morocco; divinity circuit, round corners, red under gold edges; order Bible No. 5181.....\$1.75

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

Adam, M. C., 321 S. Poplar st., Seymour Ind.; Wirmann, C. L., 619 Woodlawn ave., Middletown, Ohio.
Little Rock—Middleton, Wilburn, Menz, Ark.
Michigan—Bradley, C. L., Nashville, Mich.
Mississippi—Whitehead, J. N., Sullis, Miss.; Hawkins, Miss Alice, Thaxton, Miss.; Galloway, Mrs. S. E., Houston, Miss.; Sanders, L. C., Houston, Miss.; Farmer, I. D., Houston, Miss.; Farmer, Mrs. I. D., Houston, Miss.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Mo.; Rudolph, P. A., Keosauqua, Ill.; Kennel, J., and Wife, 3386 Delmar blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L., Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 619 S. 30th st., Lincoln, Neb.; Williams, H. C., 2955 Potter st., Lincoln, Neb.

New England—Phillips, R. S., Burlington, Vt.
New Mexico—Saffel, T. D., Farmington, N. M.

Northwest—Baltzore, M. L., Walla Walla, Wash.; Dilly, Clyde T., and Wife, Albany, Ore.; Elliott, Harry J., 767 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 680 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nilson, August N., eastern address, 3226 N. Marshall ave., Chicago, Ill.; home address, 603 East 70th st. N., Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; H. C. Elliott, Nampa, Idaho.

New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Thomas, H. G., Pulaski, Pa.; Covault, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Dearn, Earnest, Monhegan, Me.; Erskin, G. W.; Iron-ton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Nampa, Idaho; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Rev. H. Higbee Lee, 205 Miller ave., New Philadelphia, Ohio; Charles E. Baird, 461 East 2d st., Logan, Ohio; Will H. Hafer, Lincoln Place, Pennsylvania.

Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborn, Miss Essie, Hugo, Okla.; Turner, L. C., Castle, Okla.

Western Oklahoma—Jones, Lum, Kingston, Okla.; Oliver, J. W., 1407 West 3d st., Oklahoma City.

San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 37, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas.

San Francisco—St. Clair, Fred, 1334 Kawa ave., Berkeley, Cal.; Smith, Frank B., 643 E. Hawthorne, Stockton, Cal.; Miller, H. H., 2328 McKinley ave., Berkeley, Cal.

Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pl., In.; Lillenas, Hador and Bertha, Olivet, Ill.; T. S. Mashburn, 1420 Maltman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. R. 1, Box 213, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; E. Arthur Lewis (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.; E. F. Wilde, 504 1/2 Brand Blvd., Tropic, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.

GENERAL SUPERINTENDENTS.

H. F. REYNOLDS—Kansas City, Mo. Res., 4024 Agnes ave.; office, 2109 Troost ave.

E. F. WALKER—Glendora, Cal. J. W. GOODWIN—1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

District Assemblies

Alabama, Jasper.....Nov. 22, Dec. 3
Georgia, Adrian.....December 5-17
Georgia, Donaldsonville.....December 19-31
Florida, Miami.....January 7-21
Assembly, January 17-21.

E. T. WILLIAMS—Pentel, Texas
DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington—Jasper, Ala.
Alberta Mission—James H. Bury, Colborne, Alta., Canada.

Arkansas—J. D. Edgin.....Ozark, Ark.
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

Chicago Central—W. G. Schurman.....Olivet, Ill.
Colorado—R. J. Plumb, 126 North Chestnut street, Colorado Springs, Colo.

Dallas—L. L. Pierce.....Pentel, Texas
Dakotas-Montana—Lynna Brough.....Surrey, N. D.
Florida—C. H. Lanester.....Miami, Fla.

Georgia—W. R. Hanson.....Glenville, Ga.
Hamlin—J. C. Henson.....Hamlin, Texas
Idaho-Oregon—W. H. Tullis.....Nampa, Idaho
Indiana—U. E. Harding.....East Thornburg st., New Castle, Ind.

Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers.....817 N. Maple ave., Hutchinson, Kas.

Kentucky—J. G. Nickerson, 719 South Twenty-fourth.....Louisville, Ky.
Little Rock—T. W. Sharpe.....700 Celson st., Little Rock, Ark.

Louisiana—B. F. Pritchett.....Homer, La.
Manitoba-Sask. Mission—C. A. Thompson.....Box 298, Regina, Saskatchewan, Canada.

Michigan—Ira E. Miller.....Caro, Mich.
Hogersville.....December 2-24
Gettown.....January 4, 1917

Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Lienard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....New Berlin, N. Y.

New Mexico—R. E. Dunham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
East Oklahoma—F. R. Morgan.....Henryetta, Okla.
Kingston Okla.....November 30
Hugo, Okla.....December 1

Broken Bow, Okla.....December 2-10
West Oklahoma—J. I. Hill.....Ponca, Okla.
Eagle City.....November 29-30
Watonga.....December 1-2
Isabella.....December 3-4-5
Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher.....535 W. Agurtha ave., San Antonio, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Ecker.....1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—F. W. Johnson, Tjvareca College, Nashville, Tenn.
Washington-Philadelphia—J. A. Ward.....1011 West Allegheny ave., Philadelphia, Pa.

No Disappointment

If you order one of any of the following Books. Only a

Limited Number of Each

Carefully read description and ORDER QUICKLY!

Out of Egypt Into Canaan

Paper, 25c.

CONTENTS:

Spiritual Bondage.
Spiritual Deliverance.
Spiritual Twilight.
Believer's Waterloo.
Wretched Religion.
Entering Canaan.
Spiritual Sunshine.
Canaan Into Heaven.
A book you will enjoy, and likely order another for a gift.

The Child Jesus

Cloth; gilt letters; 270 pp., 50c.

CONTENTS:

Lessons in the Book of Daniel.
Power Given to Children to Serve Christ.
The New Heart.
God's Care for the Birds.
Thirsting and Finding.
A Chapter on Prayer.
Providence.
The Voice of God.
An Inheritance in Heaven.
A Door in Heaven.
Especially for Young People.

Soul-Winning Stories

Cloth; nicely lettered; 223 pp., 60c.

CONTENTS:

The Capture of the Street-car Man.
How the Young Bartender Was Saved.
The Winning of the Young Merchant and His Bride.
A Grocer's Clerk Who Became a Mighty Man of God.
Won Through Friendship.
The Boy in the Dry Goods Box.
The Railroad Revival.
These stories will be a constant source of power and inspiration.

The Story of John Wesley

TOLD FOR BOYS AND GIRLS

Cloth; 166 pp., 35c.

CONTENTS:

Jacky: His Home and What Happened to His Pet Dog.
Jacky at College.
Wanted: A Missionary. Mrs. Wesley Gives Up Her Son.
A Prayermeeting on Top of a Hill.
Proud Children: John and Charles Wesley in the Wrong.
George Whitefield, the "Boy Parson."
John Wesley's Moral Courage.
Mrs. Wesley Finds her "Dear Jack" True to His Colors.
Brave as a Lion.
A Fight with the Sea.
About His "Father's Business," Singing and Dying, and Passes Through the Golden Gates.

The Great Liquor Problem

By NORMAN E. RICHARDSON

Cloth; 160 pp., 50c.

CONTENTS:

Crime and the Liquor Traffic.
Saloon and Social Evil.
Liquor Traffic and Public Schools.
Alcohol Enemy of Labor.
Use of Alcohol a Source of Poverty.

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