

# CHRISTMAS NUMBER HERALD of HOLINESS

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

VOL. 7. No. 38. WHOLE No. 350

KANSAS CITY, MO., DECEMBER 25, 1918

## EDITORIAL

### Christmas As An Opportunity



LET US view Christmas as an opportunity. We are sure it is well to consider it from this viewpoint. It is a time of great chances for all of us. It is an occasion when we forget and remember. That is, it is a time when we should forget everything like pride or pomp or vainglory or sordid wealth; and when we should remember that one night, under the calm blue eastern skies, there came into this world one rightly called "The Star of Bethlehem," and the "Rose of Sharon," who grew to manhood, then laid His body down in death, and in His soul bore all our griefs and carried all the burden of a world's sins. We should remember the humility of the surroundings of this humble carpenter's Son and this Son of the living God.

For the world to forget Christmas and all it stands for would be unspeakable ingratitude and an immeasurable tragedy. The very thought is repulsive to every renewed mind and heart. Let us call to mind with freshened interest and vividness the fact concerning that birth and childhood and sacrifice, and then lift our hearts up in gratitude for all the immeasurable benefits and blessings which come to us daily and hourly from Him.

#### World Honors His Birth

This world honors that birth of our Christ. Not a deed can be made without an acknowledgment of the fact by the dating of the instrument. Not a mortgage or a transfer or a document of a legal nature can be executed without a direct acknowledgment of the birth of the Christ. That "Anno Domini" means so much, which thus acknowledges the greatest fact in all history. It was the birth of a new world and of a new hope for the world. It was the birth hour of man's only hope of an eternal life of blessedness, after he had been wrecked in the beautiful garden of Eden. It was the clarion note of coming and final triumph over the great Enemy of man, when the Seed of the woman should bruise the head of the serpent, when the powers of darkness should recede and the light of the glorious gospel of the Son of God should be felt and known over the wide, wide world.

Civilization took a new start and step on that hour of the birth of the Christ, and has marched onward with a different tread since. How the whole face of the world, as to its governments and its education and

its codes of laws and its social compacts and arrangements, its care for its sick and its insane, its maimed and its orphans and all its needy, has been changed. We no longer kill the crippled and helpless, but spend our money to care for and house and feed them. We no longer destroy our defective children, but they are nursed and loved with a peculiar tenderness, in homes of tenderness and sympathy. We no longer neglect our sick, but spend millions of money to build hospitals for them and places where they can receive the best of attention.

#### A Tribute to Christian Religion

Point us to a heathen people or a pagan age or country where such things originate or exist today. Where in all the world will you go to find these institutions and this care and concern for the helpless and the needy, except in Christian lands and among Christian peoples? What a tribute is this to our Christ and His religion which He died to establish! What answer has infidelity or atheism to these facts? How are we to explain away the immense difference in the treatment of these classes in Christian and unchristian countries? How can we avoid the conclusion that it is the spirit of the Christ which has made the difference, and nothing else in this world? Nowhere else can we find this spirit at work, except in lands where the light of His birth has shone.

How we should teach our children to reverence and adore this blessed Christ, who has done so much for them and for us all by His marvelous work of redemption and mercy. The spirit of the Christ is the spirit of love and pity and mercy and sympathy, with all this world's need and distress. Nowhere that want stoops beneath its load but the love of the Christ finds it out and whispers its cadences of sweet sympathy. Wherever woman is bowed down beneath the heel of oppression this blessed spirit of the Christ enters and signs her release from the burden, and she leaps into new life and liberty and hope.

Thank God for such a Savior and such a love and sympathy, which is as broad and deep as humanity's woes and wants and distresses. Let us lift our hearts in reverent and adoring love to Him on this happy Christmas occasion!

PREACHING is to manifest Christ as the Savior of men—not to manifest the learning or skill of the preacher in handling themes.

# HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor.  
REV. J. D. SCOTT, Managing Editor.

Subscription Price—\$1.50 a year in advance.

In 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.

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.

In remitting, 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. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 19, 1918.

## The Real Meaning of Christmas

CHRISTMAS is and must be considered not simply as a holiday, but essentially as a *holy* day. Let *holiness* be written on it in large and blazing letters. Let the fact of its sanctity be engraved on the hearts and consciences of all, from the youngest child to the oldest member of the family. Let that noble Christian principle and passion of gratitude be made conspicuous on that holy day of this year.

While it is thus sacredly regarded and revered as a holy day, let it be made also a happy day for all, and especially the children. There is no disagreement whatever between its sacredness and its enjoyment by the children and older ones. It is befitting that it be made a day for the assembling of the family and kindred, and the celebration of a good and great time together. Let there be joy and happiness and delight on the part of all on this great and beautiful day. This will please the Father who gave us the Christ to die for us that we might live forever and forever in joy and peace.

It seems to us that this day should be made a day pre-eminently for the children. Let them be free, but let them feel the day to be a holy day; and this because God did for us on it such a wondrous work of redeeming and sanctifying efficacy. Let the heart of the Church be led upward and onward to the heavens in praise and adoration of the Lord and Savior Jesus Christ. Let the Sunday schools be especially led to celebrate the day appropriately. Let everybody be brought into sympathy with the day and its holiest memories and significance. Let the day be magnified thus by all, and used to impress the great and blessed sacrifice made for us on Calvary's hill. Let God be praised for the matchless Gift of the Son of His love for the world's redemption.

Let us seek especially, on account of the great victory of our Allied friends against the enemy of the world's liberty, to make this an unusually great Christmas. Let it be made an occasion for the expression of gratitude to God for the mighty deliverance; for it was He, and not we or our Allied armies, that brought triumph to us. We must recognize the hand of God in the victory; or we will be remiss in our duty. Let the God of battles have all the glory, and let us not try to rob Him of the glory due unto His name.

Let this be the happiest and the greatest Christmas occasion we have ever had. It should be the case for many reasons. Especially, because of the great victory God has given to us, should we seek to make this our best and greatest occasion of the kind in all our history. May God add His blessing to the occasion, and help us to properly observe the day.

GOD IS AFRAID for His disciples and preachers to be universally popular. Hence it is that Christ says, "Woe unto you, when all men speak well of you." Most of us feel that we are in a woeful state when anybody does not think well of us. Popularity is of all things the most evanescent and uncertain. Yet many men pay an enormous price for it.

## Wonderful Faith Wonderfully Honored

THE HISTORY of Joseph shows how God wonderfully honors wonderful faith. There was perhaps never exhibited more marked faith under more adverse circumstances than was done in the case of this remarkable young man. Joseph showed the depth and beauty of his faith when, to his brethren, who, alarmed lest he should take revenge on them after the death of the aged father, sent a messenger to him to ask his forgiveness, he said, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." This was majestic faith considering the map, his record, and his surroundings.

God wonderfully honors this lone witness for Him in an Egyptian court. That was a wonderful place to find monotheism. With polytheism dense all around, and superstition and idolatry prevailing everywhere, it sounds strange indeed to hear the voice and testimony of a brave, true witness for the one God in the very palace of the king. And we find this witness advanced to a place of great honor and authority, even to the position next to the king himself. Such is the extraordinary pains God takes to honor and reward steadfast faith in Him, especially when exercised against great difficulties and besetments.

In the history of God's dealings with His people it seems that He has practically exhausted the catalog of means in demonstrating to us His determined purpose to invariably reward steadfast faith. You will search in vain for an instance where this great purpose ever failed. It seems that God is ever on the search for such faith and exhibits infinite delight when He finds great faith and always rejoices to pour out great blessings upon it. If there is one thing for which we are utterly without excuse in doing it is to fail to trust in God. Christ oftener found occasion to bewail the little faith He found in people than to congratulate them on their largeness of faith. Strange indeed that we should ever be slow or hesitant in believing God. He promises such immense things in return for even ordinary faith. He offers us ability to remove mountains in return for faith the size of a mustard-seed. What a challenge to us this! Yet in the face of its sublimity men will persist in trusting to friends or family, to their own wits, to money or some sort of human resources instead of simply believing God. Our plans constantly miscarry. We are forced to lose faith in men almost daily. Human means and resources are of all things most fickle. Everything earthly and human has stamped upon it and inhering in its very nature mutation and incertitude. God alone is immutable. His Word standeth sure. His counsels never fail. Yet men persist in trusting men instead of trusting God.

### The Regal Character of Joseph's Faith.

One of the most beautiful things in the faith of this remarkable man was the steadiness and persistence of his faith amid the blandishments and temptations of court life. He must have lived above the sneers and taunts and insinuations of courtiers. No doubt the fawning, obsequious, and shallow among them found in this Jewish young man the butt of many a jeer and frequent ridicule. There may have often been even intrigues seeking to undermine his influence at court and to oust from his high position this black-eyed Jew, whom they hated and envied on account of his nationality, his religion, and his power with the king. Yet this young Jew, so well trained in the faith of his fathers, so thoroughly devoted to the ancient covenant made with his family, which had come down by tradition from Abraham, and with faith so fresh and vigorous in the one God, moved steadily onward, undaunted and undiminished in his loyalty and love and sublime faith by any and all phases of opposition.

Let us learn that we can be and should be so satisfied and so absorbed with God as to be deaf and blind to worldly allurements and influences. We should be equally unmoved by the ridicule of the cynic as by the threats and malevolence of the satanic.

# Jesus Came Down to Earth

By REV. C. E. CORNELL

**D**R. WAYLAND HOYT tells the story of an unfortunate man, who fell into the Niagara river a number of years ago. One day the people living near were startled by hearing, "Man in Niagara! Man in Niagara!" So they all ran, thronging the suspension bridge and crowding the cliffs hard by.

"Where is he? where is he?" each asked of the other; because at first they could not see him. "Poor fellow," they said. "He's gone."

Then some one cried out, "See! see! Yonder he is, hanging on a rock!" pointing as he spoke to a low, waterwashed rock about sixty yards below the great falls on the American side.

Then the question went through all that murmuring crowd, "Can we save him? Can we save him?"

They hastily secured a long rope ladder. They hoped that they might be able to let it down somewhere in the poor man's neighborhood, from one of the overhanging cliffs. They threw the ladder over, but there were some bushes growing out of a crevice down part way in the rocks, and as the rope ladder fell it got tangled in the bushes and they could not loosen it.

Then they asked this other question, "Who will go down and clear that rope ladder and try and save that man?" It was a most terrible question to ask, for it was a terrible thing to do. The man who should dare to do it must do so at the risk of his life.

At last a brave young fellow stepped forward and said, "I'll go." Carefully he climbed down the rope ladder to the bushes. There he waited for some time seeking to get the ladder clear. He finally succeeded, and the rope ladder fell down near to where the imperiled man was desperately clinging.

Then the man who had loosened the rope ladder began to climb down, still farther and farther. It was a frightful and hazardous thing to do, and fairly chilled the blood of those who looked on. The rope ladder swung and swayed, and below him were the boiling, dashing waters. One loose grasp, one misstep, and nothing in God's world could save him. But he went slowly and steadily down, down.

At last he reached the rock where the drenched, buffeted, weakening man was clinging. Holding with one hand firmly to the swaying ladder, and putting one foot as firmly as he could on the slippery rocks the waters were dashing over, with the other hand he took hold of the poor fellow, and saying words of courage to him, got him to take hold of the rope ladder and try to climb up to the cliffs above.

This brave helper could not carry the poor man up. To attempt that would be altogether beyond his own strength. Nor could he tie the poor fellow to the rope ladder, and let him be dragged up, for so he would be dashed to death against the projecting rocks above, as the rope ladder would sway now this way and that.

So the man who had somehow fallen into the wild waters, with nearly all his strength gone through clinging to that low rock against the awful force of the invading water, took hold of the rope ladder and began to climb. After he had gone up perhaps a hundred feet,

he had to stop to rest. Those up there on the cliff were in great fear lest his small strength should give way entirely, and he fall again into the raging waters. "Hold on!" they shouted to him. "Hold on!" But their voices could not be distinctly heard amid the thunder of the mighty falls.

The man climbed up another hundred feet, and stopped to rest again. Those on the cliff grew more hopeful now, and the brave helper stood there at the bottom, getting what foothold he might and steadying the ladder.

Then, again, the man began to climb, painfully, laboriously, his strength, which had been taxed so terribly, almost failing him. Then, at last, he was in reach of the top, and some

from its sphere, and be degraded into a wandering atom: for an angel to be turned out from heaven, and be converted into a fly or a worm, had not been such abasement; for they were but creatures before, and so they would abide still, though in an inferior rank. But for the infinite, glorious Creator of all things to become a creature is a mystery exceeding all human understanding."

And then for this infinite, incarnate Christ to set up His throne in a human heart; changing the natural, sinful tendencies so repugnant, so abasing, so degrading, into those of love, humility, mercy, and forgiveness; and making humanity so docile that it can live with itself, is a profound mystery. But, thank God, we know that it is so!

This is the greatest Christmas the world world has ever known. Some have said that Christ and Christianity are a failure. Not so, the lack of Christianity and the Prince of Peace is a horrible failure. To those who know Him as a personal Savior, He is no failure. Wherever His name is revered, and His salvation accepted, war is at an end. He is still the Prince of Peace, and He brings peace to the earth wherever His gospel is proclaimed. He is yet to sit upon the throne of David, and the whole world will do Him homage. Glory, hallelujah!

He climbed down, down, down, to the slippery rock of hell; He there reached out His hand to sin-cursed humanity; and many is the perishing soul He has lifted from the dashing, swirling waters of sin. He is the "Prince of Peace," the "Everlasting Father," and "The Only Savior" of men.

\*\*\*\*\*

## Progress in Missionary Giving

The following report shows the amount received for foreign missions from October, 1911, to October, 1918. We rejoice at the wonderful progress that has been made. We expect the coming year to be the best we have ever known. Praise the Lord!

Year ending Sept. 30, 1912	\$23,348.66
Year ending Sept. 30, 1913	28,238.94
Year ending Sept. 30, 1914	31,350.20
Year ending Sept. 30, 1915	36,486.79
Year ending Sept. 30, 1916	50,309.41
Year ending Sept. 30, 1917	86,003.62
Year ending Sept. 30, 1918	115,915.62

The following statistics, showing population of various countries, will be of special interest to our people, as it will serve to show the large number that depend upon our missionaries for the gospel. The figures with the asterisk following indicate the population of the fields occupied, exclusively, by our missionaries:

Africa, Swaziland	100,000*
Africa, Transvaal	100,000*
Cape Verde Islands, Brava	40,000
Central America, Guatemala	1,500,000
China	1,000,000*
India, Kishorganj	1,000,000*
India, Western	600,000*
Japan, Fukuchiyama	10,000
Japan, Kyoto	400,000
Japan, Hiroshima	200,000
Japan, Okayama	100,000
Japan, Kumamoto	56,000
Mexico, D. F.	600,000
Mexico, El Paso	50,000
South America, Peru	450,000*
Cuba (Santa Clara Province)	458,000

## The Christ Child

By MISS Z. IRENE DAVIS

IN Bethlehem, when shepherds  
Watched o'er their flocks by night,  
Long years ago, in darkness  
They saw a wondrous sight.

There burst upon their vision  
The glory of the Lord.  
And lo! a mighty angel  
Proclaimed the coming Word.

"Behold, I bring you tidings,  
Good tidings of great joy,  
Which shall be to all people,"  
The truth without alloy.

And suddenly the angels  
Appeared, and sang of peace—  
The tender hymn of heaven—  
That nevermore shall cease.

They sang of Christ, the Infant,  
Who, on that night, was born;  
Your Savior and my Savior,  
The Light of Christmas morn.

GRAND RAPIDS, MICH.

strong arms reaching over, seized him and lifted him into safety, amid the tears and shouts and eager joy of the multitude. And the brave fellow who had gone down for him, and at so great a risk, climbed safely to the summit, too.

The thrilling story is pertinent to this Christmas time, for it tells in a poor, simple way what our Lord Jesus has done for every one of us.

He left the effulgence and resplendent glory of His heavenly home and came down to us amid the rocks and swirling waters of sin. He braved the tempestuous storm raging about humanity. He did not stand aside, like the people on the cliff, but He offered Himself, He bared His breast to the storm, He climbed down to the very depths, that humanity, fallen so low, might be lifted up to the summit of complete deliverance.

No one has yet been able to comprehend the majesty and mystery of the incarnation—the humanity of God—Christ taking upon Him human flesh; living in the likeness of sinful man, but He himself knowing no sin. John Flavel remarks, "For the sun to fall

# How May Our Students Best Spend Their Christmas Vacation?

By PROFESSOR H. O. FANNING

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2: 20).

NOTWITHSTANDING the fact that the beacon light of promise and prophecy and type and symbol had been shining across forty centuries of human history, there was little stir in the earth when Christ was born in Bethlehem. The world was asleep in the midnight blackness of sin and ignorance. Heathenism had done its best to meet the needs of the human soul, and had utterly failed. Brahminism, Buddhism, Confucianism, and all other kindred isms were in the field, and no ray of light from them had pierced the gloom that enveloped the earth. Men had sought in earth and sea and sky for a Savior, and had sought in vain. For four thousand years man had walked in sin and darkness, and had sought to devise a way of salvation for himself. All things celestial and terrestrial had been regarded as objects of worship, and every conceivable form of idolatry had been practiced. The resources of philosophy, and the sum of human invention, had been exhausted, and the world was still without salvation.

The more thoughtful of the pagans were turning away from the hollow mockeries, misleading altars, meaningless ceremonies, and vain delusions of their various cults. The splendid symbolism of the Mosiac ritual had lost its significance for the minds of the Jews, and their worship had degenerated into dead formalism. The voice of prophecy had been silent for four hundred years, Israel had turned aside from the Word of God to follow the traditions of her elders, and her light had gone out in darkness.

It was during this period of midnight in human history that the angel of the Lord appeared to a company of trembling and affrighted shepherds, as they were keeping watch over their flock by night on the Judean hills, saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The Savior whom man had failed to find on earth had come to him from heaven. The salvation he had sought through toil and sacrifice had been given to him by the God of all grace and glory.

It was eminently fitting that this most notable event in history should be heralded forth by such an august messenger, from the midst of such splendor and glory, and that the messenger should be attended by such a magnificent host of heavenly beings. But why was all this glory and honor bestowed upon a few humble shepherds? Why was it not bestowed upon all men? At least, why not upon the great and noble of earth? The rest of the world was lying in carnal security, except a few faithful souls, who had already been notified by heavenly messengers. The glories of heaven are for the faithful, whether they be many or few, exalted or humble, rich or poor.

It was ever so, and ever will be. It is as true today as it was nineteen hundred years ago. God still reveals Himself and His secrets to those who trust Him. In the midst of the darkness that enshrouds the world today, because men are refusing the light and turning away their ears from hearing the truth, the Lord is revealing Himself in marvelous ways to those who are seeking the old paths, and

walking in the good way—the way of holiness and righteousness and truth. He is showing to such His Christ and His salvation, and proving to them that the blood has not lost its power, and that He is able here and now to save from all sin. The shepherds of old hastened to Bethlehem, and found all things as the angel had said to them; and they returned, glorifying and praising God for all things that they had heard and seen. Shall we do less today?

For nineteen hundred years Christmas has been a time of gladness and giving because God brought gladness into the world through the Gift of His Son. It has been a time of manifesting our love to God and man, because then He so marvelously manifested His love for us. We love because He loved. It has been a time of home-comings, because Christ, by His death, made a way home to God for the sinner. It has been a time of reunions, because of the glad reunion on the other shore, which Christ's coming made possible. It has been a time of freedom, because Christ came to make men free from the bondage, presence, and pollution of sin. It has been a time of special victory, because Christ came to triumph over death, hell, and the grave. It has been a season bright with hope, because His first coming made possible His second coming, and the day has had a halo of glory

## Christmas.

By SALLIE E. HALL

When Jesus left that world on high  
And came to earth to bleed and die,  
My sinner friend that you and I  
Might have a home beyond the sky,  
'Twas Christmas.

When in the manger He was laid  
In only swaddling clothes arrayed,  
'Twas then the sacrifice was made,  
Our debt of sin was partly paid  
That Christmas.

And when the wise men did appear  
With gold and frankincense and myrrh,  
The little fellow didn't stir,  
For Mary held Him close to her  
That Christmas.

He only gazed upon the light  
Or other objects somewhat bright;  
He never cared a single mite,  
As other babes He was that night,  
That Christmas.

Now which of us would dare to be  
A babe upon his mother's knee  
And sacrifice our lives as He,  
Poor, fallen man from sin to free,  
This Christmas?

Ah, such a sacrifice to make!  
But Jesus did it for our sake.  
Then let us follow in His wake  
And soothe the hearts that bleed and ache  
This Christmas.

Let's make the dear old Christmastide  
The very best since Jesus died.  
May He himself be satisfied  
In knowing that we really tried  
This Christmas.

about it because of the glory of His appearing, and of our manifestation with Him in glory. To a world wandering in sin and darkness, in sorrow and death, Christ came with salvation and light, with joy and life and immortality. With nearly two millenniums of Christian history back of us, and the blessed experiences of our school life fresh in our hearts and minds, how can we do less than return to our homes glorifying and praising God for all the things we have seen and heard and experienced?

As students of schools where the Word of God is taught in its simplicity and purity, and where full salvation—entire sanctification—is enjoyed and preached, shall we not, in season and out of season, and at all seasons (especially the holiday season) glorify God by preaching His Christ, and testifying to the justifying and sanctifying efficacy of His blood? As students of holiness schools we are in the limelight. Some kind of testimony we must give, and some kind of testimony we will give. What shall it be? Concerning the great host of earnest, consecrated students in our schools there need be no hesitancy in our answer to this question. They will give a testimony that rings true in every particular. As with the shepherds of old, the message and the things they have seen, heard, and experienced are burning in their hearts, and they must and will speak out the truth and glorify God. They are real Christians, and as such are aggressive and earnest. Like Mary, they keep all these things in their hearts, and meditate upon them until they burn their way out through their lips and lives. They know that the world never needed a Savior more than it needs Him today, and that it has a right to expect a testimony from them, and they will not fail to give it.

They are going out with a heart of love for a lost world, and a burning zeal for the salvation of men. They know that the home folks, the home church, and the home community are expecting them to show that they have made good in their school life, and they will not disappoint them. They know that vacation periods, and especially holiday vacations, furnish important elements in their education, and that the way they use them will have much to do in determining the value of their training, and of their success in life. They are wide awake and alert, and need but to know how best to glorify God, and by His grace they will do it. Their hearts are right, and they are worthy of our utmost confidence and love. They are our hope and joy and crown of rejoicing, and the hope of the Church for the future. They are God's boys and girls, and by His grace seek only His glory.

Some of the younger and less thoughtful of our students may fail to exemplify all that our schools stand for, but the character of our holiness schools is too well known by our people, and they have too much confidence in our educational institutions to seriously misjudge them because of the conduct of any one who fails to properly represent their spirit. A student coming to a holiness school not only puts the school on trial, but puts himself on trial also. The question is not merely, Has he been in a holiness school? but, How has he responded to the efforts put forth on his behalf? Has he responded gladly, and co-operated willingly with those who have his welfare at heart? His conduct during vacation will be an index of the nature of his response, and the extent of his co-operation. The holiday vacation is one of the acid tests of character.

Students who go out from our schools to betray, by their conduct, that they are devoid

of the experience and training for which we stand, will advertise, not the character of our schools and the work they are doing—but their own refusal to yield to the influences with which they have been surrounded.

But young people must have a good time. That is what Jesus came to give them. "Good tidings of great joy" was part of the angel's message. That is what the shepherds were having when they returned glorifying and praising God. They were having the best time they had ever had in their lives. They were having a good time that resulted in good, and only good. A good time that had no sting in it, and brought harm to no one. A good time that resulted in enrichment to their own souls, and blessing to all with whom they came in contact. A good time that gladdened the heart of God, made the angels rejoice, and made souls hungry for the kind of good time they were enjoying. Our young people do not need

to go to the world for a good time. They know how to have a far better time than the world can give. Nothing that dishonors God, brings reproach upon His cause, impoverishes our own souls, or proves a stumblingblock to others can by any means be called a good time.

But the majority of our students are going out to glorify God by the humbleness of their minds, the modesty of their apparel, the chastity of their behavior, the grace of their speech, the definiteness of their testimony, the simplicity of their faith, and unction of their preaching, the fervency of their prayers, their zeal for the salvation of souls, their spirit of unselfishness and helpfulness, and the consistency of their lives; and they are coming back to us untainted by the world, and stronger in the grace of God than when they went out from us.

OLIVET, ILL.

## The Coming of the Christ

By MISS LUE MILLER

IN AN humble Galilean home, in the city of Nazareth, was a happy maiden. The joys of approaching marriage made bright the days. Love made the ordinary duties of life light. From our knowledge of this maiden, she evidently was pious.

One day a messenger brought her a queer message, which strangely impressed her. What did he mean? He told her she was highly favored and blessed among women. Yes, she was. Just ahead were joys of love and home and motherhood. He approaches the subject of sacred motherhood, and tells her of the coming Savior.

This pure, sweet Jewish girl answers, "How"? Can we not read between the lines the questions preceding her holy consecration? Does it not occur to her the terrible punishment, by law, for the unwed mother? Does she not think of her betrothed? Will she believe an angel has visited her? Will her child bear the odium of a nameless birth? Will she ever again be called a pure virgin? Will any one understand His supernatural conception and birth? Will she present her body? Will she fail? The response comes at last, "Behold the handmaid of the Lord; be it unto me according to thy word." Her all is on the altar.

As many another one she hastens away to a kindred spirit. The ordinary greeting of the cousins (for such they were) brings blessings to their hearts; and shouts of praise and songs of victory to the coming One are the order of this praise service. Mary, the maiden, tarries awhile with her cousin Elizabeth. No doubt many were the seasons of rejoicing over the coming Christ.

Soon the time of marriage approaches. Joseph, the betrothed of Mary, learns strange things. Has Mary been untrue? Was he mistaken in the character of her who was to be his wife? It seemed she was untrue, and not such as he desired for a helpmeet. What should he do? History tells us he was a just man, and we can well believe it. Evidently Mary had broken her vows. She is subject to ostracism. He will shield her from this. He plans to protect her. Could we not learn a lesson here—protection for womanhood, rather than public exposure, especially when it bears on this relationship?

While he is thinking, and perhaps in his heart saying, "My poor Mary! What can I do for her?" an angel appears. He not only appears but he talks. He assures him Mary is still the pure maiden he supposed her to

be. She is not disgraced, but chosen of the Lord; for she is to be the virgin mother so long foretold (Isaiah 9:6, 7). He gives Joseph Scripture to rest his faith upon. The message satisfies this humble man and he takes her unto himself.

A world decree is given that the taxes must be paid; so Joseph and Mary go with others. Bethlehem is finally reached, but there are crowds everywhere, and no room can be found for them. They take shelter in a rude stable, and there, amid lowing herds, a babe is born—His first bed a manger. Angel hosts announce His coming to the shepherds, and they seek Him. Sure enough, He was in the manger bed. They spread the news, the good tidings of great joy, which should be to all people.

Perhaps to no other could the coming Savior bring greater joy than to the unwed mother, and her nameless babe. Was not her punishment that of death, except under certain circumstances? Was not her offspring shut out of the congregation of Israel unto the tenth generation?

A new day dawned—for all people—following the advent of this little stranger. His mother has borne through centuries the stigma of the unchaste woman. He has borne the stigma of a nameless child. He went down into the depths of human degradation and despair, that He might redeem all people. No little one has ever been born under a shadow whom He could not fold to His heart and say, "My child, I understand." His enemies have ever cast that in His face. No marvel in later years of His wonderful life He showed such tenderness to the woman at Samaria's well, to the penitent at Simon's feast, and to the guilty one brought to Him in the temple.

Did He not know the cruelty of the double standard? Did He not know how easy for the human, carnal heart to condemn? Did He not know the injustice of condemning one sinner and turning the other free? Yes, He knew.

He knows today every heart throb. He came not to condemn, but to save. His NAME is Jesus. Shall we take up the message, as His people? Shall we tell the unfortunate mother there was One whose mother bore the shame, though guiltless, that the guilty one might know the joy of forgiveness, through the coming of Jesus, the Savior? Shall we not also take to our hearts the poor, little foundling, in precious memory of Him who came so long ago to Bethlehem?

KANSAS CITY, MO.

## The Sect of the Nazarenes

By J. M. NICKELS

MUCH HAS been written and spoken relative to the name "Nazarene," as the most fitting name for our church. Clearly the name "The Nazarene" is scriptural, and definitely recognized as one of the Jewish sects of the early church. Even more distinctly so than the name of Christian; as the term "Christian" is referred to only incidentally, while the enemies of Christ clearly testify to the recognition of the Nazarenes as a distinct sect, and that it had carried its teachings according to literal rendering of the Greek, to all the Jews in the habitable world.

But we have failed to find, in any article, reference to the Nazarenes as a sect, outside of the Bible. That the sect of the Nazarenes was perpetuated, along with the sect called Christians, is a historical certainty. As late as 1653 to 1659 Macarius, patriarch of Antioch, traveled extensively in Asia Minor, Bulgaria, Moldavia, Wallachia, and Russia, and had as his attendant and secretary, Archdeacon Paul, of Aleppo, who recorded the writings of Macarius. Among these we find this record (in volume 1, page 165), his reference being directly intended to show the fearful persecutions by the Poles of the Greek church; but he incidentally furnishes us with an important historical fact: "We wept much over the thousands of martyrs who were killed by these impious wretches, the enemies of the faith, in these forty or fifty towns. The number amounted to seventy or eighty thousands of souls. Oh, you infidels! Oh, you monsters of impurity! Oh, you hearts of stone! What had the women and nuns done? What the girls and boys and infant children, that you should murder them? And why do I pronounce them [the Poles] accursed? Because they have shown themselves more debased and wicked than the corrupt worshipers of idols, by their cruel treatment of Christians, thinking to abolish the very name of 'orthodox.' For they take their impost, and enter into no account of religion, be their subjects Christians or Nazarenes, Jews or Samaritans."

This historical record clearly establishes the existence of the Nazarenes as a sect, separate and distinct from the Christian, as late as 1659—a date antedating any of our existing denominations, aside from the so-called Christian church, formerly known by various names. So, historically, "Nazarene" is certainly a most fitting name for our organization.

Other records, covering the fourth century, show the coexistence of Nazarenes and Christians in Turkey, and after bitter persecution the Christians found refuge in the Roman, and the Nazarenes in the Greek churches.

No doubt a study along this line would further establish the continual existence of the sect called "Nazarenes." That no other organization has taken this name is significant. If, as we believe, God has raised our church to fulfill a peculiar place in this day and age, may He not also have reserved for us a name, one made sacred not only by the Christ, but by the blood of the martyrs for over sixteen hundred years?

\*\*\*\*\*  
God bless the HERALD OF HOLINESS. It is the best paper in the world. I read what Professor H. O. Fanning had to say on Bible study, and some of his reasons for it, and, for me, I propose to profit by them.—C. L. BAY—  
ANT.



## Behold the Lamb of God!

By REV. H. H. HOOKER

FROM THE fall of Adam prophecy had told of a coming Messiah. He had been predicted as the Cornerstone of the new kingdom, as the Ensign to the people, as the Fountain for sin, as the Savior and Redeemer of man, as the Lord of hosts, and coming King. The people had studied prophecy and were looking for Him, though not as He came. Isaiah had said He would sprinkle many nations. When the people learned of John down by the Jordan baptizing the people, they thought he was the Christ, so they asked him directly if he was the Christ or should they look for another. John told them he had only come to prepare the way for Him, and that Christ should come after him. The people asked him what right he had to baptize, if he were not the Christ, or that prophet. They thought because prophecy said Christ should sprinkle many nations John was out of order. John told them, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

One day as John was baptizing he looked up and saw a strange personage coming across the hill; so he said to the people who had been so anxious to know about the Christ, "Behold the Lamb of God, which taketh away the sin of the world." It appears that John thought if the people would only see Him they would accept Him as their Savior. I believe with John, if we could only get the people to see Jesus they would accept Him.

The Hebrew prophets proclaimed, with no uncertain sound, the coming of the Messiah and the glory of His kingdom. "He shall bruise the serpent's head, and he shall bruise his heel" (Gen. 3:15). Psalm 22 tells us the manner in which He would die, for he said they would pierce His hands and feet, and would cast lots for His raiment. Isaiah 9:8 tells us He would come as a child, and the government would be upon His shoulders, that His name should be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." With all the peace conferences and treaties and international laws I do not look for any permanent peace until the Disturber of individuals and nations is bound and Jesus, as the ruler of men, wields the scepter. Daniel said, in chapter 7, "I saw in the night visions, . . . one like the Son of Man, . . . And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away."

Prophecy said He would come, and Michael even pointed out the place of His birth. "And there were . . . shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Did he say, "And this shall be a sign unto you; Ye shall find the babe wrapped in fine silks in the king's palace"? No, sir! "Ye shall find the babe

wrapped in swaddling clothes, lying in a manger." He was the Son of God, yet He condescended to make His estate with the poorest of earth, that none might say, "I am too low for Him to love and save."

One writer said His parents were so poor that they picked up rags and washed them, and sewed them together to make Him a garment. They were so poor that God sent the wise men all the way from the East with gold, silver, frankincense, and myrrh to pay their traveling expenses to Egypt. He came from riches to poverty, from joy to sorrow, from honor to dishonor; He laid aside a crown of gold and diamonds for a crown of thorns; He came to be despised and rejected of men, a man of sorrows and acquainted with grief. He had no emissaries to announce His birth, but heaven took it on herself to proclaim His miraculous arrival. Should an heir to an earthly throne be born, guns and cannons would be fired, bells tolled, lights flashed, and nobles and peasants would know that an heir to the throne was born. Not so when the King of kings and Lord of lords was born; the world received Him in perfect silence. On the eve of His birth the world went on with its usual round. None was moved for His coming, no preparation was made, not even a respectable house was made ready. No houseless beggar's child ever entered life more obscurely than the Son of God.

While earth did not celebrate the birth of Christ, heaven did. The convoy of angels, the guard of honor that escorted Jesus from His native home down past blazing suns, rolling worlds, and shining stars to our world, before they left Him to tread the winepress alone to return to their service around the throne, winged their flight over the Judean hills to the shepherds, singing, "Glory to God, peace on earth, good will toward men." It seems that the angels anticipated the triumphs of Jesus in men saved, death conquered, graves spoiled, and Satan's power crushed and his final incarceration in the lake of fire. What the law could not do in that it was weak, Jesus came to do, and we see victory perched upon His banner.

Let us behold Him as the sovereign King, reigning in heaven with angels, archangels, and the legions of heaven at His command. All the riches of earth and heaven were His, and God was well pleased with Him. But a reaction had taken place on earth, man had sold out to Satan; and the grievance was so great that the blood of bulls and goats would not reconcile man back to God, it called for a greater sacrifice. We see Jesus as He lays aside His crown of glorification and condescends to take on Himself the form of man; first, as a babe born of the virgin Mary and laid in a manger, then reared in poverty as the poor of earth, and finally dying as the Lamb slain from the foundation of the world.

We see Him as He starts out on His short, eventful life, to be tempted by Satan and persecuted by a cold, carnal church. But when He was reviled, He reviled not again; when He suffered He did not threaten others, but committed Himself to Him who judges righteously. His home was with the poor, and His attention to the needy of earth. When John was in prison and heard about the works of Jesus he sent two of his disciples to ask Him if He was the Christ. Jesus said unto them, "Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Isaiah said, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Jesus was never known to turn a hungry soul away. He was a friend to the friendless, and a helper to all who needed His help. He was so busy helping the needy that He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The roof that covered His head, and the bed on which He rested His tired body were not His own. He became poor that we might be made rich. He suffered that we might rest. Bless His dear name!

Behold Him in the garden on the night preceding His crucifixion. His soul in the very agony of death, with the sins of the whole world upon Him. No wonder He said, "O my Father, if it be possible, let this cup pass from me." His soul was then drinking the dregs of agony, such agony as sin alone can bring. His sleepy disciples could not suffer with Him one hour. If they had known what was coming they would have. If the sleepy Church knew what was coming today, it would be stirred. They slept and left Jesus to tread the winepress alone.

After He had prayed the third time, and came and found them sleeping, He said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." They came in and laid hold of Him, and led Him away to Caiaphas, then to Pilate, from Pilate to Herod, thence back to Pilate. While there in trial Pilate's wife sent, unto him saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." But all hell had mobilized to rid earth of this Jewel. Pilate knew Jesus was a just man, and he made an effort to de-

### Christmas Chimes

By MISS Z. I. DAVIS

They are ringing, sweetly ringing,  
Sending out across the air  
Joyous music everywhere;  
Ringing out the tears and sadness,  
Whispering of tender gladness,  
Smoothing out old wrinkled care.

They are chiming, sweetly chiming  
Out an everlasting peace,  
When all bloody wars shall cease;  
When the darkness and the blindness  
Shall be lighted with a kindness,  
And the captive find release.

Hear them ringing, they are bringing  
News from heaven's land above,  
Bringing in a holy love,  
That not death can o'er remove.

liver Him, but those hell-hounds clamored the more for Him. Pilate was one of those fellows who had rather have the applause of man than be right. He took water and washed his hands, saying, "I am innocent of the blood of this just person: see ye to it," and turned Him over to the mob. They said, "His blood be on us, and on our children," and it has been. In less than forty years over one million Jews perished in the streets of Jerusalem.

They stripped Jesus of His own raiment and placed on Him a purple robe, with a crown of thorns on His head. He was led down the streets of Jerusalem bearing His own cross, as a lamb to the slaughter. Isaiah saw this seven hundred years before and said, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." When they reached the top of Golgotha's brow, they roughly nailed Him to the cross. I imagine I can hear the sickening thuds of the hammer now. Oh, how hell did gloat as the nails were being driven. Little did the Devil know that this cross would be the weapon that would drive him from this universe and lock him in the bottomless pit. They raised the cross, and let it down in the hole, while His flesh was torn on the cross.

John said, "Behold the Lamb of God." Let us behold His suffering. How He bore it is a miracle. He was nailed to the cross about nine o'clock, and for six hours He bore the torture and anguish while wicked men derided and all hell was in a jubilee. He looked on the scene and said, "Father, forgive them:

for they know not what they do." He turned to the penitent thief and said, "Today shalt thou be with me in paradise." He then looked up to the Father and said, "My God, my God, why hast thou forsaken me?" This must have been just at twelve, when the suffering was so great that the sun sickened, fainted, and was unable to shine for three hours. Listen to Him as He says, "I thirst." For nearly three hours He hangs in dead silence, only broken by Him as He said, "It is finished," and "Father, into thy hands I commend my spirit."

They took Jesus down from the cross just before sundown, and placed Him in Joseph's new tomb, rolled a heavy stone upon it, and sealed it with the Roman seal, while soldiers guarded the tomb by day and by night. But early on the morning of the third day He came out of Joseph's tomb, waving the laurels of victory over death, hell, and the grave. He said, "I am he that . . . was dead; and, behold, I am alive for evermore." He lingered forty days, making eleven appearances to His disciples only, when finally He ascended to the Father from the Mount of Olives, while the eleven gazed after Him. When the cloud received Him out of their sight, two men stood by them in white raiment and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Let us get ready and look up and behold Him as He comes the second time, without sin unto salvation.

JASPER, ALA.

## The Gift of God

By REV. J. N. SHORT

**A**S WE near the time called the natal day and advent of the Son of God, we think of giving and receiving gifts. If we could fully appreciate what this "Gift" meant upon the part of God, it would call forth the unspeakable love and gratitude of every human heart. Under the inspiration of the Spirit, the apostle bursts out with the exclamation, "Thanks be unto God for his unspeakable gift."

We can have no conception of what the world would be, if indeed it continued to exist, had not God given His Son to be the life of the world. It is to be feared that familiarity with certain Scripture leads us to quote it with little thought. Can we ever comprehend its full import, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?"

Jesus Christ is the expression of God's love to a lost world. I have to believe that in some sense every moral being in the world receives some benefit through "the unspeakable gift of God." "He was the true light which lighteth every man that cometh into the world." I am persuaded that every man has felt and feels a moral impulse to grope his way toward the light, because the Son of God has come.

Doubtless all would have perished in the beginning had He not come. For without Him it would have been in vain that the world of moral beings had been created. He, as the Gift of God, is the only reason why the world and men should continue to exist.

But we must bear in mind that, what man was in the fall, and what the world has become in consequence, in its alienation from God—all this did not take God by surprise. The Gift of the Son of God to be the life of

the world and man was not an afterthought of God's.

To the Ephesians Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

### How Much food in a Barrel of Tears?

Old mammy came in to see me the other day quite exercised in her mind about Sis Ca'line.

"Sis Ca'line was tellin' me 'bout some po' fambly," she said, "a snifflin' through her nose an' sayin', 'Hit's a sad case, Sis Mirandy, dat I has sho' shed a barrel of tears ober.'"

"Dat's sho' a lot o' tears," sponseed I. "But what yuh gib dat po' fambly, Sis Ca'line? Hit would be mo' comfortin' to 'em ef you'd quit cryin' and get busy cookin' fer 'em."

"But, lawdy," said Mammy Mirandy, rolling her eyes, "Sis Ca'line takes out all her sympathy cryin' ober de afflicted. You ain't neber heard her sob none wid her pocketbook, has ye?"

"Naw'm, I 'specs dere ain't no cheaper way ob helpin' folks dan to cry ober 'em. An' de ev'ny part of hit is, if you do cry ober 'em, ev'ybody says whut a kind, symperthetic heart you has got; an' dey don't take no notice dat all you draps in de conterbution plate is a tear of pity."

—Helen Barrett Montgomery, in *Missions*.

Writing to the strangers scattered abroad, Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, . . . but with the precious blood of Christ, . . . who was foreordained before the foundation of the world, but was manifest in these last times for you."

The brightness and radiance of the civilized world in this natal day comes at least from the general conception of what the gift of God is to men. Though all have not and do not receive Him to be their spiritual life, yet the general truth concerning Him lends such a radiance to the moral atmosphere that it lends the world of civilized men to look up with hope.

Though many may not advance as far as to receive and realize the full purpose of God in the gift of His Son, and though all may not trace it to its source, nevertheless the "unspeakable gift of God" has lifted the cloud of moral darkness, and given a hope which inspires a spirit of good cheer for this time. Most people then feel a sense of pleasure, and, as they meet their friends, their countenances beaming with good will, there are few who will not say, "I wish you a merry Christmas."

While thinking of this my own heart thrills with pleasure at the thought of what the Gift of God in Christ has made possible to this lost world. Then my heart says, "Oh, how dark this world would be, with no hope in Jesus." To one questioning the benefit of Christianity to the world, the great orator, Wendell Phillips, replied, "Look at the map."

Yes, look at the map. Where that name, which is above every name, has gone, and where the aroma of that name is diffused, the desert has at once begun to blossom like the rose; and the wilderness and the solitary places have been made glad. Explain it as you may, you who question, but this is the fact.

"In him was life; and the life was the light of men." Mysteriously, wondrously, divinely, the holy child Jesus has been and is changing the moral atmosphere of this depraved world, whether in Africa's darkest night, or where the sluggish Ganges flows, or in our own occident—where, wise in our conceits, we think we know it all—all equally need Him, and all equally see light in His light.

Then, what a pity, on this glad natal day, when He comes to all as the Gift of God, all do not receive Him! For to as many as receive Him, to those he gives power, the right and privilege, to become the sons of God, even to all who believe on His name. As far as the curse of sin is found, all lost men may rise up, receive Him, and become sons of God.

"He that hath the Son hath life." Not simple existence, but the super, infinite, abounding life of God: for "he that hath not the Son," though he has existence, "hath not life."

If you do not know, you do not know, and no one can tell you so that you will know. But he who believes, and believes to doubt no more, knows, and knows that he knows. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."

\*\*\*\*\*

Do you find it difficult to talk to sinners? If so, then let a tract or book do it. We must reach them.

# WORLD-WIDE MISSIONS

By REV. C. J. KINNE

## IN THE NAME OF A DISCIPLE

Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." In the light of that saying, what shall we say of one who not only gives a cup of water to His little ones, but also transmits to them the ability to provide water for themselves and to become the source of supply for others? Such a one is missionary Sam Higginbottom, missionary to India.

This Welshman who went out to India to teach economics in the Ewing Christian College, saw the great need of India's millions. The problem of producing food must of a necessity be a great one in a land where two hundred millions depend upon ancient heathen methods of agriculture to raise food for themselves. This man saw that if the native Christians of India were to be any considerable factor in Christianizing their own people they must in some way increase their earning power. And, as almost all are tillers of the soil, to do this they must make their land produce more.

After failure to interest the government and the leading educational institutions in his project, Sam Higginbottom came to America and graduated from the agricultural department of the Ohio State University. He enlisted two other men and secured twenty-five thousand dollars. His college in India secured from the government nearly three hundred acres of land, and the work was begun.

The great aim was to train the desperately poor farmers of India to become real tillers of the soil in the modern sense, and to make scientific farmers of the mission boys who were not fitted for missionaries. One of the great surprises of the movement was the number of the higher classes who came to be taught. Notwithstanding the fact that it is a Christian school where the Bible must be studied by all who come, the Hindus and Brahmins of all classes have entered the school and work side by side.

One prince who owns ten thousand acres came to learn new methods of agriculture that he might better the lot of his people. No matter how high the rank or caste of those who came, all have to work in the field and learn by actual experience.

Think what the introduction of the silo means to famine-stricken India where nearly twenty million people have perished from famine in ten years. The graduates of this school are in demand as demonstrators and are eagerly sought by missions and governments. In one native state the government has established a model village in every district in the state. A student from the mission farm is in charge of each village and all the populace know that these leaders in redeeming them from poverty and their land from famine are the product of a Christian college.

Natives who observe the great increase in the products of the soil when tilled by those of the Christian school say, "Your God helps you and your soil becomes more fertile than ours." Christian young men who, if left to their native methods, would be dependent upon the missions for means to support a Christian standard of living now command high salaries as farm experts, and are in a position not only to care for themselves and their families, but have means to contribute toward the great work of saving India. At the same time they are in a position of influence which gives them opportunity for the most practical and efficient gospel ministry.

What an impetus would be given to the Christian church of India if every mission would turn out successful farmers of all the boys who do not make missionaries, and the majority of the young folks do not make successful missionaries in the capacity of ministers and teachers.

The church owes much to the practical missionary who has pioneered the way, and is also under the great obligation of making use of the opportunities thus opened for service.

## THE LEAVEN WORKING

The Maharaj Kumar of Tikari, India, a native prince who has been fighting for two years at the front in France, has given his entire fortune of \$7,000,000 to found a college for Indian women. In a land where women are despised and not counted as the equal of man in any respect, this is a remarkable gift.

In the plan for the school the privileges are to be extended to all women regardless of creed or caste. The wife of the prince has been active in the work of improving the sad lot of the women of India. Christianity alone is responsible for the changed views concerning woman's sphere in India. Truly "The entrance of thy words giveth light."

A native lawyer has given the site for the college. Doubtless the example of these two native men will lead to other like benevolences. Under the old order of things Indian men who were educated must marry women who were almost totally ignorant of the outside world and its affairs. There could be little real companionship between them. Better things are now in store for those to whom these advantages will come.

\*\*\*\*\*

## Missionary News Items

In spite of the unrest in China last year, the China Inland Mission alone reports 46,229 baptisms during the year, the second largest number in its history.—*Missionary Herald*.

Rev. John Sundstrom, of Kong Moon, south China, is the only missionary among a population equal to that of Texas. In his district there are seven cities ranging from 25,000 to 500,000 population. This looks like a golden opportunity for some of the many preachers who find it hard to get a congregation.

Rev. J. L. Hart, a Baptist missionary in Argentine, says, "I have just returned from a three weeks' trip in the country. I find the people more willing than ever to listen, and how much there is to do and how few to do it! I have been preaching in towns of 4,000 to 14,000, where the gospel has never been preached."

An important event in the work in south-eastern Alaska is the completion of the new church building at Hyaburg. This edifice has been built in its entirety by the pastor, Rev. J. L. Howe, and his native congregation. More interesting is the fact that the lumber used in its construction was sawed from the forest by the people themselves in their community sawmill. The interior of the church is finished in red cedar from selected logs. The panel effects and general design of the finish makes the interior the most beautiful of any church in Alaska. The interior beauty is also enhanced by the memorial windows all provided by native contributors. In the past much attention has been given in Alaska to totem memorials, with the impoverishing expense and attendant unchristian rites. These Christian natives have signaled their "forgetting of those things which are behind" by placing

these windows in the house of God in memory of departed friends.—*The Assembly Herald*.

In the October issue of *The Missionary Intelligencer* we find among the news items three items concerning medical missions. We present the three items as an illustration of the importance of medical missions.

Dr. C. C. Drummond, Haridwar, C. P.; India: "The medical work and other work kept us very busy during the last month. We treated 979 cases. The total number of treatments was 1,995. We had eight in-patients and performed twenty-one surgical operations, of which three were major."

Dr. E. I. Osgood, Chuchow, China: "New cases for the month, 1,173; total treatments, 2,292; new in-patients entered, 45; local receipts, \$232. I visited Sanho, an outstation south of here, and gave three addresses on hygiene and Christian subjects. The leading people of the city attended and asked for more."

A Canadian nurse overseas tells of meeting the fruits of foreign missions among the various nationalities she finds in the camp hospitals. In one of the Indian wards, recently, she met "Jawala, who gave me a salute. His great, big headdress he removed, and put on a gay little polo cap. When the ward had settled down, Jawala produced a Bible in his own language, reverently removed his cap, and began to 'expound the Scriptures.' He reads a little, then in his native tongue explains it, then offers prayer. I have been in France two years and never have I seen anything quite so touching. I wish the missionaries who taught him might see him here. His devotion to his Master, his kindness to all the patients, and his un-failing courtesy make me think of the verse about 'the fruit of the Spirit being love, joy, peace,' etc. His character seems to embody all these gifts."—*The Missionary Herald*.

\*\*\*\*\*

## Christianity and Women in Northern Africa

Before the coming of Christianity the farmer of north Africa used to harness his wives with his donkey to the plow, and after the day's work was done he would ride home on the donkey's back, while the wives carried home the plow on their backs! "You are a mere woman and have long hair and little understanding. Therefore you must rely on your husband's judgment in all things," so says the Mohammedan husband of north Africa, and he very consistently lives up to his conviction. If a husband gets tired of his wife he simply says to her, "You are divorced," and the marriage is annulled. Neither state nor church in Mohammedan countries concerns itself about marriages and divorces. But with the coming of Christianity the lot of woman changes. No longer a slave, she becomes the husband's helpmeet. She is no longer classed with the mules and donkeys, but becomes the social equal of her husband. In the history of civilization a very large place should be given to the wonderful work done by the Christian missionaries in giving woman her rightful place in society. And Christian women everywhere should not forget what Christianity has done for them, and be willing helpers in bringing the blessings they enjoy to their heathen and Mohammedan sisters.—F. J. L.



# THE WORK AND THE WORKERS

## NEAL-CHAPMAN WEDDING

A few friends and relatives were called to the home of our Brother C. P. Chapman, on the eve of November 7th, to witness the marriage of their only daughter, Blanch, to Evert Neal. The writer was called on to perform the ceremony, and truly it was a happy company. After the ceremony the guests were served with refreshments and all were made to feel welcome by the hospitality which Mrs. Chapman alone can give. We all went to our homes wishing this young couple God's choicest blessing to follow them all through their lives.

REV. J. W. CRAWFORD, *Pastor.*

## EVANGELIST HOWARD SWEETEN

After a five weeks' time of being shut in on account of the influenza we began our meeting at Richmond, N. J. God gave us a gracious revival here, many of the leading folks in the church getting the blessing of sanctification in the good, old-fashioned way. In spite of prejudice and opposition we were able to see some of those who were bitter at first line up for God and holiness.

A special all-day meeting was held on Tuesday, November 26th. God came in power, and souls were saved and sanctified. On the closing Sunday God again especially made manifest His saving and sanctifying presence and the saints wept and shouted. Rev. John Nielson, of Darby, Pa.; William Green, of Glasboro, H. P. Beck, of Delanco, and Dr. E. M. Coffee, of Collingswood, were all present at some time during the meeting to help us push the battle.

At the close the pastor, Rev. A. J. Smith, and a delegation accompanied us to an all-day meeting at Darby. Here God gave us another blessed day. Rev. William D. Shelor brought the morning message, Rev. C. W. Ruth the afternoon, and your humble servant the evening. All these messages God owned and blessed to our good and His glory. We are now at Troy, Ohio, with the pastor, Rev. Will H. Hafer, and in spite of some uncertainties on account of the influenza God is blessing and already we are beginning to see results.

## A SOLDIER PREACHER

After spending five months in the army I can report victory in my soul. Jesus sweetly saves and the Holy Ghost yet abides and I am very happy to know I am a free man again. I am now ready to take up my work of preaching again. I did my best in camp to hold up the gospel, but I was crushed many times and not allowed to preach it, for it was not popular. I love my church and what it stands for, and I have stood for what it stands for even under great threats. I love the way of holiness. If any one wants me to hold a revival and preach the old gospel truths write me at Crest, Ga. I will stand for and hold up the Pentecostal Nazarene doctrine, for it is my experience. I desire your prayers.

REV. C. E. SHAW.

## OFF FOR THE FIELD

At last! We are on our way to San Francisco, Newberg, Ore., where Mrs. Jackson holds her membership, and Portland, Ore., First Church, where I hold my membership, have had farewell services. God met us in power in both churches. Our little equipment, given in answer to prayer, is packed and shipped to San Francisco. Our passports are received. Our tickets to Hong Kong, China, have been purchased, and we have the claim slip. We are at Rogue River, Ore., for ten days, and we leave next Monday for San Francisco, where we will spend the days until we sail December 28th. Our address will be 3484 Nineteenth street, San Francisco, Cal. A three days' convention, the Lord willing, will be held in San Francisco First Church. And then nine Pentecostal Nazarene missionaries, right on the heels of the war, will set out for their life's work. We are glad, glad, GLAD! May we not fail the Master.

K. HAWLEY JACKSON.

## EVANGELIST F. W. COX

I am with Pastor R. L. Rich, in our Olivet Pentecostal Nazarene Church, six miles in the country from Payne, Ohio. I was to be with him in the town at an earlier date, but the influenza was here and hindered much. Two bad, rainy nights have hindered also, but the ban and rain have gone, and the glory of God has rested upon the place and people for the first four nights. The Holy Spirit is working blessedly. One good farmer was sanctified, and last night two young women came back to the Lord. Conviction is on the increase, and we are looking for a blessed revival. I close here December 22d, the Lord willing, and open my next meeting at Venus, Pa., December 31st to January 19th inclusive. I am glad that God is putting the Publishing House and our Pentecostal Nazarene schools over the top. God has graciously helped me. I have received and have given. The Lord keep us all saved from selfishness and fill us with mercy.

## TENNESSEE DISTRICT

We thank God for the way He has been helping us get around since the influenza has abated so we could get out. The preachers and their folks have made it nice for me so far, and I have seen over half of our pastors, traveled over seventeen hundred miles, preached over forty times, and have seen over fifty at the altar, a goodly number saved and sanctified. I spent a few days with Brother Vallery in Memphis. The Lord is blessing there. The few days we were there God gave us seven souls reclaimed, saved, or sanctified. Brother Vallery is doing a great work in that city. I went with him and met the board. They are doing business in a business way for the Lord. We are planning and looking forward for a great meeting there soon, at least this spring or summer. Pray for us.

B. L. PATTERSON, *Dist. Supt.*

## EVANGELIST MARVIN S. COOPER

While these are days of hand to hand combatting with the Enemy of our soul, yet our heart was never so filled with gladness, nor was our soul more encouraged in the fight than just now. God called us into the evangelistic work, and on September 18th, after having prayed three nights, we said "Yes" to Him, and then walked out into an evangelistic faith campaign, and, glory to God, He has put His approval upon it in every way. There has not been a service but some one, in some way, has gotten the touch of God upon him, and we are looking for great things in His name.

At this time we are at Trevecca College, Nashville, Tenn., and rejoice to pray and preach with the teachers and student body. Should you need our service, and God so direct, write us at this place.

## SOUTH DAKOTA DISTRICT

Our work in South Dakota looks promising. The Lord has done many things for us since we came, has kept the plague from our family, supplied our needs, and given us the hearts of the people. We were never welcomed more loyally than we were here. Undoubtedly the Lord is going to give us a great work here.

The Beulah charge, twenty miles east of Mitchell, gave us a house-warming, and brought in many good and needed things for the table. Others have assisted us in a substantial way, for which we thank the Lord and them. We have a comfortable home to live in, and will soon be settled for awhile again.

A lot has been given for a church in Mitchell, and the money is about provided to build a church on it. We expect to have it ready for service by January 1st. It will, no doubt, be where the first Assembly for the South Dakota District will be held next year.

We have great encouragement in our hearts about the work. The influenza has kept us in, and as yet we have had no chance to do anything but lay plans and pray. The Lord is an-

swering, and we know that He is with us and will bless us.

W. H. TULLIS, *Superintendent.*

## EVANGELIST LEE L. HAMRIC

We are home from Madill, Okla., where we held our last meeting. The quarantine was placed on, and we were forced to stop in the midst of a good meeting. God was moving on the hearts of the people, and some had prayed through. In the Madill church there are some fine saints, and it has for its pastor Rev. T. C. Savage, formerly pastor at Hominy and Wann, Okla. Brother Savage is our son in the gospel, having been converted and sanctified about ten years ago under our ministry. We predict for him and the church at Madill a good year.

## NEW MEXICO DISTRICT

These are unusually testing and trying times on this District on account of the awful epidemic which has paralyzed especially the work of God. We have been able to visit only two churches since the Assembly, and it seemed for a while that this dreaded disease was giving away, but now it has broken out again, and worse than before. We are in His hands, and there is a big Amen in our hearts to His will.

I want to say to the pastors and churches that we are doing our best to reach you, and just as soon as possible will be to see you. In the meantime let the pastors stay faithfully with the work, and while I know you are handicapped, yet do the best you can to keep the work together, and stir the people up in the line of missionary and all other apportionments. I also urge the churches to be sure that you stand by your pastors in these trying times, for they have trials as well as you. Don't neglect them now. Let the stewards see to the keeping up of their salaries, so that they may not be embarrassed, but may be able to be at their best for God and His cause.

We have a great District, even if we are small, so let's all pull together, and all keep pulling, keeping our eyes on Jesus and His glory down on our souls, and then we can say to the larger Districts, "Watch us grow." My address for the present is Roswell, N. M.

H. C. CAGLE, *Dist. Supt.*

## SOME OBSERVATIONS

It has been my privilege to visit the Little Rock, Mississippi, Georgia, and Alabama District Assemblies in the interest of our Publishing House. None of these Assemblies had more than one-third the attendance to which they were entitled. This was due to two reasons: first, the postponement of their regular time for meeting, and secondly, the epidemic. But it can be truthfully said that those who did attend were greatly blessed of the Lord. I have never witnessed greater unity, nor sweeter harmony than exists on these Districts. Each District responded liberally to the call for help to lift the debt from the Publishing House. I do not believe they could have done better with their small delegations.

These southern brethren are surely catching the Pentecostal Nazarene vision, and are loyal to the church and her institutions. A more sacrificing set of ministers could scarcely be found. Many of them are pastors of from one to four churches, hold revival meetings in the summer, and have to support their families by manual labor six days in the week. This is one great hindrance to our work in that country. Our churches have not yet learned to properly support the ministry. A very large majority of our ministers there, as in some other Districts, are underpaid and hence underfed, thereby hindering them from the most effective and efficient service. Each of these Districts increased its Superintendent's salary, and pledged more for all purposes than for any previous year.

Dr. Reynolds held the Little Rock Assembly, and Dr. Williams the other three. Southeastern-Nazarene College, at Donaldsonville, Ga., and Trevecca College, at Nashville, Tenn., have con-

solidated at the latter place. Rev. E. C. Dees represented the school at Mississippi, and John T. Benson at Georgia. This, no doubt, is a splendid move. The school at Jasper, Ala., is doing nicely, with about seventy students. The prospects have never been so bright for these Districts. We have no greater field for our work, and it is wide open to us. Many of our southern cities are as yet untouched by our work. The crying need of this field, as I see it, is strong leaders to build centers of fire in the cities, from which to work out over the country and occupy it for organized holiness. Personally, we were never more kindly received nor better treated anywhere.

J. D. SCOTT.

#### PENTECOSTAL NAZARENE MISSION

For the last several months I have been supplying the Pentecostal Nazarene mission at Wauseon, Ohio, and can truly report that God is with us. During the month of September Brother J. L. Glascock, of Cincinnati, Ohio, held a tent meeting at Wauseon and some good work was accomplished. A few souls prayed through, and are still standing true to God. The mission at Wauseon contains some of the best people I have ever been privileged to labor with; people who know how to pray and believe God, and shout the preacher on when he attempts to deliver the truth. When the church in Toledo learned that on account of sickness Brother W. R. Cain could not hold the Toledo meeting, as had been arranged, they came and asked the writer if he would preach for them during the week of December 8th to 15th, and I consented to do so. Now we are asked to continue until the 21st. Some have prayed through, and we are sure if the Holy Ghost has His way that lasting good will be accomplished and a strong work be established in Toledo.

L. E. GRATTAN.

#### PILOT POINT REST COTTAGE

God is in a wonderful way putting His approval on the working of the home here. Thanksgiving day was an occasion never to be forgotten by those present. A nice turkey dinner was prepared by the inmates of the home, and the superintendent and wife dined with us. All had a delightful time. The spiritual tide is being well looked after. Miss Carrie White, of Wetumka, Okla., is acting matron and is very much loved by all. Since we are the property of the following Districts, San Antonio, Hamlin, Eastern and Western Oklahoma, Tennessee, Little Rock, and Arkansas, we feel more at home among you, yet we shelter girls from many states. This epidemic of influenza has hit us hard. We have had seventeen cases, including our matron, the superintendent and his family, who have suffered violent attacks, and from which they are not yet recovered. We ask all the readers to make this a matter of prayer, and help us out just at this crisis. Remember Jesus said, "He that giveth to the poor lendeth to the Lord." We have been in the home for several weeks, and are in a position to know something of the heavy burdens borne by a few. Pray over this, and if Jesus says to send in an offering, don't hesitate, but send it direct to Rev. J. P. Roberts, superintendent of Rest Cottage, Pilot Point, Texas.

EVANGELISTS J. O. AND BESSIE WEST.

#### GEORGIA DISTRICT ASSEMBLY

The fourth annual Assembly of the Georgia District convened at Manassas, Ga., December 4th to 8th. General Superintendent R. T. Williams presided. A goodly number of the preachers were absent, and some of the churches were not represented at all on account of the influenza, yet, in the face of it all, God was with us and many testify that the Assembly was a blessing to them. The writer has never attended a business meeting before where a sweeter spirit prevailed. There was no politics or wire-pulling, thank the Lord. The business was rushed through with, and after two days most of the preachers and delegates had gone. Services were held at night, including Sunday. We were glad to have several visiting brethren with us. Dr. Reynolds inspired us to better things by his splendid address on missions. Brother J. D. Scott seemed in his place all through the Assembly, and succeeded in raising \$200 on the Publishing House debt. Brother

John T. Benson, of Nashville, Tenn., helped us greatly in the song services.

The Assembly voted for the consolidation of our Southeastern Nazarene College, at Donaldsonville, and our Trevecca College, at Nashville. The school will go by the name of Southeastern Nazarene College and will be located at Nashville. We praise God for the union, and are looking for better things in the future.

All of our pastors have agreed to organize and push the self-denial league, as suggested by the report on home and foreign missions. There are lots of openings in Georgia for our work, but our District Superintendent has been handicapped on account of having no funds to push the work. By the above-named plan we expect great things to be done in the coming year.

Rev. E. H. Kunkel was re-elected District Superintendent. The local church received five new members during the Assembly. Among them was Rev. J. O. Burnett, of Liberty, S. C. He comes to us from the Southern Methodist church. We give all preachers and evangelists who feel called of God to endure hardness as good soldiers of Jesus a welcome on the District.

HARMON J. EASON, Assembly Reporter.

#### MISSISSIPPI ASSEMBLY

The fifth annual Assembly of the Mississippi District was indeed graciously blessed of God. Because of the epidemic many of the delegates and some elders were unable to attend. Regardless of the disadvantages the work moved on smoothly.

Dr. Roy T. Williams presided, under the manifest blessings of our God. Every heart was edified by the precious truths which he presented. We were forcibly reminded of the fact that God "gives meat in due season." Business was prayerfully handled and there was a consciousness that we were collaborators with the Lord.

We were happy indeed to have Brother J. D. Scott with us. After hearing him present the work of our Publishing House, every one felt a new interest, this being proved by the liberal offering which was made in a very few minutes; not subscriptions, but an offering.

Brother E. C. Dees, of Nashville, was like a refreshing stream on a hot summer's day. There are many ways in which the Lord makes him a blessing. Brother Dees is certainly the right man in the right place. The report he gave of Trevecca College was encouraging. May the good work go on. The District adopted Trevecca and means to stand by it in every way possible.

Rev. W. A. Bruner, of the Methodist Episcopal church, South, was a delightful visitor. He has been a great friend to the Pentecostal Nazarene work in Mississippi. He and Dr. J. W. Billington, of Pittsboro, Miss., are two Methodists whom our District Superintendent always "counts on" in every undertaking for God in these parts. They have a liberal share in the Lord that travels the state in the interest of the King's business. Dr. Billington sent his best wishes and an offering for the Publishing House. We were very fortunate in having dear Dr. H. F. Reynolds with us a couple of days. His missionary sermon was great. Thank God for Brother Reynolds. Our District has always made noble attempts in the way of missionary work, but for 1919 we are asking God to keep the vision before us, and enable us to double our pledges.

The Assembly was very much pleased with the fasting league, which Dr. Williams presented as the plan whereby the District Superintendent might have support. This District Superintendent was "new business" for our young Assembly. The people manifested a genuine appreciation of work done in the past, and the way they received the fasting league plans proves that they intend to stand by the work. We believe every member will pay the twenty-five cents each Thursday, whether they fast or not.

The messages given by Dr. Williams and Brother Scott will be of untold benefit to this part of God's vineyard. The Holy Spirit carried the truth home to hearts. We feel like we are really "gifts" upon God's altar, and not "loans." Thanks be unto God for the fifth Mississippi Assembly of the Pentecostal Church of the Nazarene.

MRS. S. E. GALLAWAY, District Secretary.

#### LIBERTY GOSPEL TABERNACLE AT CAMP CUSTER

It has been some time since we have sent in a report of the work here. The camp was under quarantine for five weeks, and during that time we were building the tabernacle. It is now completed and we are having services every night except on Mondays. The building has cost over two thousand dollars. We can not give the exact figures at this time, as all the bills are not in. We wish to thank all who have contributed to this work, and we pray the Lord to abundantly reward you.

There are about one hundred holiness boys at this camp, and if you could hear them pray and testify you would know that they appreciate this tabernacle, where they can come together and enjoy a real holiness meeting. Some of these boys are over a thousand miles from home; they come from all parts of the land and from different churches; but here they meet in holy fellowship, as at a holiness convention or campmeeting. Praise the Lord for an experience that makes God's people one, regardless of church affiliation. Surely the boys are grateful for a place where they can get their comrades saved and sanctified. A few nights ago a soldier came to the service with a comrade who wanted salvation; he found him in one of the "Y" huts and brought him to the tabernacle, where he was beautifully saved before he left. A colored soldier came to the altar the other night, and when he got through he was so happy he went around the tabernacle three times clapping his hands and praising God for salvation. We could tell of many other interesting cases. Surely God is doing a great work, for which we praise Him. We often sing in our services, "T is the old-time religion"; and one verse the boys like very much is, "It is good for the soldier," and, thank God, we know it is. The army is a hard place to stand true, for if a soldier lets his light shine he will have plenty of persecution. However, our holiness boys are proving to all that there is an experience that can keep a young man clean and sanctified, even in the army.

We have organized a Christian soldier's league, and the building now belongs to this society, which was formed for the purpose of doing all within its power to get soldiers saved and sanctified. The tabernacle was opened three weeks ago. The first week there were ten seekers, and in the last week there were fifteen. The war is over, thank God, but we still have over thirty thousand soldiers here; and, according to reports, there will be thousands here for two or three years. We still need over one thousand dollars to finish paying for the tabernacle. Will not all who read these lines send in an offering? Any amount will be gratefully received, large or small. Liberty bonds or War Savings stamps are very acceptable. Remember us in prayer, and also all the holiness boys in the army. Address us R. F. D. 6, Box 128, Battle Creek, Mich.

EDWARD E. MIERAS.

#### NEBRASKA DISTRICT

When we last reported we had to leave the District on account of the state quarantine closing all the churches, but immediately the ban was lifted, on November 2d, we again started out to visit the churches, in succession as follows:

We stopped at York for business meeting Saturday evening, and had two services on Sunday, with communion in the morning. The Lord gave us a good time, and the pastor and people were hopeful. This work has suffered greatly through some hard blows the last two years, with removals of some of the best members just this fall, and the loss of a good, substantial brother just lately, through the influenza. But God is able to raise up others and carry on His work.

We next spent a few nights at Grand Island, preached three nights, and held a business meeting. The Lord blessed, and in an afternoon meeting I had the privilege of praying with two souls, who had lost out by the way.

Our next stop was at Hastings over Sunday, with two services where the Lord blessed; then on to Kenesaw for Monday night, where the Lord gave a good service, with a business meeting following. We hastened on to Kearney on Tuesday, and had two services with the church there. The Lord was blessing pastor and people, and they were hopeful for a good revival meeting after the holidays.

On Thursday morning we took the train for Curtis. We found this town still under quarantine, and could only hold a business meeting. There are only a very few resident members left at this place, which makes it very discouraging for them and impossible to support a pastor. The desire was strong at the Assembly to disband the work, and unless the Lord undertakes in a special way it seems about the only thing to do later.

Our next stop was Lone Star, where we found the pastor and his wife, Brother and Sister Whisson, busy building a parsonage and barn. The parsonage had been built during the summer, but was not completed. This class will now have a nice, new church and parsonage, and it is located seven miles south of Farnam. From here we motored across to Gothenburg, on to Maxwell, where we found the quarantine still on, but where we had a good business meeting, and then gave two night services at Pleasant Valley. Both churches are hopeful for the year.

We had a good service at Table Sunday morning, with communion, and Sunday night we preached to a small audience at New Hope. At Table the people are planning to build a church, and we trust it will become a reality in the near future. From Table we came to Atlanta, where we had three night services and a blessed Thanksgiving service in the morning. At night two souls prayed back to God.

We went on our way rejoicing and stopped at Burr Oak over Sunday with their new pastor, Brother Demofet, who is winning his way into the hearts of the people, and we believe they will have a blessed and victorious year. We had the privilege of having three good services and communion with them. They were just in a revival meeting, but had to close again the following week.

From here we journey on to Fairbury, and found them just beginning a revival, so we stayed with them all week and over Sunday, as Beatrice was still closed. God gave some victory and things began to break and get in good shape for a time of salvation, if the churches will not again be closed.

We arrived home after six weeks' work over the District, preaching almost every night, and two and three times on Sunday, holding business meetings and communion services at almost every point. If the epidemic will subside so that our pastors can begin revival meetings we are praying for, looking for, and expecting a great wave of salvation to come all over the District. I want to again encourage every pastor and member to not forget the first Thursday of each month as a day of prayer for the District, and each Friday morning as fast and prayer hour. Dear brethren, keep these before your people until it becomes fixed in the minds and hearts of the people. God help us to become bound together in bonds of holy love and prayer all over the District, that we may be a people of great faith, love, and prayer, and see the power and glory of God upon us in great and mighty waves of salvation.

I arrived home December 9th, and met Mrs. Ludwig just returning from her trip east. I shall be with the Lincoln church over Sunday. God is blessing and we are going on with Him to certain victory.

THEODORE LUDWIG, Dist. Supt.

#### EVANGELIST LYMAN BROUGH

About October 19th the ban was put on in Ohio, and my wife wrote saying she was coming down with the influenza. We went home, and inside of a week the whole family took down at once. So we had our hands full. Our family were among the very first to come down with it in our town, and only one woman came in the house all the time they were sick. Bless the Lord, the very thing we have been preaching held true in the time of sickness, with the whole family down and not knowing just how it was going with them. But when we called on the great God in much prayer He heard us in such a marvelous way that when the doctor came in the second time he was very much surprised to see the great change in the sick ones.

We were tied up at home one month and a half, then we were called to Ottawa Lake, Mich., for a meeting. We commenced December 1st, with the Wesleyan Methodist church. We have had two meetings with this pastor, Brother Bollick, and wife, and they are straight holiness people and stand for the true gospel. This meeting is opening up fine, with eight already at the altar, and the fire falling. We ask your prayers. So far we have escaped the influenza,

## International Sunday School Lesson

January 5th.

PHARAOH OPPRESSES ISRAEL

Exodus 1:8-14; 2:1-8.

GOLDEN TEXT: "He shall save the children of the needy, and shall break in pieces the oppressor" (Psalm 72:4).

### THE LESSON OUTLINE

H. ORTON WILEY, D.D.

The lessons of this quarter are concerned with the early history of Israel and furnish many valuable lessons on faith applicable to the various phases of Christian life and activity.

#### I. JOSEPH DIED.

1. This solemn truth must be written of all. It is appointed unto man once to die, but after this the judgment. The earnest man and woman will ever consider the prayer of the psalmist, "So teach us to number our days that we may apply our hearts unto wisdom." The wisest, best, and most useful must die as well as the base and the sinful.

2. His brethren died. Unlike Joseph they left no name to posterity, but the greatest bequest is not so much the name as the train of influence set in motion which shall inspire the following generations with noble aims and purposes.

#### II. THE NEW KING AND THE NEW POLICY.

1. The new king was probably Rameses II. The words, "knew not Joseph," probably refer to his actions in disapproving Joseph's system of government and haughtily refusing to acknowledge the obligation under which Egypt had been placed by the righteous rule of this servant of Jehovah. Objections to a person's religion often lie at the root of their objections to his administration of affairs.

2. The influence of leadership. Joseph, by his righteous rule, had left Egypt in the height of prosperity. The new king, moved by envy and jealousy, begins a reign of self-

ishness which brings Egypt and its armies to sudden destruction.

3. Suspicion and discontent. "And he said unto his people, Behold the children of Israel are more and mightier than we." Those who sow the seeds of suspicion and discontent reap a harvest of sin and destruction.

4. Worldly policy. "Come on, let us deal wisely with them." The king had calculated the probable attitude of Israel in case of war with other nations, and, to a worldly mind, there seemed to be wisdom in his utterances. But he had reckoned without God. How foolish is the wisdom of this world when viewed in the light of the divine Presence.

#### III. PROGRESS UNDER PERSECUTION.

1. "But the more they afflicted them, the more they multiplied and grew" (v. 12). The meaning of the verse is they grew in proportion as they were afflicted. Likewise, also, the Christian Church has made her most rapid advances during the times of persecution.

2. "And they were grieved because of the children of Israel" (v. 12). The wicked can not understand the prosperity of the righteous and are only more deeply grieved because of their own failure.

3. "And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherein they made them to serve was with rigour" (vs. 12, 13). The failure of the wicked only serves to increase their malice and wickedness; their humiliation only spurs them on to more bitter persecution. This has ever been true in the great persecutions of the Church.

and we are asking the Lord to protect us. We are feeling fine in soul and body. Our faith in God is mounting up. This morning at family prayer in the pastor's home we did get blessed, every one of us. Conviction is settling down on the people, and we can see the workings of the Holy Ghost in many ways. The station agent of the New York Central Railroad Company has been attending the meetings every night, and I called over to the station a day or two ago. I saw he had written on the face of his big clock in his office, "Where will you spend eternity?" I said to him, "That is a good sign you have there." He said, "Yes, the railroad men come in and see it, and it is taking hold on them." I thought if we could have many of such signs printed and put up in our public places, how it would please God, and, too, it would put men to thinking about their never-dying souls.

#### EASTERN AND NEW ENGLAND NOTES

We feel very grateful to God and the "powers that be" that we did not have to close up any of our churches in Brooklyn, N. Y., during the great epidemic that swept over our land. Not only did we keep up our church services in John Wesley Pentecostal Church of the Nazarene, but we held a home campmeeting, and precious souls sought God for pardon and cleansing.

The holiness convention in the Hanson Place Methodist Episcopal Church, of Brooklyn, N. Y., closed with Dr. Morrison preaching the closing sermon. He and Bishop Pearce and Brother Ruth preached daily. Dr. Fowler preached a few times. It was a good convention, with a number of definite seekers at the altar for both works of grace.

Colonel Brengle was a welcome visitor to the Brooklyn convention. Our brother always stands four-square on the doctrines of justification and entire sanctification.

Rev. Dr. Archibald, Professor Moore, and several of the folks from the Eastern Nazarene College, at North Scituate, R. I., besides Brother Whitman, of Providence, R. I., were made a blessing to the convention.

Many of the friends in the holiness movement who have known and loved Rev. J. W. Goodwin, General Superintendent of the Pentecostal Church of the Nazarene, will be sad to learn of the sorrow that has come to his and Sister Goodwin's hearts in the awful loss of their married daughter, who lived in California. May the God of all comfort and blessing comfort them in their sorrow and loss.

Rev. J. J. Hunt, Jr., preached some gracious sermons in the John Wesley Pentecostal Church of the Nazarene of Brooklyn, in the home campmeeting during October. Brother Hunt is a Methodist preacher and a member of the Philadelphia conference. He endeared himself to the holiness people of Brooklyn, N. Y.

The Pentecostal Church of the Nazarene, of Lowell, Mass., has lost one of its most useful members. Sister Robinson has had trouble with her heart for many years. This sister got blessedly saved when I was her pastor in Lowell, about twenty-one years ago, and has stood by the holiness people ever since. She will be greatly missed in that church.

The blessing of the Lord is attending the labors of that holiness company of evangelists from California, known as the Wilde-Knight Evangelistic Party. Not only do the saints enjoy the singing of Brother and Sister Wilde and Brother and Sister Knight, but God blessed the earnest preaching of dear Brother Wilde. He gives the gospel trumpet no uncertain sound. Sister Wilde is a great help to her husband in his work.

Evangelist Ruth did blessed work in the interdenominational holiness convention in Brooklyn. After this convention Brother Ruth stayed over for ten days and helped one of the Salvation Army quarters. God used our brother in the salvation of precious souls.

Rev. George J. Kunz, from central and northern New York, is at this writing holding forth in the Atlantic Avenue Church, Brooklyn. Pastor Miller and his people are getting great help from Brother Kunz's ministry. Brother Kunz is just the right man at this peculiar time to conduct evangelistic services in this church. God is using him in a gracious way to clear some people's heads of some peculiar notions,

as well as getting some wrong things out of some people's hearts.

At this time it is just twenty-five years since Brother Cummings started the holiness mission in Bloomsburg, Pa. The writer had the privilege of being there at the time as an evangelist, and precious souls were saved to God. One preacher fought that work, who long since passed away, but the work is still going on, and the building is now used by the Pentecostal Church of the Nazarene, where holiness is preached all the time. We were sorry we were unable to accept their invitation to help them in their anniversary of twenty-five years of pushing holiness in that place.

We received a letter from Rev. C. H. Hopkins, who is now pastor of a Pentecostal Church of the Nazarene in Marion, Ohio. He and his wife preached holiness in the Evangelical Association of New England. They have now joined the holiness church they have desired to join for many years past.

"Keep on believing."

JOHN NORBERRY.

### SAN FRANCISCO DISTRICT

We are very grateful that the Lord has permitted us to again get into the place of worship. Some were glad when it was said, "The Lord's house is again open." The work on this District is doing as well as one might expect during these trying times. Just before the epidemic closed the churches we held an all-day meeting in Lindsay, where Rev. Roy F. Smee is pastor. The meeting was well attended, and the blessing of the Lord was on all through the day. There were people from Edendale, Bakersfield, Potterville, and the country round about in attendance.

A meeting was held in Stockton beginning December 11th. On Thursday, the 12th, there was an all-day missionary rally. The fresh outbreak of influenza kept many away, but there were some here from Milton and Oakdale, and the Lord gave us a splendid day of blessing and victory.

Rev. J. H. Jamison, our Milton pastor, and his family were with us all through the meetings, and Brother Jamison preached to the delight and blessing of all on Wednesday, Thursday, and Friday nights. Rev. Donnell J. Smith, pastor at San Francisco, conducted the Thursday morning service, and preached a very helpful sermon. Rev. J. M. Spencer, of Oakdale, and wife were here also. Brother Spencer led the opening service Thursday night, and the blessing of the Lord was on him and the people.

Brother Cox and family, of the Friends church, spent part of the day with us, and Brother Cox gave us a very encouraging message on Thursday afternoon. Rev. J. L. Blaisdell and wife, our Japanese missionaries on the islands about Stockton, were with us and spoke on the Japanese work, telling of the needs among nearly six thousand resident Japanese on these islands. No one is doing anything for them on religious lines except themselves. What an opportunity! Help us get the missionary motor boat. Rev. Mr. Miyabe, a Japanese licensed minister, and another Christian Japanese young man were here and gave testimonies, and were a real blessing to the meeting and an encouragement to us all.

Mrs. Henrietta Linaweaver is pastor of the church here, and is doing well. The Lord is blessing her labors. There are prospects of several new churches being organized on the District as soon as it is safe for us to get around and get matters in hand. We had a great deal of work planned for the winter months, but did not get to do any of it. It looks to me as though God is doing His best to awaken this sin-cursed world. It may be about her last chance and call. We Pentecostal Nazarenes ought to bestir ourselves and not allow our zeal for God and souls to cool off and die.

P. G. LINAWEAVER, Dist. Supt.

### SHALL WE CHANGE THE NAME?

The question of the change in our church name, like Banquo's ghost, will not down. A recent writer in the HERALD of HOLINESS suggests that not only the word "Pentecostal" be dropped, but the name be changed to the "Nazarene Church." The first change would be bad enough, but the last named sounds flat, insipid. If we are going to get rid of the Pentecostal part, let's at least call it the "Church of the Nazarene."

## Close of Year, 1918

The fiscal year of the Publishing House closes on Dec. 31st. We are very desirous of closing as many accounts as possible before that time, so that we may present a clean balance sheet at the close of the year, and not be compelled to carry so many accounts over into the next year.

We are also making a desperate effort to free the Publishing House from debt by the end of the year. There are only a few weeks left. It will greatly aid us if all who have outstanding accounts will send us a remittance before December 31st. We will greatly appreciate it, and it will save much labor and postage.

But there is at least one thing that must be considered before the first part of the name is dropped. That was the name of the eastern wing of the church, and its adoption was a solemn obligation made when the union was consummated at Chicago in 1907. No part of that agreement can be abrogated without the mutual consent of the parties to it. If such a step should be deemed wise, the Districts composing the original Pentecostal Churches of America would have to take the initiative. They came into the union with the distinct understanding and with the solemn promise that the word now objected to should become part of the new organization's name. What moral grounds has any one else who was then or has since come into the organization to make a move for such change in the name?

When we of the South came in at Pilot Point I made a motion to drop the word "Pentecostal," but found it was promised the eastern brethren as a part of the name when they came in. Since then I have felt honor bound to stand by them in the retention of the name, though I was not a party to the original agreement. But if the eastern wing of the church desires to drop the word, and will so signify it by vote in their Assemblies, then, and only then, can I ever agree to such a change.

When the southern people came into the union they demanded, and were freely granted, definite statements in the doctrines or rules on "divine healing," "second coming," and tobacco and lodges. The whole church is honor bound to stand by these agreements. And I believe the eastern people are just as desirous of retaining what they were promised as the southern are to retain theirs. And if any change is wanted, let it come from those who are vitally concerned in the premises. The church goes by the name "Pentecostal" in many, if not in most, places in the three eastern Districts.

If they want such a change, Amen. Otherwise we must in honor let it go.

JOSEPH N. SPEAKES.

## CHURCH NEWS

McCune, Kas.

We have a nice little class of people here in this place. Most of them enjoy God's blessings on their souls, and are growing in grace and the knowledge of the truth. We hear no complaints about the truth getting too hot for them. The more good, old-time truth they hear the better they like it. While the Devil tempts and tries the people from different sources, yet we feel the people are running the race successfully. We love and are walking in the narrow way, praise His dear name.—H. W. Anderson, Pastor.

Xenia, Ohio

This is the county seat of Greene county, and the most beautiful small city in the state. It was the latter part of August when a gospel tent was raised here. The meeting was conducted by District Superintendent John Gould and Brother and Sister Wines, of Dayton, Ohio. The outcome was a brand new Pentecostal Nazarene church.—I was sent here by the Superintendent that I might perfect that which was lacking. The Lord is here and the baby church

is growing. Pray for us.—Jonas Trumbauer, Supply Pastor.

Ryan, Okla.

We are beginning our second year at Ryan, and although the epidemic has greatly hindered our work and is still raging, we are hopeful for a good year. Beginning with January, 1919, I will give only one-half of my time (the first two Sundays of each month) to this church and will give half time to evangelistic work. Any one desiring my services can address me here.—R. R. Richey, Pastor.

Bloomington, Ill.

The Assembly year closed with our people blending in a ten days' campmeeting with the holiness association, in the large new tabernacle of Normal, which city is a suburb of Bloomington. The meeting was good. Some time this year has been given to raising funds to pay off the indebtedness on our church. The amount needed was received, with a good surplus over, and the mortgage of six hundred dollars was burned, while the people rejoiced. The members and friends are treating us well in every way. Our services are blessed of God, and we are making some progress in spiritual things. District Superintendent Brown was with us last week. His ministry was an inspiration to all.—C. H. Strong.

Shawnee, Okla.

We have only been on our new work one week. God has wonderfully manifested His power among us at our cottage prayermeetings, at which time five knelt for prayer, one was beautifully saved, and one blessedly sanctified. There was shouting in the camp. On Sunday morning there were three at the altar, one getting sanctified in the old-time way. The spirit of conviction got hold on the people, and another woman was blessedly saved at the night service. We took four into the church Sunday night, and we are encouraged to press on. Monday night we had our monthly board meeting; and after our business was dispensed with we organized a red-hot tithing band, with twenty-two charter members. So we are expecting a great year. I love my people, and they are certainly fine. They know how to pray and pay, and we see nothing but victory ahead.—R. E. McCain, Pastor.

Cartersville, Ill.

We came to the church here in September, and found a little flock of people who were greatly discouraged with the surroundings, but some with real faith in God. After being on the scene about a month the Lord took to Himself our little Ruth Mae. We took the little form back to wife's people, then found ourselves under quarantine in the East for six weeks because of the epidemic. However, the Lord graciously helped, and thus far no cases have proved fatal among our people, thank the Lord. Again we are in the battle, find it is hard pulling, but have a great God. We found some precious people here. Nowhere could we have found dearer or more willing friends while in need. While we find some have grown indifferent, there remain some who are pulling every ounce of strength and are standing foursquare for God. Cartersville churches are all at a low ebb, with many members but little spirituality. We are believing for victory. The Pentecostal Nazarene church carries the least debt of any church here. We have a Dorcas Society at work, and are now starting an afternoon cottage prayer service. Already we hear the "sound of going in the top of the mulberry

### SONGS OF BEULAH

The song book for your church, Sunday school, or revival. Contains a large number of well known gospel songs, many of the old standard hymns, and a host of fresh, new gospel songs on vital themes of salvation.

The New Edition

Is bound in a very durable manilla tag board, and is printed on excellent book paper. There are several new songs added, which greatly strengthen the book.

Order a liberal supply for your needs. Sixty days' credit allowed to churches and Sunday schools. Prices: \$12 per 100; single copies, 15 cents.

After The Shadows

A new, two-page solo with piano accompaniment and violin obligato; also, ten other new songs. 10 cents postpaid.

HALDOR LILLENAS, MUSIC PUBLISHER  
Auburn, Ill.



trees." Sunday was a good day. The saints are feeling the need of a closer walk with God, and are sweetly getting the burden for souls. We feel the revival is starting as it should. We are trusting and believing for a big, fruitful year down among the miners of southern Illinois. Pray for us.—A. J. Laird and Wife, Pastors.

#### Rutherford Zion Church

We are glad to report a good Thanksgiving convention and quarterly Assembly at Zion Church, Rutherford, Tenn. God's touch was upon the meeting, and it was a time of great refreshing and uplift to the saints of God. Our new pastor, Brother J. A. Chenault, preached us a rousing missionary sermon, also one on tithing, which greatly stirred us. We got new visions of souls sitting in heathen darkness, their great need of Jesus, and our possibilities in Christ Jesus to do exploits. In our business meeting we straightened up things, and prepared to do business for God in a business way. Many interesting lines were discussed very profitably. A tithing band of twenty-four was organized, and a beautiful thank offering of sixty dollars for missions was made. Sunday was a great day. Visiting saints came, and we had a good time in the Lord. The Lord's Supper was very touchingly administered. In the afternoon service one precious soul plunged into the fountain, and came out with such a shine that it would be hard to doubt the cleansing. Our hearts are rejoicing over victories won. We are expecting great things in the Lord. May His blessings rest upon our HERALD of HOLINESS. We covet your prayers for a great year in winning lost souls.—Mrs. Willie Minton, Church Reporter.

#### Peabody, Mass.

On Sunday evening, November 28th, our Young People's Society held its missionary meeting under somewhat difficult circumstances. As there was something the trouble with the circuit, the electric lights would not go on. We obtained four lamps and held our missionary service by lamplight. It was one of the best meetings we have had for quite awhile. Our pastor, Brother Cole, then preached, his subject being, "What Will You Do With Jesus?" At the close of the preaching service we received an offering of \$29 for missions. We had the privilege of having with us last month Rev. S. W. Beers, Dr. J. E. L. Moore, and Brother Goodwin, General Superintendent, in the interest of the Eastern Nazarene College. Brother Goodwin gave a very interesting talk on the work of the Eastern Nazarene College. The amount of \$1,200 was pledged for this worthy institution.—Mable H. Ward, Church Reporter.

#### Denver, Colo.

We are still standing for God and holiness here, notwithstanding the fact that we have been closed for several weeks. Our pastor and wife kept in touch with our people, and as a result the folks kept prayed up and quite well paid up, and all expenses on extensive improvements on the church building are paid for and receipted. For all of which we thank the Lord. Sunday, December 1st, truly was a blessed day. The attendance, in spite of the influenza still raging in our midst, was normal. The morning sermon by Brother Crockett, our pastor, was from Matthew 16: 24, 25, and will long be remembered by our people. We received two new members into our fellowship at the close of the service, when the glory came upon the congregation, and a regular tide came rolling in upon some saints in the rear of the church. It soon took the place, and after many had gone home several were singing and shouting and praising the Lord. Our pastor, in the evening service, preached his third sermon on the "Power of the Gospel," and one soul voluntarily found deliverance. By His grace we are more determined than ever to press the battle to the very gates, and with God and the angels at the windup help to push the Devil back to the pit.—Mrs. C. L. Robinson, Church Reporter.

#### Oklahoma City, Okla.

The work in this great city is progressing fine, with a happy set of people to work with, and the blessings of the Lord upon us. While we were quarantined for a month, yet our finances are coming along all right, and the membership has increased until it is now more than a hundred. A number of our people have the influenza, but all have been spared, save one. The people have been very kind to us,

## BIBLE STUDY Young People's Society

Lesson Eleven

### THE DIVINE HELPER

Psalms 121

By REV. E. J. FLEMING

1. "I will": Or "Shall I lift up mine eyes to the hills? whence should my help come?" Jer. 3: 23. What hills, and why? Psalm 87: 1; Isaiah 2: 3; see Psalm 123: 1.
2. "My help": Security—Psalm 46: 1. Almighty in power—Psalm 124: 8 and 146: 5, 6. Gives power and strength—Isaiah 40: 28, 29, and 2 Cor. 12: 9. Divine protection—Isaiah 41: 13 and Deut. 33: 26, 27. When persecuted—Jer. 20: 11 and 15: 20. No fear of man—Heb. 13: 6.
3. "He will not suffer": Angel care—Psalm 91: 11, 12 and Heb. 1: 14. Divine keeper—1 Samuel 2: 9 (first clause) and Prov. 2: 8, 9. Safe walking—Prov. 3: 23 and 26. By faith to the end—1 Peter 1: 5 with Jude 1 (last clause) and 24.
4. "He that keepeth": Psalm 27: 1. A hiding place—Psalm 37: 7; an instructor and guide—8. How immovable—Psalm 127: 1. God's faithfulness—Isaiah 27: 3. Unlike heathen deities—1 Kings 18: 29.
5. "Thy shade": For guidance—Exodus 13: 21. For defense—Isaiah 4: 5.
6. For strength—Isaiah 25: 4. For protection—Matt. 23: 37. Who? Isaiah 32: 2 with 1 Tim. 2: 5.
7. "Shall not smite": Wonderful protection—Psalm 91: 5-10 (terror—arrow; pestilence—destruction; evil—plague). Wonderful provision—Isaiah 49: 10 with Rev. 7: 16.
8. "Shall preserve thee": Why? Psalm 91: 9, 10. From what? Job 5: 19-21. By prayer—Matt. 6: 13; by consolation—Romans 8: 18 and 28; by assurance—Romans 8: 35-39. Through trust—2 Tim. 4: 17, 18.
9. "Shall preserve thy soul": By deliverance—Psalm 67: 10; by mercy—Exodus 20: 6 with Psalm 145: 20; by redemption—Psalm 34: 22.
10. "Shall preserve thy going": coming? In blessing—Deut. 28: 6 (see 19). By prayer and fasting—Ezra 8: 21 and 31; by acknowledging him—Prov. 3: 6. Warning to the boastful—James 4: 13-17.

and we are greatly in love with each other. While we have been kept from doing full pastoral work for more than a month on account of having to take care of a sick girl, my people have prayed for me, and greatly encouraged me. Pray for us, that God will give us the best year yet. We are looking for it, and doing our part, as far as we know, to make it so.—J. W. Oliver, Pastor.

#### Connell, Wash.

Feeling that our work was done at Chelan, we accepted a call to our newly organized work at Connell. We are on the job, and feel in divine order. Praise the Lord. We have His blessing on our souls. Brother Beebe, District Superintendent, was with us over Sunday, and finished the organization with thirteen charter members, and more to follow soon. Brother Beebe pronounced this one of the most healthy new churches he has ever seen. Last Sunday was also our first missionary Sunday, which resulted in an offering for missions of over fifteen dollars. We are pushing subscriptions for the HERALD of HOLINESS, and have received a number already. These people also know how to take care of a pastor, and have brought in provisions, and were not contented with that alone, but one night surprised us with a special effort at keeping the wolf from the door by a fine donation of provisions and groceries. Best of all, these people know how to pray the glory down, and get folks through to God; and incidentally we might say our salary is paid for some time ahead. We see prosperous times ahead for the Connell Pentecostal Church of the Nazarene. We are praying for a building of our own, and have a substantial subscription already. We soon hope to be worshipping God under our own vine and fig tree.—V. W. Anglin, Pastor.

#### Austin, Texas

We are glad to report victory at the end of our fourth year with this church. We are just in receipt of a letter from a brother in another state, asking why we do not report our work

any more through the HERALD of HOLINESS. We shall never get through thanking the Lord for making it possible that we could have with our church the Williams-Robinson party. Through this great campaign thousands heard the gospel preached who perhaps would never have heard it. Well, this has been the best year of our life. We have seen more souls saved than in any one year of work in this city. We have had about four hundred souls blessed, and received seventy members into the church. We have accepted the call for the fifth year to serve the church. We are looking up and expecting great things another year.—E. W. Wells.

#### Evansville, Ind.

God surely is smiling on the church here in Evansville. The Christians all have greater faith and victory than at any previous time. The unity and fellowship is something blessed to behold. All seem to love our pastors sincerely, and are truly striving to uphold their hands in every way. They are giving their best to the church in return. Such being the case, the Lord is pleased and meets with us in many manifestations of power and glory. The pastors are urging secret prayer and the people are heeding the admonitions, with the result that God, true to His promises, not only blesses those who pray, but He is sending in the hungry-hearted sinners, many of whom are finding that Jesus has power to forgive sins and to cleanse every whit whole. Thirteen souls bowed at the altar and sought the Lord during the month of November in the regular services. All but one or two of these received what they needed. This last year has been one of great blessing and victory for the church, being the best, in many respects, since the church was organized. Every arm of the work is prospering. The Sunday school is pushing on with energy, holding up the ideals of the church in every way. The Young People's Society is enjoying a season of special blessing at present, with the parables of Jesus under discussion. Concerning the finances all we can say is, Look up and thank God for His blessings. All local affairs are being taken care of, and we are expecting to meet our pledge to the Publishing House in the near future. We are expecting General Superintendent R. T. Williams to be with us the first of the year for a revival campaign.—William C. Christmas, Secretary.

## PENTECOSTAL CHURCH OF THE NAZARENE

"Go ye into ALL the world"

### FOR MISSIONS

FOREIGN MISSIONS.....	\$.....
HOME MISSIONS.....	\$.....
NATIVE WORKER.....	\$.....
FOREIGN SUNDAY SCHOOL.....	\$.....
ORPHANS .....	\$.....
SPECIALS .....	\$.....

Name .....

For the Month of.....

SOMETHING FROM EVERYBODY  
EVERY MONTH, IN THE  
ENVELOPE!

[Exact size]

Furnished free by

General Foreign Missionary Board,  
2109 Troost Avenue,  
Kansas City, Mo.



**Sidney, Ill.**

We have been on the second year of our pastorate here now over three months. When I came here in 1917 we had just a church building. We thought it nice to own a place of our own, so we bought a place from a party who lived on it at the time, and his share was two hundred and fifty dollars. We have paid him in full, and one hundred to the banker in about nine months after the date of sale. We are paying the rest by the month, and we are going to move our church on it in the spring, if Jesus delays His coming. If any one who reads this has some of the Lord's money ask Him and see if He doesn't whisper in your ear to send it to Sidney church.—Otis Pope, Pastor.

**Bluffton, Ind.**

We have just closed a good meeting, lasting over four Sundays, with Sister Minnie Morris as the evangelist. The influenza hindered some, but the preaching was the most rigid, heart-searching, and unctuous we have ever heard. As a pastor we make a rule to call the most Spirit-filled, radical evangelists in our church. Sister Morris hit everything in the catalog of the Devil, and he surely did get mad, but we held on to God for the victory. Several prayed through to victory, but more prayed up against something which they refused to give up, and so went away worse than they came. Seven united with the church, making a total of seventeen since the Assembly in September. We give God all the glory.—Clyde E. Green, Pastor.

**Hammond, Ind.**

We accepted a call to this church last July, came just after the Assembly, and found a fine band of Pentecostal Nazarenes, who have the blessing of holiness—and that always makes a

good band of people. Sister Felmlee, Brothers E. G. Roberts, and A. F. Balsmeier all have done good work here as pastors. We like the work, and believe that God will give us a great year. This church is one of the oldest in the Hoosier state, and in some respects, at least, one of the best. We were closed for one month on account of the influenza, but during that time we were kept very busy calling and praying with the people. Our salary was paid regularly and in full during that time. We are now getting a good start again. The blessing of God is on the services, and several have prayed through. Our attendance is increasing nicely, with all parts of the work doing nicely. To Him be all the praise. Our people make good wages here, better than almost anywhere else, so if you can't get work where you are and are going to move, come to Hammond and be a blessing to us, and we will try to be a blessing to you. We are to have Rev. Earl Curtis with us for the month of January, and are looking for a great revival. Please pray for the meeting.—L. T. Wells, Pastor.

**Muncie, Ind.**

Since last report I have been busily engaged pressing the battle for God and holiness. In fact, I have enough to do here at Muncie to keep half a dozen ministers busy. We are continually pressing the battle in this city or the adjoining country. We have lately had a two weeks' meeting, mostly in the interest of our own church. We did not have any large crowd from the outside, as we commonly have, on account of the influenza, but we availed ourselves of the opportunity to deepen the spiritual life of our church, and many of the membership of our church say it was the best meeting we ever had. We closed the two weeks' heart-searching time with a missionary convention,

with Revs. E. G. Anderson, U. E. Harding, U. T. Hollenback, and many others. It was certainly a great convention, and we raised three thousand dollars for missions. The Muncie church alone gave between twenty-six and twenty-seven hundred dollars, and people are still giving. Thus we have proved once more that the preaching of the real gospel produces a missionary spirit. At the present writing we are having a meeting in the interest of our young people, and Brother Hollenback, of Greenfield, Ind., and Brother Byron, of Lynn, Mass., are singing and preaching the gospel. We hope to see many of our young folks reached for God. My soul is burning to do something for the Lord. Please send up a prayer for me, for I always need it.—Everette O. Chalfant, Pastor.

**Madill, Okla.**

We are on our new work at the Madill and Cumberland churches, to fight the Devil. On November 22d we began a battle against the Devil and ran to December 8th. It was a hard battle, but God did not fail to honor His Word. Some of the members of the church were reclaimed, and that was what we needed at Madill more than anything. The evangelist was Rev. Leo L. Hamric, and he did not fail to let the old gospel plow down deep. Any Pentecostal Church of the Nazarene will do well to call Brother Hamric as its evangelist. Thank God for the privilege of seeing the old hand move to the right place to put the Publishing House over the top. I will live on two meals a day rather than to do without my church paper. Every Pentecostal Nazarene should take it. I found one member taking the paper at Madill. By the grace of God I am going to move them up on this line.—F. C. Savage, Pastor.

**Denison, Tex., Grace Church**

We are glad to report great victory all along the line. Our prayermeetings are very spiritual and well attended and are growing. Our Sunday school is growing every Sunday, and classes are increasing so rapidly in size that they must be divided and redivided. Our preaching services are frequently preceded by glorious testimony services. They are gracious and unctuous. We are serving some of the biggest hearted and most hopeful people whom we have ever served. A good per cent of them tithe their income; and although they have recently bought a nice large church and a commodious, well arranged parsonage with electric lights, gas, heat, and water works, and are paying for those by monthly installments and are supporting a pastor for all his time, the collections all come easy, and we are seeing things run "over the top" all around. We are proving to ourselves and to others that it is more "blessed to give than to receive."—Z. B. Whitehurst, Pastor.

**Marshalltown, Iowa**

The quarantine ban has been lifted, and we are again having our regular services. On Friday night, December 10th, we had with us our District Superintendent, E. A. Clark, in a business meeting of the church and church board, which was enjoyed by all who attended. On Wednesday night at our regular prayermeeting we had a real melting down prayer service, when the spirit of prevailing prayer came on some of the saints for a revival in the church and town, and we are sure that God is answering our prayers for better days and a Spirit-filled church at this place. Sunday we had two very good services, an increase in attendance, and much conviction coming upon the people, several raising their hands for prayer. We expect, by the grace of God, to pull this church out to a better place in the Lord. We have a go-through in our souls, and the blood of Jesus sanctifies us now.—J. H. Vance, Pastor.

# "Bible Gems"

## The 1919 Scripture Text Calendar



### They Are Selling Rapidly Now Is the Time to Order

The Calendars retail at 25 cents each. Special prices are made to agents for quantities of twenty-five or more.

**SEND FOR ORDER CARD, PRICES, AND TERMS TODAY**

**PENTECOSTAL NAZARENE PUBLISHING HOUSE**  
2109, 2115 Troost Avenue, Kansas City, Mo.

## DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

Alchern—Mr. John Alchern passed to his reward November 28th. The funeral service was held in the First Pentecostal Nazarene church. Brother Alchern was fifty-eight years of age, and up to within a year had been the treasurer of the church since its organization, over twenty years ago. He will be greatly missed, both in the spiritual and

business activities of the church. A favorite expression of his when he testified in the social services was that he was yoked up with Jesus Christ, and was not seeking to pull his head out of the yoke.—A. R. Shepherd, Reporter.

**Alley**—On November 29th Mrs. Elizabeth Alley was called home to glory in the seventy-eighth year of her life. She was one of the active members of our church, and will be greatly missed by all who knew her. Until within two or three years she had been our organist. In every good work Sister Alley always performed her part faithfully.—A. R. Shepherd.

**Crawley**—On October 24, 1918, at Pittsboro, Ind., the Rev. Ellsworth Crawley departed this life. He was born March 7, 1883, was born again of the Spirit and shortly after was sanctified wholly, and felt the call to preach the gospel. He joined the West Side Pentecostal Church of the Nazarene in 1915, and has been a true, faithful member up to his death. He leaves a widow and four children. We ask the prayers of the church for them.—Rev. J. W. Crawford, Pastor.

**Duff**—John Chéssle Duff, son of Mr. and Mrs. Claude Duff, was born at Mildred, Colo., December 26, 1915, and died at their home at Mildred, November 5, 1918. He leaves to mourn their loss a father and mother, two brothers, and one sister. Little John was a bright, happy child, and leaves a vacant place in the home that can not be filled. But he has gone to be with Jesus forever.—Mrs. T. C. Etherton.

**Fly**—The Lord has called from our ranks Mrs. Fannie Fly, after an illness of influenza. She departed this life November 26th, and the funeral services were conducted by the writer in the Methodist church at Santa Fe, Tenn. Sister Fly was a member of the Pentecostal Nazarene church at Fly, Tenn., and was a faithful member. She was secretary of the church, and lived such a sanctified life that people in her community believed she had the blessing. She leaves a widower, three children, one brother, several relatives, and a host of friends to mourn their loss.—E. T. Cole, Pastor.

**Mitchell**—Mrs. Minerva A. Mitchell died triumphantly in Christ on the ninth of December, 1918. She was sixty-five years of age, had been sanctified for twenty years, and was converted in early childhood. She was a loyal member of the Pentecostal Church of the Nazarene at Des Arc, Mo. She has left to survive her, nine sons. The funeral services were conducted by her pastor, the writer. We are completely resigned to God and are hoping in Him; for we know that He does all things well.—I. B. Sipes.

**Starrbrough**—Nancy Edith Kindred was born in Mercer county, Mo., March 21, 1884, and departed this life December 5, 1918, at her home south of Otis, Colo. She was married to Nelson Starrbrough August 16, 1903, to which union were born seven children. One having preceded her in infancy to the better world, she leaves to mourn her loss a widower and six children, an aged father and mother, one sister, and three brothers, two having preceded her within the last month; also a host of friends. About two years ago she was converted and joined the Pentecostal Church of the Nazarene, of which she was a true and faithful member until death.—Mrs. T. C. Etherton.

## NOTES AND PERSONALS

Rev. E. M. Sanders, formerly of Hot Springs, Ark., has located permanently at Calera, Okla. Brother Sanders is an old pioneer worker in the holiness movement, and stood firm for holiness in the old Indian territory before it became a state.

Little Eva Mae, infant daughter of Rev. and Mrs. H. W. Galloway, three months and sixteen days of age, went to be with Jesus on the thirteenth of December. May these sorrowing hearts find comfort in the Lord.

Mr. and Mrs. Bruce Deesenroth passed through the city last week enroute to Pasadena, Cal., and stopped long enough to pay the Publishing House a visit. Our people always find a hearty welcome at Headquarters.

Brother H. M. Gretzinger, 130 Andre street, Grand Rapids, Mich., would like to sell about forty copies of "The Great Revival in Wales," cloth, seventy-five cents, and paper twenty-five, and donate the proceeds to the General Board of Foreign Missions. If any one is interested, write him at the above address.

We were mistaken in our recent announcement of the birth of a son to Song Evangelist J. E. Moore. It was Pastor J. E. Moore, of our Ozark, Ark., church, instead.

Mrs. Nellie Lones, who is an elder in our church at Piedmont, Mo., and her husband, who are both totally blind, desire the prayers of all of God's people that they may not lose their home at Piedmont on account of a mortgage against it for \$275.

We wish for all our readers a merry Christmas. If you have bestowed your gifts upon the truly needy and spent your money and efforts to gladden and cheer the sad and weary hearts about you, your own life will be truly happy, and you will have exemplified the true Christmas spirit; for God's gift to us on that first Christmas morning

was so unselfish that it was extended to strangers, enemies, and rebels; to the sad, sorrowing, and needy. Let us not overlook the true purpose and spirit of Christmas, remembering that God's gift to us was unmerited and undeserved, unsought and undesired, but it was given to meet a world need.

Rev. Joseph N. Speakes, secretary of the General Board of Church Extension, spent a pleasant day with us last week on his return from the San Antonio and Dallas District Assemblies. Brother Speakes is pastor of our church at Topeka, Kas.

Our stock of fifty thousand Bible Gems calendars is so nearly exhausted before the holidays that we have run ten thousand extra to accommodate our trade.

Our sales department has done a remarkable business this fall, considering the epidemic and many other hindrances to every class of business. For this we are truly thankful to our patrons, and to our heavenly Father.

## ANNOUNCEMENTS

**Open Dates**—On account of the influenza I have had to cancel some of my meetings and postpone others. Therefore I have some open dates that I would like to give to some church or community, where this epidemic has subsided. I can both sing and preach, also use a guitar. Address me at 724 East Fifth street, Hutchinson, Kas.—R. S. Ball, Evangelist.

**Wanted to Rent**—Wanted to rent a farm on shares, by a sanctified man, or would work for wages. Have a wife and two children. Would prefer community with a live church or school. Address E. J. Hobson, Artesia, N. M.

**Deaconess Bonnets**—May be secured from Mrs. N. C. Radford, 631 East Twenty-eighth street, Los Angeles, Cal. Price without ties, \$2.50; ties, 75 cents.

**A Revival Campaign**—Rev. W. E. Shepard, of Los Angeles, Cal., will be with us in a revival campaign at Lincoln, Neb., January 5th to 26th. All Pentecostal Nazarenes, other holiness people, and everybody else are invited to this feast of good things, and to help push the battle for God and souls.—Lewis R. Hoff, Pastor.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

**H. F. REYNOLDS**—Kansas City, Mo.  
Res. 4924 Agnes Ave., office, 2109 Troost Ave.

**B. T. WILLIAMS**—1315 Garland Ave., Nashville, Tenn.

**J. W. GOODWIN**—Pasadena, Cal.

### DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker—Jasper, Ala.  
Alberia—James H. Bury—Collingwood, Alta, Canada  
Arkansas—T. C. Leckie—Vilonia, Ark.  
British Isles—George Sharpe—Glasgow, Scotland  
14 Mulryfauld Drive, Parkhead.  
Chicago Central—Charles A. Brown—Olivet, Ill.  
Colorado—A. E. Sanner—Kirk, Colo.  
Dallas—E. G. Theus—Peniel, Texas  
Eastern Oklahoma—E. C. Cain—Bethany, Okla.  
Florida—  
Georgia—E. H. Kunkel—Manassas, Ga.  
Hamlin—J. Walter Hall—Hamlin, Texas  
Idaho—Oregon—N. B. Herrell—Nampa, Idaho  
1621 South Sixth street.  
Indiana—U. E. Harding—Newcastle, Ind.  
124 North Twentieth street.  
Iowa—E. A. Clark—University Park, Iowa  
Kansas—  
Kentucky—H. Rees Jones—Louisville, Ky.  
2105 West Walnut street.  
Little Rock—W. B. Pinton—Texarkana, Texas  
802 West Fifth street.  
Louisiana—S. D. Sloum—  
Manitoba—Saskatchewan Mission—C. A. Thompson,  
3326 Fourth avenue, Regina Sask., Canada.  
Michigan—C. L. Bradley—Grand Rapids, Mich.  
1825 Gardner avenue.  
Mississippi—S. E. Galloway—Houston, Miss.  
Missouri—W. I. Deboard—Des Arc, Mo.  
Nebraska—Rev. Theodore Ludwig—Lincoln, Neb.  
1020 E street.  
New England—N. H. Washburn—Beverly, Mass.  
New Mexico—H. C. Cagle.  
New York—E. E. Angell—Richmond Hill, N. Y.  
701-102d street.  
North Dakota—Montana—Earl C. Pounds—  
Sawyer, N. D.  
North Pacific—J. T. Little—Newberg, Ore.  
Northwest—T. E. Beebe—Walla Walla, Wash.  
248 Marcus street.  
Pittsburgh—John Gould—Columbus, Ohio  
1338 Hunter avenue.  
San Antonio—W. F. Rutherford—Hamlin, Texas  
San Francisco—P. G. Linaweaer—Stockton, Cal.  
435 E. Wyandotte street.  
South Dakota—W. H. Tuillis—Mitchell, S. D.  
1006 East Fourth avenue.  
Southern California—Howard Eckel, Los Angeles,  
Cal. 1405 East Thirty-ninth street.  
Tennessee—B. L. Patterson—Nashville, Tenn.  
Care Trevecca College.  
Washington—Philadelphia—J. T. Maybury, Balti-  
more, Md. 825 West Lombard street.  
Western Oklahoma—J. I. Hill—Oklahoma City, Okla.  
1717 Linwood boulevard.

### EVANGELISTS' DATES

Lyman Brough:  
Ottawa Lake, Mich. December 1-February 9  
Lee L. Hamric:  
Blackwell, Okla. January 3-February 5  
Hollenback and Byron:  
Jeffersonville, Ind. December 18-January 5  
Lewis and Mathews:  
Permanent address, 341 West Marquette road,  
Chicago, Ill.  
California—January and February  
Oregon—March and April  
Alberta, Can.—May to October  
John E. Moore:  
Los Angeles, Cal. January 1-26  
(First Church)  
C. E. Roberts and Wife:  
Walla Walla, Wash. January 6  
C. W. Ruth:  
Burlington, Wash. January 2-6  
Seattle, Wash. January 7-12  
Tacoma, Wash. January 14-19  
Portland, Ore. January 21-23  
Salem, Ore. January 28-February 2  
Oakland, Cal. February 4-9  
Los Angeles, Cal. February 11-16  
San Diego, Cal. February 18-23

# JUST OFF THE PRESS

A New Book A Splendid Reference Book  
A Sound Book A Much Needed Book

## SOUND DOCTRINE

BY REV. WILLIAM EDGAR FISHER

President, Board of Publication, Pentecostal Church of the Nazarene

This book is nicely arranged in accordance with Systematic Theology, Statements as set forth in the Manual of the Church, and Scripture Arguments.

175 Pages—Neatly Bound in Cloth, Price, 75 cts.  
Bound in Pebble Cloth, Price, 40 cts.

PENTECOSTAL NAZARENE PUBLISHING HOUSE  
2109, 2115 Troost Avenue, Kansas City, Mo.

# Bibles! Bibles! Bibles!



## We Can Supply Your Wants

**HOLMAN POCKET BIBLES**  
Button Flap Binding if Desired.  
With or without Concordance.  
Size of page, 4 3/8 x 6 3/8 inches.

This series is printed on India paper, with self-pronouncing text and marginal references. Each Bible is bound in overlapping covers and finished with red under gold edges.



Button Flap Binding with new patent button clasp that will not get out of order.

- No. 1412 X. Egyptian Morocco.....\$3.40
- No. 1412 XC. Same as 1412 X, with concordance added.....\$4.15
- No. 1412 XF. Same as 1412 X, with button flap added.....\$3.60
- No. 1430 X. Egyptian Morocco, leather lining.....\$4.00
- No. 1430 XC. Same as 1430 X, with concordance added.....\$4.80
- No. 1430 XF. Same as 1430 X, with button flap added.....\$4.25
- No. 1433 XFC. Persian Morocco, leather lining, silk sewed, with button flaps and Concordance.....\$5.00

### SPECIMEN OF TYPE

*Christ is tempted. He beginneth to preach*

13 ¶ Then cometh Jēsus \*from Gālilee to Jōrdān unto Jōhn, to be baptized of him.

14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jēsus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteous.

### LOW-PRICED POCKET BIBLES

Size of page, 4 3/8 x 6 3/8 inches

For all who desire a less expensive Bible in a small handy size these Bibles will be just right. They contain marginal references and self-pronouncing text and are finished in red under gold edges. These Bibles are not printed on India paper, consequently are somewhat bulkier than the other editions.

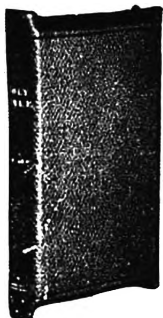
*Specimen of Type.*  
19 \*And the border of nān-ites was from Sī'dōn comest to Gērār, unto ¶ thou goest, unto Sōd'om,

- No. 1412. French Seal.....\$2.60
- No. 1430. Same as No. 1412, with extra leather linings.....\$3.25

### SMALL SIZE, LARGE PRINT BIBLES

Size, 7 x 4 1/2 inches

A series with large, clear, black-faced type. Just the thing for those who prefer a small Bible but who are unable to read the small print found in most small volumes. Printed on thin India paper. Complete marginal references. Text is not self-pronouncing. With or without concordance. Red under gold edges. Bound in overlapping covers.



### WITHOUT CONCORDANCE

- No. 03303 X. French Morocco, linen lined.....\$5.00
- No. 03305 X. French Morocco, leather lined.....\$6.00
- No. 03314 X. Persian Morocco, leather lined, silk sewed.....\$7.15
- No. 03319 X. Real Morocco, calf lined, silk sewed.....\$9.00

### WITH CONCORDANCE

- No. 04272 X. French Morocco.....\$5.75
- No. 04273 X. French Morocco, leather lined.....\$6.75
- No. 04277 X. Persian Morocco, leather lined, silk sewed.....\$7.50
- No. 04279 X. Real Morocco, calf lined, silk sewed.....\$9.75

### SPECIMEN OF TYPE

#### CHAPTER I.

¶ John writeth his revelation to the seven churches of Asia. ¶ The coming of Christ, to His glorious power and majesty.

THE \*Revelation of Jesus Christ, \*which God gave unto him, ¶ to shew unto his servants things which must

\* ch. xx. 16.  
\* ver. 9.  
\* ab. 6. 9.  
\* 1 Cor. i. 6.  
\* Gal. ii. 22.  
\* ch. ii. 7.  
\* 1 Tim. ii. 8.  
\* John 3. 34.  
\* ver. 3.  
\* ch. xii. 6.  
\* ch. xx. 1.

### LOW-PRICED TEACHER'S BIBLE

Size of page, 4 3/8 x 6 3/8 inches

A most desirable Bible for young Bible students. It contains marginal references, concordance, Scholars' Ready Reference Hand Book, four thousand questions and answers on the Old and New Testaments, nearly four hundred pages of carefully selected helps, and fifteen colored maps with inde. Self-pronouncing texts.



These Bibles are bound in overlapping covers and finished with red under gold edges.

### Specimen of Type.

19 \*And the border of nān-ites was from Sī'dōn comest to Gērār, unto ¶ thou goest, unto Sōd'om,

- No. 4312. Egyptian Morocco.....\$2.85
- No. 4330. French Seal, leather lined.....\$3.50

### POCKET-SIZE TEACHER'S BIBLE

Size of page, 4 3/8 x 6 3/8 inches. Weight only 15 ounces

- 330 X. French Seal, leather lined.....\$4.80
- 335 X. Persian Morocco, leather lined, silk sewed.....\$7.75

### GEM TESTAMENTS

Self-pronouncing Text.

Black-faced Type, Handy Pocket Size.

3 3/8 x 4 1/2 inches.

- No. 4102. Black Silk Finished Cloth, limp binding, red edges.....\$0.45
- No. 4113. French Morocco Leather, limp binding, red under gold edges.....\$1.05

### RED LETTER EDITION

- No. 4113RL. French Morocco Leather, limp binding, red under gold edges.....\$1.30

### INDIA PAPER EDITION

- No. 4141 X. French Seal Leather, flexible limp binding, leather lined, red under gold edges.....\$1.50

### PRONOUNCING VEST POCKET EDITION TESTAMENTS

Size, 2 3/8 x 4 1/8 inches.

No. 2106.

Extra Solid

Leather

Binding,

flexible.

limp, with gold back and side titles, red burnished edges.....\$0.45

- No. 2107. Same as 2106, with gold edges Price.....\$0.50

- No. 2115. French Morocco, overlapping covers, red under gold edges.....\$0.75

### TESTAMENT AND PSALMS

Extra Large Print.

Size, 7 1/2 x 5 1/8 inches.

- No. 0500. Morocco Grain Cloth, round corners, red edges.....\$0.85

### OXFORD TESTAMENTS

India Paper Edition.

Size, 6 3/8 x 4 1/2 x 5-16 inches.

- No. 0429 X. Alaska Seal, overlapping covers, leather lined, silk sewed, red under gold edges.....\$4.50

- No. 0430 X. Levant Morocco, overlapping covers, calf lined, silk sewed, red under gold edges.....\$6.00

## Send For Our Complete Catalog

PENTECOSTAL NAZARENE PUBLISHING HOUSE  
2109, 2115 Troost Ave., Kansas City, Mo.