

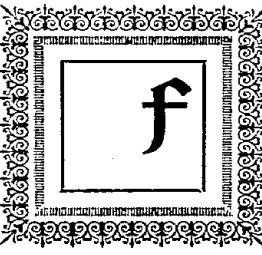
# HERALD of HOLINESS

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

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## Consecration

 **F**ATHER, from this moment Thou shalt have all there is of me. I put myself and all that goes with me into Thy hands. I belong to Thee, and nothing that Thou dost require of me will I deny Thee. Thou shalt have the adoration of my whole heart. This heart shall throb for Thee. Thou shalt have my whole will. Thy will shall be my will. Thou shalt have this brain to think Thy thoughts after Thee, this tongue to speak Thy word, these hands to do Thy work, these feet to go on Thine errands. And if there is anything I have called my own that Thou wouldst have, it shall be thine. Lord, Thou shalt have all there is of me. Lord, Thou hast all there is of me. Use me, I pray Thee, for Thy dear Son's sake. Amen.

Rev. Edward Leigh Pell, D.D.

# EDITORIAL

IT is only the devout and spiritual who are in danger of being misled by impressions. The Devil is too wise to attempt to beguile the deeply spiritual by placing before them temptations to worldly pleasure such as the theatre, the ball room, the card table, or the wine supper. He approaches the truly religious and spiritual as an angel of light. He seeks to simulate or personate God, and makes suggestions upon the minds of such people which are very easily mistaken for impressions from God.

Let it be distinctly borne in mind that leadings come both from above and from below—from the Father of Lights and from our wily tempter. Another proposition we wish to enforce is that naturally we would expect more such direct impressions to come to us from Satan than from God. Our reason for this statement is that God has already communicated to us most of the instructions He desired to convey to us in His inspired revelation. The Bible contains very nearly all needed teachings and leadings which His devout children need here below. We grant that there may be occasionally a divine leading distinct from the Word of God. It is generally true, however, that when the Spirit impresses us directly it is by bringing to our mind some Scripture passage or truth for our uplift or enlightenment or leading or comfort.

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Satan has no such medium of approach to us. He has no revealed word. His direct suggestions therefore are more numerous than those from God. It is of the highest importance that devout people be on their guard to carefully distinguish between leadings which come from God and those which come from Satan. One of the marks by which we can distinguish satanic impulses is that they are always attended by a sense or an inclination to hurry. We are inclined to obey the impulse quickly, rashly, and without previous thought and deliberation. Satan accompanies his impressions with this sense and impulse of haste because he is afraid to trust us with time for deliberation for fear that we detect the source of the leading. His success depends upon our haste. Hence the importance of never being impetuous in obeying impressions. We should suspect the very impulse to precipitancy as a sign of satanic origin.

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The second characteristic of satanic leading is that they are generally suggestions to abnormal things, which is never true of impressions from God. A very careful and spiritual writer has said that God never impresses us to do “outlandish things” God does not need the spectacular, the abnormal, the grotesque, to bolster His work. The Devil, however, seeks to lead us to do the very things which he well knows God never employs and only inure to our final hurt.

Another thing about satanic leadings is that they are always along religious or deeply spiritual lines, at least are so undertaken by the deceived who obey them. These leadings from Satan are also often very conspicuous in great tidal waves of spiritual power and salvation. They form one of the perils against which religious workers have to guard carefully. The only way Satan can annul or destroy the influence of the truly devout is by some such exaggerations, for he well knows that they are not approachable by any of his temptations to gross worldliness or sin. Those who are deceived into acting upon these impressions sincerely believe as a rule that they are acting from impressions sent from God and are doing things which will conduce to the deepening of their spiritual lives and the increase of their usefulness.

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These satanic leadings bear another characteristic which invariably accompanies them. They are always *strong* and internal. The Devil makes them so for two reasons; first, he makes them very strong in order to induce quickness of compliance on the part of the deceived. Secondly, they are inward because God operates inwardly with His children, and Satan conceals the better his identity. He thus makes the more probable and the quicker his success by making his leadings strong, and protects himself from detection by making them internal.

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Another mark of these leadings from Satan is their striking resemblance to impressions which are from God. Here we touch

upon the most difficult and dangerous phase of this department of satanic work. It takes infinite pains and prayer and vigilance sometimes to discriminate between the two classes of leadings. The first principle of safety for us is to be slow in responding and take ample time to pray and think and study God's Word. If the suggestion be something unlike anything in the Word of God, about which doubt as to its origin lingers in the mind, which does not harmonize with the trend and tenor of the Bible, which shocks and pains profoundly spiritual people, and can not be made clearly to appear possible of influencing souls toward God, the leading had better be rejected as from Satan. Generally, however, if sufficient time be taken to reflect and to pray and to read God's Word, the Spirit of the Father will sweetly trend us away from compliance, and we will not be left to depend wholly upon such tests as we have suggested above. To illustrate: In a great revival of religion once we are told by M. W. Knapp in his little book on “Impressions,” of a devout brother who was suddenly and violently seized with a mighty impulse that it was his duty to lie prone across the door of the church or place of worship. He claimed that God told him to do this in order, as well as we can recall, to prove to the public that he was sanctified. He did so and remained in that position until everybody had walked over his body. We think that this impression which seized this brother, as pure and good as he may have been, bore every evidence of being satanic in its origin, and lacked every sign of being a leading from God.

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One other phase of leadings from Satan is that they are often accompanied by passages of Scripture. This is a very common practice of the tempter. His every assault on the Savior in the wilderness of temptation was buttressed by quotations of Scripture. True, he often misquotes Scripture. In fact he generally garbles it to suit his purpose. He misquoted Scripture in one of the temptations of the Savior. In this practice which he employs he has the advantage of an appalling amount of densest ignorance on the part of many people of the holy Scriptures, so that he is rarely detected in his misquotations. Secondly, by using Scripture he makes his deception the easier, for it too seldom occurs to even good people that the Devil is a diligent reader of Scripture and reads it for the very purpose of deceiving the elect.

Mistaking impressions from Satan for leadings or revelations from God has filled the track of history with tragic caricatures of religious movements and institutions. It was from this source mainly that the Devil gave us Mormonism, Dowieism, Eddyism, Spiritism, Occultism and the long train of monstrosities of like nature. “Be not deceived.” “Try the spirits.”

## Known by its Fruits

IT is James who asks, “For what is your life?” After all, this is a serious question, and one that has received a diversity of answers. On the surface life would seem to the thoughtless man to be a bundle of mysteries. Today there is laughter and play of gay, happy childhood. How quickly this is followed by the festivities celebrating the nuptial bond. From the joy of the festal hall the next step leads to care, to burden, and on and on through tears and triumph, through sunshine and sorrow. Then the almond tree flourishes, the grasshopper becomes a burden, the silver cord is loosed, the golden bowl broken, the pitcher is broken at the fountain and the wheel at the cistern, and dust returns to earth as it was and the spirit unto God who gave it.

Does this tell all the tale? Is life after all but a farce? It has been so declared by irreverent philosophic unbelief. Anon, the cynic has bitterly denounced life as a tragedy. Turning from these misanthropes and agnostics and opening the page of God's inspired Word we find from this source of infinite wisdom that life is a sacred epic.

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Taking the sombre views of the cynic and the agnostic leads respectively to curses and to despair. Behold the fruit of unbelief which turns from God's own Word to man's vain philosophies to find life's true interpretation. After all, curses and despair are the very best fruits to be gained from this source.

How different the fruit which is produced by the Bible view of life. See the man who reverences life, who recognizes its limitless import, its divine possibilities, its God-ordained destinies. This is the man who bows before God, who gets the real music out of the sacred epic of life, and who makes life resplendent with beauty, joy, and glorious fruitage of unselfish love and service.

We can take our choice after forming our judgment by the fruits borne by each view of life. Is there aught attractive in the bitterness and cold wickedness of cursing and blasphemy? Shall we thus take sides with the Devil and his allies, and against God and angels and Christ and mother and heaven, or shall we rather turn from this and choose the sad fruit of despair and sink with folded hands to the bottom of the sea of eternal gloom and hopelessness? Does such a starless night attract any one or inspire to the least energy or cheer or ambition?



Oh, the bitter hopelessness of the vanities of earth's philosophy! Turn we our eyes to the hills whence cometh our help. Let us see light in God's light. Let us seek to interpret life by the teaching of its Giver. How rich, how glorious, how beautiful becomes life when thus viewed by the light of its divine potencies. Life thus viewed, crowned with its God-given immortality, capable of being made a training school for equipment for the endless activities and divine employment in the heaven of heavens after its brief day is run here below, becomes a glory and a majesty.

Life gets its biggest meaning when seen in its relation to Christ, for it was life that brought Christ to His sacrifice. Christ is life's true interpreter. It was He who discovered, devised, and revealed the tremendous possibilities of life. He found it despoiled and bedrugged in the mire and filth of sin amid Eden's bowers, and lifted it to the glorious possibility of union and communion with God the Father for ever and ever. Oh, there is beauty in this concept of life. The epic rings true when thus read. There is pathos, power, beauty, and glory in the poem when thus read by the light of revelation and of the blessed gospel of the Son of God.

## Practice Your Faith

WE must not hold faith merely as a beautiful sentiment. It is not enough to loyally maintain faith as a correct rule of life or matter of mere duty in giving the assent of the mind and even the heart to divine truths. We must *practice* or live our faith. Faith must not simply be held by us. It must hold us. We must not only possess faith; it must govern, dominate, regulate our activities. It is thus we are to practice the presence of Christ.

We believe in Jesus, that He is present with us, nearer and dearer to us than our best friend or loved one. We believe that He sympathizes with us in our sorrows, weeps with those who weep and that He is ever watching us, not to find fault or criticize but to help and strengthen and bless. Now let us practice these sublime aspects of our faith and make them real. Cultivate a ceaseless consciousness of His presence. Realize and exhibit in life the truth of His vigilance, sympathy, and love. Act evermore as though physically He were at your very elbow and you were beholding with your own eyes His benignant face and your body were thrilled by His grasp of your hand in His.

We are sure that we do not make our faith practical enough. Ours should be lives of faith. With Paul we should be able to say, "The life I now live in the flesh I live by the faith of the Son of God." Such a living, potent faith must be the motive center of our being, the spring of the intellect, the grip and grasp of the heart, the infinite throb and outreach of the spirit as it leaps upward toward God its Maker.

## The Many-Sidedness of the Bible

WE have written a great deal about the Bible. We have been profoundly impressed that no mortal yet has ever said enough about this holy Book. There in an infinite depth, a boundless reach, a majestic sweep, an indescribable many-sidedness of adaptation and application about this holy Book which beggars description. We have often wished we had a month of utter abandon of every other thought and care that we might concentrate and consecrate every minute of the time to an attempt to put on paper the unutterable convictions of our heart respecting the holy Bible.

Among the beautiful tributes which we constantly meet paid

this wonderful Book is the following which we recently came across written by Bishop William F. Anderson. We pass it on that it may be a blessing to others:

The Bible is the begetter of life, the uprooter of sin, the revealer of God, the guide of history, the fashioner of law, the friend of science, the comfort in sorrow, the foe of superstition, the text-book of ethics, the star of death's night, the light of the intellect, the enemy of oppression, the strength in weakness, the promise of the future, the pathway in perplexity, the illuminator of darkness, the escape from temptation, the forerunner of civilization, the charter of all true liberty, the inspiration of philosophies, the secret of national progress, the soul of all strong heart life, the steader in the day of power, the embodiment of all lofty ideals, the guide and hope and inspiration of man, the ornament and mainspring of literature, the mold of institutions and governments, the regulator of all high and worthy standards, the answer to the deepest human heart hungerings.

## A Conservator of National Wealth

IT is too seldom considered that the Christian religion is the greatest asset to the nation and to the world, even along material lines. We pause not here to speak of the increased productive power of sober, upright laborers made so by the influence of Christianity; nor shall we take time to discuss the marvelous economic saving to nations and communities in the reduction and prevention of crime secured through the influence of the Christian religion. Attention could also be given, had we space, to the dividend reaped by the state and society in the enormous fraud and speculation which would be rampant but for the restraints of religion. Numerous as are such defalcations now they would be increased at such a tremendous rate that business could not be conducted except under a shotgun protection, but for the religion of Christ. We might mention also the wonderful contribution made to the world's material wealth by the increased longevity as well as the increased healthfulness to millions of individuals through the practice of temperance and morality and regular habits inspired by the influence of religion.



So we could continue and mention scores of lines along which Christian religion shows itself to be the most marvelous conservator of material wealth of any and all other influences combined. Truly may we claim with the apostle that, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We call attention to the fact that there are in the United States fifty million children and young people under twenty-five years of age. Life insurance experts figure that each young man and woman of sane moral habits and sound normal physique is an asset to the nation as a producer of wealth to the amount of eight thousand dollars. It will be seen from this estimate that the fifty million children and young people at eight thousand dollars apiece run up an enormous asset of four hundred billions of dollars. This shows that our youth on the material basis of mere dollars and cents are worth more than our coal, our iron, our silver, or our gold. Now the man would be a hopeless lunatic who would deny that no influence under heaven can secure to the nation the full possible contribution to its material wealth of these fifty million young people except the Christian religion. No other influence conceivable to the human mind will ever prevent the debauchment and ruin of the youth of our land by the liquor traffic except by the spread of the mighty force of the religion of Jesus Christ. This influence alone will not only save to the nation the contribution of this mighty asset of the youth of the land, but it alone can prevent the liquor traffic rendering these fifty million young people non-producers, dependents, and undesirables, and an enormous economic loss to society and a menace to the perpetuity of government itself.

We should mingle in our judgments charity and intolerance. Only as these blend are we safe in the arbitrations we render upon ourselves and others. We should be exacting of ourselves to the point of intolerance, while we are sublimely charitable and long suffering and merciful in our judgments of others. That was a marvelous statement of the sainted John Wesley: "The longer I live the larger allowances I make for human infirmities. I exact more from myself, and less from others. Go thou and do likewise."

SENSATIONALISM is as baneful and criminal in a preacher as experimentation is in a physician. Ignorance lies at the basis of both. The one is ignorant of the gospel the other of medicine.

### VALUE OF THE RESURRECTION.

The supreme value of Jesus to the world lies in His resurrection. Forgiveness and cleansing were purchased through the shed blood, but it is through the resurrected Christ that He is represented to the world through the coming in of the Holy Spirit to be manifested in the lives of men. Let no one cheapen the agony and the blood which purchased deliverance from sin, yet the church or the individual who sees no farther than the cross, to whom Jesus is ever bleeding on the tree, falls far short of the fullness of the gospel. Without the risen Christ, Calvary is indeed the tragedy of the ages; with the resurrection, the crucifixion was the tearing away of the veil of the night of sin, that the light of God's eternal morning might flood in.

### QUICK MIND OR CARNAL MIND.

To flare up quickly and get over it quickly, is often stated as a characteristic or condition calling for commendation. To be quick tempered is considered a sign of bright mind, when, in fact, it is an evident proof of the carnal mind. Touchy, impatient, unloving because suspicious, quick to think evil and resent it when there was no evil intent—how pitiful such an exhibition to one in his right mind! An angry person is one who has surrendered the keyboard of his soul into the hands of a demon that hell may voice its horrid discord. Slow to anger is long suffering; it is patience, kindness, tenderness, love. It is to be just, considerate, impartial, looking at a matter from the standpoint of others. While the word "anger" has gotten to itself a bad meaning through long association with carnality, there is what the Bible calls "anger" which is godlike and holy, in that it is free from selfishness, hatred, or revenge. This anger, having a great and holy purpose for its basis, with clear knowledge of its position, without resentment, but full of love for men as well as for God and His truth—such an anger, when it breaks forth, moves with the power of God, and, like the wrath of God, works righteousness. This anger is always slow, and is a characteristic of those who are greater in the sight of God than the mighty of earth.

### MINISTRY TO THE INDIVIDUAL.

One of the most remarkable facts about the earthly life of our Lord, is that the greater part of His ministry was to individuals. He did not heal the sufferers in a mass—He touched each personally. In the culling of His disciples He did not address a multitude, but singled out Peter, and Nathaniel, and Levi, and each of the others. When He preached to the one lost woman at the well, it was typical of His salvation method. The ministry of Jesus was a ministry to the individual, and if we shall know success in our work for Him, we shall recognize the importance of the personal touch. Nothing can take its place, and the church that has a real interest in the salvation of individual men, will go out after those men individually, and will be truly a revival church. H. W. Dunkley says in the *Christian Advocate*:

Personal evangelism must not and can not be evaded if the lost are to be found and brought back to the fold. There is nothing more essential in the work of soul saving than the personal touch. It was the method of Christ. He sat down on the well by the wayside and taught a woman the deeper lesson of the water of life. He sat down with Nicodemus in the night time and unfolded to him the necessity of the new birth. He started the circle of his leaders with this method of personal evangelism and later sent out His disciples two and two with the message of salvation. If in our churches of today every five church members should win one more to Christ

and the church in twelve months, we should more than double what we have been doing through the years. It has been taking more than ten Christians twelve months to win a soul. It ought to bend our heads in shame. We shall never do much better until our forces are lined up in hand-to-hand, heart-to-heart endeavor in the great work of rescuing the perishing. Over in Korea they will not receive a man into the church until he can show that he has brought at least one other soul to Christ. Now I am aware that I have written nothing in this article concerning the Holy Spirit, whose power is absolutely essential to a spiritual awakening. That is God's side of the work, and I have written only of our part in the activities of revival. Ours is to obey, and God will give the power to produce results.

### THE MIRACLE OF LIFE.

Jesus had just fed five thousand with five barley cakes and two fishes, and when He asked them to believe on Him, they said, "What sign shovest thou then?" To such an extent has sin blinded the conception of men. Unbelieving science today is still demanding the "sign" of God and His Christ when all about is the profoundest miracle of recurring life. Dr. J. K. Fraser, calls attention to this blindness of infidelity.

Science has been at work now for two thousand years, but it has never been able to lift the smallest corner of the veil which hides the mystery of reproduction and growth. Not only have we not discovered the origin of life, but we know practically nothing as to its method. We stand helpless before it—only able to take with a confident hand the splendid results of this miracle because we have become so accustomed to its unfailing occurrence. And yet there are men—you will find them in almost every walk of life—who will plant a seed in the spring and pluck the ripe grain in the autumn and yet deny the possibility of what we call "miracle." Such men, it seems to me, lack not only intelligence and logic and power of inference, but a sense of humor.

### GOING WITH THE CURRENT.

The drift of this world is downward, and away from God. Things spiritual are foolishness to those who are of the world, and whenever the Spirit of God in men confronts the evil that is in the world, there comes the inevitable shock of opposition. In this sense there can be no peace to the one who is determined to go God's way. We are to "seek peace and pursue it," but that is peace within our own soul, which can be found only as our lives and life service oppose and rise against the current of the world. Salvation lies up-stream, and if we shall make the landing it means pulling steadily against opposition. The *Sunday School Times* says:

Sharp opposition opens up blessings to many a man. An easy time has kept him weak and impoverished; trouble and persecution lead him out into strength and riches. "We have an altogether too easy time of it," says one of the lesson writers in the *Sunday School Times*, referring to Christians of today: "perhaps if we had more opposition, we should have more zeal." It is true. But do we realize also that, if we Christians had more zeal, we should have more opposition? The fact that we have little or no opposition from the Christ-rejecting world about us is our shame, and testifies eloquently to our failure. "Because ye are not of the world," said Jesus to His disciples, "therefore the world hateth you." If the world does not hate Christians, it is simply because Christians are, in many vital matters, of the world—the Christian's life shows no such marked difference from that of worldly persons that it exasperates or condemns them. But the moment any Christian accepts the duty of living according to the teachings of Christ to the uttermost, empowered to do this by receiving Christ to the uttermost as the fullness of his life, then the opposition and the persecution begin—promptly and hard. Dare we put it to the test?

### FREE FROM THE BONDAGE OF DUTY.

The vital necessity for the grace and experience of entire sanctification, wherein the heart is made perfect in love, is seen in the fact that it lifts service up from the plane of duty, which is bondage, to that of love, which is freedom and joy. The service of the Christian which comes from a sense of obligation may become irksome, and very frequently breaks down, while the service of love

is as spontaneous as living. An exchange puts it as follows:

A life constrained by duty is a life of bondage. It is not a life lived in the glorious liberty of sons of God. When the love of Christ constrains, duty is always done—in full, abounding measure—but it is never done as a "duty." For another spelling of duty is "law," and it is holding many an earnest Christian in daily bondage. Christ sets us free from duty, not by setting duty aside and substituting license, but by making duty-doing as natural as breathing: in its place putting—Himself.

### LEARN TO "SHOOT QUICK."

The constantly victorious life, is the normal life as God has planned for the Christian. First there is to come the cleansing of the heart from all sin, in the Holy Ghost baptism, then there is the learning to use the weapons of offense and defense which God offers in abundance of supply. We receive hurt or fall because we are so slow to make use of our resources. If in the first moment of our knowledge of danger we fly to the power of God for our defense we shall not only be secure, but we shall win a great victory through Him. "Learn to trust, and do it quick." An exchange illustrates with an anecdote from Kitchener:

A defeated Christian believes the Captain of his salvation. Christ wants all his soldiers to be victorious all the time. Therefore the one thing that the normal Christian must know how to do is how to defeat the Enemy. There are many other things that the Christian must go on studying and learning, as long as he lives and serves; but this one thing ought to be first—yet how seldom it is! We may take a leaf from Kitchener's orders to recruiting officers: "Never mind about drill; it doesn't matter if they don't know their right foot from their left. Teach them how to shoot, and do it quick." The soldier's supreme business when the battle is on is to rout the enemy. And the Christian soldier, remembering God's own word that "The battle is not yours, but God's," routs his Enemy by letting Christ do all the fighting. If we would show others the secret of complete and continual victory, we must "teach them how to trust, and do it quick."

### THE MAN OF SORROWS, THE KING OF GLORY.

Jesus our Lord is not only the suffering Savior, through whose agony and shame and death our sins were washed away; He is become the King of Glory who sits upon the throne of power, and the glory that He has with the Father He wills to bestow upon us that we may be all radiant with His love; and the power that has been put into His hands, He wills that we draw upon for all our needs. Salvation, glory, power—this the free gift of our King, if we will but let Him in in complete possession. As one says:

He is indeed the King of Glory! The Father hath glorified Him with the glory that he had before the foundation of the world. There blend in Him the glory of perfected manhood and the glory of deity. At His girdle hang the keys of death and Hades. Beneath His feet are principalities and powers and the rulers of the darkness of the world. All authority is given Him in heaven and earth. Hosts of angels accompany and welcome Him. At His chariot wheels are dragged the great enemies of man's happiness and holiness. And all this is gained for us. Salvation consists not only in what our Lord did on the cross, but in all that He is doing on the throne. We are not always to be facing temptation, but to live looking to Him, receiving into our hearts His immortal and sinless life, and yielding to Him our wills, our affections, and our obedience. Glory to Thee, thou King of Glory! We also would see and share in all that Thy glorious victory has won! Be pleased to enter the citadel of our hearts!

Not in careless pleasure, but in watchful love and trust of God your Father, in faithful and fervent desire to be his child, is the secret of life's victory and of the overcoming of death by life. — Stopford A. Brooke.

A great many people nowadays are in that uncertain and delicate state of health which consists in being too ill to go to church Sunday morning, but just well enough to go joy riding Sunday afternoon. — Rev. Dr. Henry C. Vedder.

# "By Their Fruits Ye Shall Know Them"

Rev. W. E. Smith

THESE words of Jesus have been an invariable rule for the test of character. It is easy and popular to make the profession of a Christian. A sheep's skin may hide a wolf for awhile, but sooner or later the true inner character will be revealed.

A good way to test doctrine is not only by the Word of God, but by the effects it has upon those who profess and propagate it. An appeal to Scripture is often met with a contrary interpretation. And any erroneous doctrine can be bolstered up by perverted Scripture. Shakespeare well said: "For every sin there will always be found a parson who will bless it with a text."

When we come to the doctrine of entire sanctification we at once meet a variety of views. Many able and pious divines have repudiated such a doctrine being found in the Word of God. The majority of evangelical churches will unite for an evangelistic campaign to get sinners converted; but let an evangelist come in preaching instantaneous, entire sanctification as a second work of grace, subsequent to regeneration, and the union is speedily broken. A battle is on at once, and many deplore the evil that is wrought by the preaching and teaching of such a thing as being delivered from all inward and outward sin in this life.

A close consideration of the subject must lead us to conclude that the doctrine is either true or false. If it is false, like every other doctrine of like character, its acceptance on the part of any church or individual must be detrimental; encouraging them to believe a delusion, practice self-deception, and give testimony to a lie. If the doctrine of entire sanctification be not of God it must be of the Devil, and all those who have ever professed or taught it must be the deluded emissaries of Satan, and should everywhere be exposed as enemies to the truth. But if the doctrine be of God it must bear fruits in the lives of its professors, that testify to its divine origin. Not for a moment can we expect all of its professors to be true. The existence of the genuine always makes possible and probable the existence of the counterfeit. But let us see what has been the general influence of this teaching upon the church and individuals who have accepted it. John Wesley said, "the Methodists were raised up to spread scriptural holiness over the land." He declared that the doctrine of entire sanctification receivable now by faith was the "depositum of Methodism." His journal is full of references to this blessed experience, as being common among the members of his classes. He declared that only as the doctrine was strongly and explicitly taught did the work of God prosper. He also said, that "any preacher who said aught against the doctrine must cease to be identified with the Methodists for he could not be an honest man." In Wesley's time there was some fanaticism in connection with the propagation of holiness. Bell and Maxfield got wild and fanatical. But Mr. Wesley had the courage and tenacity to hold on to the truth, through evil report as well as good, in spite of the inconsistencies of so-called friends and the opposition of bitterest foes.

The doctrine in Wesley's time was most bitterly assailed by the Calvinists. Rowland Hill, and Toplady, and others attacked it with a venom that seemed out of character to them. It remained for John Fletcher, of Madely, to take the pen in defense of the doctrine of Christian perfection as taught by Mr. Wesley. For cogency of argument, pertinancy of illustration, beauty of diction, accuracy of definition, and interpretation, and above all, for sweetness of temper, Fletcher's writings have never been equaled in the realm of polemic literature. I know of nothing better to tone up a preacher's theology, quicken his thought, and

deepen his devotion, than to read Mr. Fletcher's checks to antinomianism every year.

Perhaps no man in all the history of the church better illustrated the doctrine of holiness than did John Fletcher. Mr. Wesley said: "I have seen many holy men, but the like of John Fletcher I never expect to see again this side of heaven." And yet Fletcher's theme was holiness—the possibility of being saved from all sin now by faith. Even his opponents in the controversy, when they visited him, were completely disarmed by his sweet spirit. They went away saying, "What a wonderful man he is."

If we were to tear the doctrine of instantaneous, entire sanctification out of Methodist theology, hymnology, history, and biography, what a tattered lot of books we should have. We would ignore the trenchant pens of Wesley, Clarke, Watson, and many others on this subject; we should have to mutilate many of Charles Wesley's sweetest songs, or leave them to be sung in another world; we should have to remain silent as to the secret of Bramwell's, Collin's, Abbott's, Caughey's, and Booth's flaming evangelism; and we should fail to repeat the glowing testimonies to this grace that fell repeatedly from the lips of pious peasant, and eloquent divine. Dr. Dale a Presbyterian, told a Methodist conference, "If the people called Methodists had remained true to the doctrine of entire sanctification as taught by Wesley they would have taken the world."

## In the School of Christ

R. L. Jones

JESUS said, "Take my yoke upon you, and learn of me." Also, "Howbeit when he, the spirit of truth, is come, he will guide you into all truth; he shall glorify me, for he shall receive of mine and show it unto you." Paul wrote, "All Scripture is given by inspiration of God, and is profitable for . . . instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." As followers of the Great Exemplar, all Christians should have learned to,

A bstain from all appearance of evil. 1 Thess. 5:22.  
B ear one another's burdens. Gal. 6:2.  
C ast all our care upon Him. 1 Pet. 5:7.  
D istribute to the necessity of saints. Rom. 12:13.  
E ndeavor to keep the unity of the spirit. Eph. 4:3.  
F orbear one another in love. Eph. 4:2.  
G ive thanks always for all things. Eph. 5:20.  
H umble ourselves under the mighty hand of God. 1 Peter 5:6.

I ncrease in the knowledge of God. Col. 1:10.  
J udge one another no more. Rom. 14:13.  
K eep ourselves unspotted from the world. Jas. 1:27.  
L ook for Him that shall appear. Heb. 9:28.  
M ortify our members which are upon the earth. Colossians 3:5.

N ot take anxious thought about our life. Matt. 6:25  
O vercome by two things. Rev. 12:11.  
P urify ourselves even as He—(Jesus) is pure. 1 John 5:3.

Q uench not the Spirit. 1 Thess. 5:19.  
R ejoice in the Lord always. Phil. 4:4.  
S eek not our own but the welfare of others. 1 Corinthians 10:24.

T hink no evil. 1 Cor. 13:5.  
U se this world as not abusing it. 1 Cor. 7:31.  
V igilant: be against our adversary the Devil. 1 Peter 5:8.

W alk in the light, as He is in the light. 1 John 1:7  
X ert ourselves to perfect holiness. 2 Peter 3:14;  
2 Corinthians 7:1.

Y ield ourselves unto God. Rom. 6:13.  
Z ealous be of good works. Titus 2:14.

DO WE MEASURE UP?

We are well aware the common statement is made today that only the ignorant people and illy prepared preachers take any stock in the doctrine now. If such be the case they are the successors to an illustrious company of saints, and scholars. It was this experience that put the necessary spirit into the heart of William Taylor, William Butler, James Cox, and thousands of others and sent them across all seas, to penetrate jungles, dark and made dangerous by wild beasts and wilder men, to tell that Jesus Christ could effectually cure sin. "And the wilderness and the solitary place was made glad for them and the desert rejoiced and blossomed as the rose." This experience has transformed many a stammering, ineffective preacher into a Holy Ghost evangelist, who lost all misgiving as to his call to preach. Can we believe that Satan is apt to originate and encourage a doctrine and experience that makes the half-hearted lose their indifference; the unclean to cleanse themselves from tobacco and every doubtful thing; that makes the Bible a new book and prayer a great delight; that transforms duty into privilege and fills the heart with heavenly music; that makes Jesus the great center of affection, and His glory the supreme object in life? We have seen at least twelve hundred people assembled in a great hall in Manchester. That assembly was composed of shop girls, working men, ladies of culture, and men of various professions. The atmosphere was most heavenly. It was estimated that at least five hundred in that gathering professed the blessing of entire sanctification. Wonderful was the converting power, as souls thronged to the altar for pardon and cleansing. Preachers knelt, seeking the blessing of sanctification, beside the humble shop girl, and came through with rejoicing. We can but think heaven and not hell was glad at the sight. There is no teaching the Adversary of souls hates so intensely as he does the truth that magnifies the blood of Jesus. He loves to put a lie into preachers' mouths and have them declare that we are so weak and as surrounded by various forces we can not be saved from all sin here and now. The Devil likes to have us put sanctification off till death, seek it by growth or say we got it at conversion—any way so long as we are kept from our inheritance in Christ. He likes to have preachers preach on social service, ethical culture, moral reform, commercial honesty or anything else than the blood of Jesus, God's remedy for sin.

The writer saw a drunken young blacksmith lifted from the pit, saved and sanctified. He is today winning souls for Jesus in the Christian ministry. It was this experience that made the Salvation Army lads and lassies blood and fire soldiers in the early days. One of the best testimonies I ever heard about the doctrine was by an opposer, who in a relenting moment said: "Well they may talk as they like, the preaching of this doctrine has made many good people better than they were."

How easy it is to let prejudice come in and hinder our spiritual progress! Every soul that has been born of God soon longs for something more. They pray for a clean heart and weep over inward sin: If Christ can not save us from our heart sin is He not an insufficient Savior? What if some have professed and run well for a time and have fallen into worldliness and sin? They may have been sincere once. "He that despiseth, despiseth not man but God." Surely an unprejudiced mind must say, "There is something in it. It is what I need. By God's grace I will have the blessing!" No one feels their limitations, infirmities, and constant need of the blood of Christ as does one who has been wholly sanctified. No truth is so precious to his soul. For it is the truth that takes in all other essential truth. The promise is, "Ye shall know the truth and the truth shall make you free."



# Some Things We Must Have as a Church to Succeed

J. B. McBride

**T**HE ministry of the Pentecostal Church of the Nazarene will determine the future success or defeat of our holy cause. No church will rise higher than its ministry. We often hear it said by ministers that "purity is power." This we firmly believe; hence we see that our church must hold its standard high and make strenuous demands on its preachers.

First, we must demand that all our ministers be in the experience of holiness, and see that our Assemblies enforce this law. If we make any exceptions, we open the floodgate to those who want to find a job, but do not especially care about holiness. "Be ye clean that bear the vessels of the Lord" is the divine injunction, and we believe that it is related to inward as well as outward cleanliness. Linking this to St. Paul's utterance, "If a man therefore purge himself from these he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work," it means that the Lord wants a sanctified ministry. Unless a minister has the inward work of holiness he will not lead any one else into the "imperative blessing." God declared from the open heavens that without holiness no man should see the Lord.

Then again, sinners who are converted under unsanctified preachers are much harder to lead into holiness; hence there is but little abiding fruit. Unless the ministry is a unit, in time we will have lamentable trouble. You say, Why talk this way about our Nazarene church? we all believe in holiness, and our Manual declares that the ministry shall be in the experience of entire sanctification? We answer that we know full well the tendency of all church organizations in the past, after the death of their founders, to drift from the old landmarks which the fathers set; and it is well to keep stirred up on genuine holiness lines. We are told that an "ounce of preventative is better than a pound of cure." We must remember that these are awful days in which we live, and we need to keep red-hot holiness lines.

Second, our ministry should be very careful of the deportment of their lives in order to succeed as a church. No matter how highly educated we are, or how eloquent, or sound in doctrine, unless we live up to our preaching and keep above reproach we will hinder the object of our church and ministry instead of helping it to succeed. The fact that holiness has stood through so many reproaches brought on it by its own propagators, proves beyond question that it is of God; for it has had enough to kill any ordinary cause. How far in advance of where we are now would we be, if we had not had to suffer at the hands of those in our own ranks?

Third, if we succeed, the authorities of the church, in kindness and firmness, must hold a tight rein on the ministry and deal frankly with those who step aside. We believe that a minister who will dare to play fast and loose in his life, with things that are unbecoming to a holy ministry, and acts unbecomingly with the opposite sex, should be held to a strict accountability, and be made to feel the awfulness of such a course. Or, if a minister does not pay his debts or make satisfaction for them until he can pay them, that he ought to be strenuously dealt with. One preacher can leave a charge owing just a small debt, without making it satisfactory until he can pay it, and it will lock the wheels of the church, and defeat the object of a whole two weeks' meeting. If we as a church overlook such matters, and shield our brethren who do wrong, and smooth things over, and send such men or give them good recommendations to other Districts, hoping that they will do better, or some one else will take our burden and deal

with them, we are only defeating the purpose for which we are laboring.

We must remember that the Lord says, "Be sure your sins will find you out," and unless those who do wrong and bring reproach upon our holy ministry and church, confess up and straighten out, and get to the bottom of things, their sins will come to light and expose them.

Let us as a ministry and a church prove to this old world that we can live right, by the grace of God. Let us live in the open and keep where we can meet our every work and action, without the blush of shame. If we are clean within and live clean without, no power, human or satanic, can defeat us, and we can ask our brother for a recommendation, if we need one, without embarrassment to either party. May the Lord keep us from falling, and present us faultless before the presence of His glory with exceeding joy.

Pasadena, Cal.

## Ambitions and Missions

J. Warren Slotc

**A**MBITION is legitimate and many times God-inspired. The man who has no ambition is on his way to degeneracy, having reached and passed the acme for him in whatever sphere of life he may have had an ambition. Successful men and women, as they realize one ambition, set for themselves another, and thus keep growing continuously. In view of the brevity of life, the certainty of death, and the great work entrusted to His people by Jesus Christ, how ambitious they should be not only to reach the highest place of usefulness in His service, but to exceed themselves in quantity and quality of service from time to time!

It is therefore perfectly proper for parents to have ambition for their children. How beautiful the story of Hannah who greatly desired a son for the service of the Lord, for you will remember she prayed that her desire might be realized, and when it was realized in-so-far that the son appeared, she wanted for him a place in the Lord's service and took him up to the temple so he might associate with the priest, learn from him, and be consecrated in due time. How different the character and life of many a person would be if the parents had had an ambition for a place, the highest place possible in God's service for their child!

Then, too, it is absolutely proper for young persons to have an ambition in life. In youth the foundation for a successful career must be laid, if a successful career is to be had, for youth is the time for training, for study, for preparation. Christian schools, particularly colleges and universities have a splendid opportunity of giving young people an outlook on life and of helping them choose the place into which they are fitted to serve God and humanity, and therefore we should do all with-

in our power to help and maintain such schools.

And when the place has been selected, the training should be with the end in view. The young man who wishes to serve God and humanity by alleviating the ills of the race, should make everything bend toward his becoming a well-equipped physician. The young man who would defend the down-trodden and seek to obtain for them justice, should not only study the law, but should study such other subjects, both in books and in life which will enable him to understand men and things, and conditions in relation to other conditions, and he should have a desire to rank high in the profession of his choosing. The one who decides after prayerful and a very careful consideration of the matter that he will give his life to the preaching or teaching of the gospel among the heathen should resolutely proceed to prepare himself in the best possible way for the task before him, and proceed with an ambition to be of the largest possible use to His Master in the sphere of his choosing.

The work of teaching or preaching the blessed gospel of Jesus among the heathen should have a tremendous appeal to thoughtful young men and women, as a sphere in life in which they can render their largest service. Not every one can go as a foreign missionary, so that those who do go are a very privileged class. Just think, reader, to have the opportunity to preach to or to teach among persons who have never heard the gospel story, and to make this your life's work; and then to realize in so doing, that you are continuously and directly doing the particular work which Jesus in His very last words while here on earth commanded His people to do! Is that not a high place of service and worthy of the noblest ambition? True, hardships and privations will be necessary if you are to realize this ambition, but consider the joy and reward! The joy of seeing those who have never had the privilege of hearing the gospel listen to and accept it! What joy! And then the reward in the way of gratitude from the converted heathen, and reward direct from God for such service! If you have an ambition to render such splendid and noble service, you should make it known. It may mean a call to further preparation, and finally an open door into the work. It will at least inspire others.

In a great many cases, persons have spent years to realize an ambition. The writer remembers reading of a young woman who wanted to go to China to tell the heathen there of Jesus. She applied to the missionary board of her denomination, but they did not consider her qualified to go, nor did they have funds with which to send out new missionaries then, so rejected her application. She was much discouraged, and told her pastor, a humble and wise man of God, so. All doors seemed closed to her, even a door for work. Her pastor felt that God's will would be wrought out in due time, and counseled her to do whatever came to her hand gladly and wholeheartedly.

After a time she found an opening in the home of a wealthy lady, a member of her own church, in the capacity of a servant. She cheerfully accepted the position, and worked faithfully for some months. The lady who employed her was impressed with the cheerfulness of her employee, and one day asked her how she happened to be in such a joyful mood, and the young lady told her the whole story. The wealthy lady then sent the young lady to a Bible school for training, and finally to the foreign field, where she supported her, and the young lady did a noble work for many years. Thus God wrought mysteriously to accomplish His purpose, but He accomplished it.

Reader, have you an ambition for the highest kind of Christian service of which you are capable? Pray that you may render that service. Apply yourself diligently and wholeheartedly to whatever you have in hand, and when God opens new doors, go gladly forward.

### Two Seeds

I hid a selfish little thought,  
To think and think about,  
I did not know it would be caught,  
Or ever be found out.  
But it was like a little seed,  
And it began to sprout,  
It grew into a little weed,  
And blossomed in a pout!

I hid another little thought,  
'Twas pleasant, sweet and kind;  
So, if this time it should be caught,  
I knew I should n't mind.  
I thought about it, hour by hour.  
'Twas growing all the while,  
It blossomed in a lovely flower,  
A happy little smile!

—Advocate.

# "New Wine Must Be Put In New Wine-Skins"

John Matthews, D.D.

ON one occasion Jesus was asked, "Why do we and the Pharisees fast often and thy disciples fast not?" Jesus made answer, saying, "No man putteth a piece of new cloth on an old garment; neither do men put new wine in old wineskins, else the wineskins break, and the wine runneth out, and the wineskins perish; but they put new wine into new wineskins, and both are preserved." In another place He said, "New wine must be put into new wineskins."

In Jesus' land the people took the whole hide of an animal, such as a kid, sewed together the cut places, leaving an opening where the neck was, and used this skin to put liquids in, such as oil, water, wine. These hides are called bottles or more often, wineskins.

Jesus had come with a new life, like working, fermenting, bursting wine. The Jews said, "If you have any good wine, pour it into our wineskins. Use our Jewish bottles. We have the forms ready to hand, beautiful, venerable, ordained of God and used by Him. Therefore, if you have any new wine, pour it into these wineskins." Jesus refused to comply with their demand. His wine was so filled with new life, immeasurable power, unknown activities, potentialities, and pent up spiritual powers, that it would surely split the old Jewish skins wide open, causing the skins to perish and the wine to be lost!

There are some things that can not hold other things. The mill pond will not hold the ocean's tides. Forms of worship and work, institutions hoary with age and rich with the memory of divine sanction and spiritual energies may become so wrinkled and warped and dried that to pour new wine into them means disaster. The new wine must have new skins. There is power in this new life to create its own forms, cut its own channels, form its own methods, spread its message, and conserve its own results.

This new wine is the Holy Ghost life. On Pentecost they mocking said, "These men are filled with new wine." That day the wine ran all over Jerusalem, for it could not be put in ancient wineskins. Had Jesus attempted to put the new wine into the Jews' wineskins, we would have Judaism today, or nothing. Had the Judaizers of Paul's day succeeded, Christianity would have perished from the earth. How Peter tried to insist that the wine be kept in Jewish bottles! The Lord took him up on the housetop and behold the sheeted vision, and learn that the new wine is greater than the ancient wineskins! Get a vision of what God is doing. Jesus knew that His life and redemption and plans would overrun the narrow confines of ancient Israel; but it never occurred to Israel that God would or could do anything bigger than a Jew. The Pharisees thought that God was an enlarged Pharisee. Because God had used them, they thought that God could neither speak to nor use any one else. When Jesus appeared, the old wineskin was so dry that He quietly told the folks that He would have to have other wineskins to hold what He had brought. They got so mad they said they would kill the man that would try to change their customs, even though he claimed to be the Son of God! Rather than have the wine poured out into new skins they would have no wine at all, and would put to death the wine-bringer. They nailed Him to the tree. They slew the wine Merchant. His veins opened and the wine poured forth for all the world.

Jesus knew that when His disciples received the new wine they could not act and live and plan like the mummies of that day. They had to sing and shout and rejoice and have holy fellowship. The religious crowd were dead set against any such thing. They said, "Why do your disciples eat and drink while we fast?" Jesus answered, "I have brought a marriage song, not a funeral dirge." If religious people

want to be sad, joyless, wineless, carrying an old wineskins that rattles like a gourd in a November wind, they may do so. But His new wine followers must sing and shout and shine or die. The new wine has been poured in. He has set them at it, and He proposes to keep them at it. It's His "doings," and not theirs. They are filled with new wine. Yes, when the Holy Ghost came He poured Himself into new forms, created His own modes of expression, formed His own circles and fellowships and erected His own institutions. What He did then He proposes to do until the end.

How useless, futile, and sorry a thing it is not to recognize the working of the Holy Ghost because He takes a new form, or uses a different method, or moves on new lines. Men want to tell the Holy Ghost He has made a mistake, and should take their plans rather than His own. They do not mind saying that the Holy Ghost has got to work as they see fit, and where they desire, and that if He works otherwise and in other places and in new forms they will oppose Him and ruin His work. It looks mighty near blasphemy to the writer.

Just because He is the Holy Ghost He has the right to work as He pleases. If the old forms have hardened until the new wine can not be poured into them, shall the Holy Ghost leave the earth and let damnation run riot? Shall men banish the Holy Ghost as they killed Jesus if He dares pour new wine into new wineskins? Has God got to work only where men sanction? Has He not the right to discard any old wineskin when it no longer meets the present need? I am so glad the Holy Ghost is bigger than any man.

Jesus said two evil results would follow trying to pour the new wine in the old skin. First, the skin would split. The new wine surely will split the old skin. Jesus was right. Since that day, Jesus' new wine has been a "splitter." Pour this new, pentecostal wine of holy fire with its bursting power and cleansing tide into an old skin, dried out from card parties, theaters, tobacco juice, lodges, oyster suppers, worldly socials, carnality, and often rank infidelity and gross sins, and it will split the thing wide open, just as Jesus said. Now, the skin may be used for some things and perhaps should not utterly perish. You can put water, oil, or buttermilk in them, but not new wine; else there will be an explosion heard over all the land. They may be used for socials, suppers, gymnasiums, worldly gatherings, rag sales and "smokers." Occasionally a soul may get saved. Secondly, the wine will be lost. That is a greater loss than to ruin the skin. The Holy Ghost life is endangered. The wine lost. It frequently is. Put a man filled with new wine into the dried-skin crowd. Let his burning testimonies be sneered at; his zeal be frozen up; his praise to Jesus fall on resentful ears; his arguments answered with mocking lips, and, alas! how often the fire dies and the life perishes; or a committee will wait upon this soul and request him to be quiet or hunt another place of worship. Why? The new wine will split the old skin. Jesus knew what he was talking about when he said, "New wine must be put into new wineskins." There is no other safe place for it.

Some folks deny this, but we will stay by the words of Jesus.

All over this land holiness has been preached by able and godly men for years, and yet how meager the lasting results, because the new wine was poured into dried skins. The work has had to be done over and over again. How slow men are to learn this simple formula for God's work. New wine must be put into new wineskins. How difficult to pry conservatism loose from its vantage ground. How it fights to keep itself respectable, and argues against the Christ it seeks to honor, because He wants to pour new wine into new skins! The man who is pouring new wine into old skins has a mighty ticklish job on hand. It is so easy to pour in more new wine than the old bottle can stand. How gingerly and adroitly and tenderly it must be done, and then often the new wine must be toned down considerably and weakened so that there will not be too much sparkle—just the right amount of holy hilarity. It does take patience and so much skill. Then, if one should get a trifle too much, pop goes the old skin. The cry is raised, "Holiness has split the church." Yes, Jesus said it would.

I have no quarrel with the man that goes about trying to pour the new wine in without splitting the skin. I want to call his attention to the fact that real new wine will split the old skins. Neither do I want this man to quarrel with folks who want to have a nice, brand-new wineskin that can hold the glowing, exhilarating, bursting, new wine of the kingdom, with no danger of it breaking out over night.

The writer has often and long thought of this parable in connection with the mighty movement God is flinging across the century under the name of the Pentecostal Church of the Nazarene.

This church is not a revival of something gone, or a resurrection of something dead. It is—in forms, worship, work, mission, and institutions—distinctively a new thing. It is greater than any of us know. It is not Methodism coming out of its grave. Jesus called the dead Lazarus from the tomb, but God has never called back one religious movement when it had ceased to obey the Holy Ghost. He makes new wineskins. And what God has never done it is not very likely that man can do. As Nazarenes, we can not be Baptists, Congregationalists, nor Methodists. We who are in the movement must bear this in mind. We are to follow the Holy Ghost. He is here working under a new name. While we venerate the battlefields of ancient history, we want to keep step with the Holy Ghost, and fight where His banner is waving. We want to hang around the new wineskin. If others want to keep to the company of the old skin brigade, that is their lookout; but give me the holy fellowship of the new-wine crowd, if there are only a baker's dozen. Men may reject, deny, defy, and damn this movement of the Holy Ghost; but neither criticism, ridicule, scorn, nor opposition can affect it in its mighty heaven-born purpose to spread and conserve scriptural holiness around the world.

We read that Jesus also said, "No man also having drunk old wine straightway desireth the new, for he saith, the old is mild." The old wine is soft and mild. It has lost the energy of its youth. It does not thrill; it just soothes. So men say, "Our ways are ancient and so well attested. We are comfortable. There is no strenuousness. It's just sweetly comfortable. We really enjoy this way. The wine is mild. No great outpouring of the Holy Ghost. No unseemly shouting. It's so dignified and subdued. We like this mild wine. Of course, we never get intoxicated with holy joy, nor thrilled with heavenly glory, nor energized with Holy Ghost activity. However, we are firm believers in the doctrine. But we prefer the mild wine and want to keep it in the old skin. Please do not disturb us."

O, Lord, keep holiness from sitting down in the easy chair with its cap and its slippers, in the midst of dried wineskins. Keep holiness alive in the earth, and pour new wine, more of it, into the new wineskin. Amen!

## Prayer

I know not by what methods rare,  
But this I know—God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard.  
I know it cometh soon or late;  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought.  
I leave my prayers with Him alone  
Whose will is wiser than my own.

—Sunday School Banner.

# He Is Near—Even at the Door

Leila Conway

**H**E is near! Soon "He that shall come, will come and will not tarry," and we who are "looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," should all the more watch, for in such an hour as we think not, the Son of Man cometh. He cometh as a thief in the night. May we be constantly on the alert, for only those watching and looking for Him will know when He comes. "To them that look for Him will He appear" (Heb. 9:28). Are we in the attitude of expectancy continually? We can not afford to be off our guard for even one moment, lest we be of that number who are left behind.

Very probably the unwise virgins watched well for a season, but finally becoming negligent and saying, "My lord delayeth his coming" they all became drowsy and fell asleep. The oil in their vessels burned low and at midnight—the darkest period ever known in the world's history—when the cry was made, "Behold the Bridegroom cometh, go ye forth to meet him," they awoke to find that their lamps had gone out. In consternation they called to the wise virgins across the way, "Give us of your oil!" But the wise answered, saying, "Not so, lest there be not enough for both us and you; go to them that sell, and buy for yourselves." They hastened away and while they were gone to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Shortly the foolish virgins returned, bringing a fresh supply of oil in their lamps, but vainly did they knock and cry, "Lord, Lord, open unto us," for the opportunity which had just passed could never be recalled.

And fellow Christian, dear unsaved, one also, may we learn from this lesson so forcibly set before us not to make the mistake that they did. "Therefore let us not sleep—as do others, but let us watch and be sober, our loins girt about, our vessels filled with oil, and hearkening for the shout of our Lord when he shall descend from heaven, for he will come in a moment, in the twinkling of an eye" to catch away His bride. Oh, then, with what care should we watch and make sure that we are in readiness!

Some believers who a few years past watched eagerly for the return of Jesus have grown cold and indifferent, saying, "Our Lord is nowhere in sight; for a long time we have heard that He is coming, and still He has not come, and a spirit of lethargy is beginning to steal over them. Arouse ye, O child of God, for it might be that while you doze the Bridegroom will come. It will be too late to call to Him after He has come—the door will be closed. The supreme moment of His coming is that for which we must watch. "Take heed," says Jesus, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unaware." And there are thousands of Christians throughout the world whose hearts are overcharged. Foolish virgins! can not stop their work long enough to gather their loved ones around the family altar for prayer; going through life in such a rush as to overlook the great eternal interests of the soul, and make them secondary and subordinate to temporal affairs. Let us slacken our pace, beloved, and "take time to be holy" and to put "first things first," for it will pay us in the end, neither will we be any the worse off in our business, but enabled to perform our daily toil far better and to meet with more success.

Many of God's children are weighed down with surfeittings in the things of time, unduly engrossed with what is around them, absorbed in business, the cares of this life crowding out the spiritual, and like the man with the muck-rake that we read about in Pilgrim's Progress, too busy to look up; turning a deaf ear to the Spirit's call, and occupied with their work to

such an extent as not to cast even a glance heavenward. Drunkenness has come upon them. Giving strict diligence to the things of the kingdom during the Sabbath and in the services of the sanctuary, perhaps, but strangely dilatory about them outside and in everyday life. The mother, pleading her manifold household duties as an excuse for setting aside divine obligations, little dreams that she too is "drunken;" swallowed up in the cares which so press, when if in the right condition, her heart would be detached from earth and sense, and the untrammelled soul soaring far away to "heavenly places in Christ Jesus" would be drawing down spiritual blessings from the skies. Oh, the wonderful provision which has been made, that though the tasks should pile mountain-high as it were, you can obtain of grace "on the run," and "God is able to make all grace abound toward you" (2 Cor. 9:8). "Prove me now herewith," saith the Lord of hosts. Let us do it, beloved.

It is the much absorption in the material worldly things that produces the drunkenness spoken of here in the Word and which Jesus over and over cautions us against. In a mere sordid and earthy manner entering into the spirit of the work that we do, our undivided attention given to the store, the bank, the school, the farm—engrossed hour after hour with "the life that now is," while scarcely a thought crosses our mind the living day of "the life which is to come." So it was in the time of Noah (Gen. 7). In the days that were before the flood, men were busy eating and drinking, buying and selling, and looking after their domestic, social, and earthly interests, up to the very hour when Noah went into the ark; nor did they arouse to the true situation till the waters came and swept them all away. And so will it be at the coming of the Son of Man.

God's invitation to the marriage supper of the Lamb has gone forth. Like the sweet, silvery chimes of a great bell pealing near and afar the gospel call rings out, "Come; for all things are now ready." But people with one consent begin to make excuses: "I have bought a piece of ground and I must needs go and see it; I pray thee have me excused." Another says, "I have bought five yoke of oxen and I go to prove them; I pray thee have me excused." And still another says, "I have married a wife and therefore I can not come." Thick and fast the different excuses come—the drunkenness which Jesus warns us of, and oh, the great ingratitude of the careless souls too, in disregarding the urgent entreaty and setting at naught the royal commandment of the King! Notice, beloved. Those very things may need to have been done but it should not have prevented them from accepting the Lord's invitation. The secular duties and employments are a necessity and must be performed, but we are to keep from being taken with them in such a measure as to largely forget and lose sight of spiritual and eternal things. A saint of old said, "I have set the Lord always before me." And God's children of today need to do likewise—in the kitchen, at the mill, on the farm, at the office, and in every other vocation. People will be at work up to the moment that Jesus comes. "Two men working in the field; the one shall be taken, and the other shall be left. Two women shall be grinding at the mill; the one shall be taken, and the other shall be left."

So while our hands are performing these divers tasks day by day, our hearts should be lifted up to God in communion and our spirits kept in a state of watchful waiting—listening for the voice of the returning Lord, for soon "hope shall be changed to fruition, faith shall be changed to sight and we shall be caught up" to meet Him. The Spirit whispers it to us. The signs of the times tell it, and the fulfillment of Scripture prophecies all proclaim

that our Lord is near. Oh, how we need to bestir ourselves! With such an event of transcendent importance so soon to transpire, we should be all activity. Is your vessel filled with oil, beloved? For only those whose vessels were filled with oil went in to the marriage supper of the Lamb. Have you told your neighbors of the things that you have heard? The callers who drop in for a little friendly chat, the salesmen that visit your place of business, the boy who frequently runs your errands, do you let them come and go away time after time without once mentioning to them of the coming of the Lord? God forbid that you should ever hear the bitter wail of some one left behind, "You never told me!" The dear ones of your own fireside into whose faces you look day by day, have you told them? With tearstained cheeks have you put one arm around Bill and the other around Mary and said, "Children, I can not rest for thinking about you. I want you to prepare to meet Jesus." Don't you think they would be very apt to do it, if you did that? And in numerous other ways you can be spreading the tidings of His coming, for many there are who will never know save through your testimony. By these acts and a close walk with God, the oil in your vessels will be replenished and your light kept brightly burning.

"Blessed is that servant whom his Master when he comes shall find so doing." . . . "And as to times and dates it is unnecessary that anything be written to you. For you yourselves know perfectly well that the day of the Lord comes suddenly, as travail upon a woman, and you are not in ignorance that the day should overtake you by surprise, for all of you are sons of light and sons of the day. (1 Thess. 5). Wey. trans. "Blessed are those, whom the Lord when He comes shall find on the watch." . . . "And be you also ready, for at an hour when you are not expecting him the Son of man will come." . . . "And I heard a great voice of much people in heaven, saying Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God; the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:6, 7).

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus (Rev. 22:20).

Hurlock, Maryland.

## A Suggestion to District Superintendents

J. C. Henson

### Superintendent Hamlin District

**I** WISH to give you an extract from the Minutes of the District Superintendents' Association, which was organized at Pilot Point, Texas, April 20, 1916.

By invitation of Rev. J. C. Henson, Superintendent of the Hamlin District, the District Superintendents of the following Districts—Hamlin, San Antonio, Dallas, Western Oklahoma—met and organized a District Superintendents' Association to include the three Texas Districts and the two Oklahoma Districts, with the Superintendent of the San Antonio District as chairman and the Superintendent of the Western Oklahoma District as secretary.

After a number of matters of mutual interest were discussed, the following resolutions were passed:

First, that we have at least one meeting of the association each year, called by the chairman as early as convenient after the meetings of the District Assemblies of the above named Districts.

Second, that Pilot Point be the place of meeting.

Third, that each District Superintendent, at the close of his respective District Assembly, call a meeting of all the pastors on his District before leaving the seat of the Assembly, and present the plans and apportionments of the Assembly to them and insist that each pastor go to his church and hold a board meeting within a week following the close of the Assembly, and present the plans and apportionments fixed by the Assembly to each board, and have them to adopt a plan for raising the same; and also fix the amount of the pastor's



salary, and report back to their District Superintendent immediately, that the District Superintendents may have some definite plans to work by.

WILLIAM E. FISHER, *Chairman.*

S. H. OWENS, *Secretary.*

I believe this is a step in the right direction. The District Superintendent should be a connectional man, having the interests of the entire church and its institutions at heart. He is in touch with all the District Boards and pastors, and it would seem to me that in counsel there would be unity and strength. Therefore I would suggest that the District Superintendents have an annual meeting, say at headquarters in Kansas City, and that there meet with them representatives of all the General Boards. By this means they would get in touch with all the plans and problems of the entire church. They could pray and counsel together, have the same schedule to work by, thereby unifying our efforts in all our connectional interests. The District Superintendent, returning to his District could present and discuss the plans of the District Superintendents' Association in the fifth Sunday or group meetings in a way that could not be done in the

District Assemblies, on account of the other routine of business. The District Boards and pastors would get the plans, and catch the enthusiasm, taking it direct home to the constituency of the church.

If it is n't practical for all to meet at headquarters, then let them meet in Missionary Districts, sending fraternal delegates from one to the other, or each Missionary Association elect a delegate and send them to headquarters to meet with representatives from the General Boards.

I would further suggest that the General Boards take under supervision the educational, rescue, and orphanage work, trying to unify the same, and bringing them under direct control of the church.

I don't know whether this suggestion will appeal to all, but it has been on my heart for some time. If it does appeal to you, let us hear from you. If you have some better plan, let's discuss it and agitate it, and get it worked out, for I am sure that we all feel the need of more, and better system throughout the entire church and all the connectional interest and I believe that we can have it.

studying and similar duties that fall to the lot of the evangelist. No preacher can do justice to the preaching of God's messages who has "poor accommodations." We seem to be afraid of "expenses," when the truth of the matter is, if we would open our purse a little and give the evangelists better quarters, we might have had a revival. I have known some evangelists to put up in some places to which they were ashamed to invite their friends and visitors. Many times during the meeting the evangelist has anxious callers and has felt ashamed to invite them up to his quarters. This is a serious mistake and one that ought to be rectified. In nearly every meeting we have conducted, where the pastor and people have taken pains and responsibility to provide simple yet comfortable sleeping and eating quarters, God has touched the heart of some one who has some of this world's goods to foot the bills. They were blessed because they had the opportunity, we were blessed in having good quarters.

Inflated, indiscreet advertising of the workers employed. By the reading of some of the advertising matter that is spread broadcast before a meeting, one would think that a modern Apollos had really stepped on the scene. How much better to say, "Rev. So-and-So is an earnest preacher and good personal worker." Than to announce: "The Rev. Dr. Stardust, D.D., A.B., LL.D., a most eloquent, logical, forceful, scholarly, and talented preacher will deliver the mighty discourses. This illustrious personage has traveled the country over. His services are sought after in city, hamlet, and town. He has converts by the thousands. His eloquence is unsurpassed in the pulpit of today. He is a wonder, a regular Billy Sunday. Don't fail to hear him." Everybody in town expects to hear the greatest thing out. They come for the first night expected to be lifted into the heavens by this mighty preacher, and lo! and behold! their judgment is that the leader of the Young People's Society, or president of the Epworth League, could outpreach him. The result is that the people are disgusted and fail to return for another "discourse." It is far better to know nothing of the evangelist, other than that he is coming, and find him a good preacher, tender, sweet spirited, and earnest and forceful, than to have a likeness of his visage placarded all over town as some "great one" and then attend and find out you have gone in vain.

The desire for "Sugar Stick Sermons," or "Playing to the Galleries." Very often the statement is made to the evangelist during a meeting, "Give us the best you have tonight. A delegation from the big church is here tonight, and possibly if you preach good you may receive a call to hold them a meeting." Whereupon if the evangelist is not careful and prayerful he will be caught in this snare of the Devil, try to dish out the "best he has," and to his utter dismay find he had no liberty, no anointing, and consequently no results. It is plain to be seen that we are fast becoming preacher worshippers. Possibly what the preacher thinks is his best sermon would at that time sound the poorest and bring the least results. As an evangelist I have had to pray more over this thing than anything else outside praying for liberty and anointing. I have been aware of the fact that a goodly number of my audience were there for no other purpose than to criticize my preaching or methods. The salvation of souls and the desire for God's glory to crown the service, was the farthest from their thoughts. Yet these same folks if called upon to pray would pray for God to bless the message and messenger and save precious souls; and then get off their knees prepared to criticize. God help us to let God have his way with preacher and people. Many a promising evangelist of varied talents, has gone on the rocks "playing to the galleries," or producing his, "sugar stick." Let us let the Holy Ghost have His way.

I find no word of querulous dissatisfaction upon Jesus' lips about the world he had come into. It was a good enough world to live a good life in. — Phillips Brooks.

## Were Any of the Old Testament Saints Wholly Sanctified

Rev. D. C. Stanton

**D** ID any enjoy that high state of grace prior to the day of Pentecost as described in Acts 2? Was David a holiness man? "God is no respecter of persons." He is "without variableness neither shadow of turning." "Jesus Christ is the same yesterday, today, and for ever." The conditions of salvation are the same now as eighteen hundred years ago, and the same then as six thousand years ago. Salvation from all sin by faith in God through the vicarious blood atonement. Saved by faith in the Christ that was to come, or now by faith in the Christ who has come. Christ is the "Lamb of God slain from the foundation of the world," though in reality He was not slain until four thousand years afterward. His blood was available as the "blood of the everlasting covenant" from the moment He was promised as "Christ our passover sacrificed for us" (Gen. 3: 15; 1 Cor. 5: 7). Abel offered a sacrifice containing blood. His sacrifice was acceptable because he believed in the Christ atonement. "By faith he offered a more acceptable sacrifice than Cain." The blood of the Jewish sacrifices centered in the victim of Golgotha's cross. Being "mingled with faith" it was sufficient to save and to sanctify. The theology we study teaches us that Christ had the same power to save six thousand years ago as now; that He could do all then, that He can do now. To ask us to believe that there was no provision to save sinners for the first four thousand years in the history of the world is cruel indeed. Many ancient characters were saved and sanctified — Abel because of his faith in the sacrificial blood of Christ "obtained witness that he was righteous, God testifying of his gifts." This witness that he was righteous was a witness of the Holy Ghost that he was sanctified wholly, since it was a witness of a righteousness that admitted him to heaven, and only entire sanctification will admit one to that place. Was David, a holiness man? He professed to be. Speaking in meeting he said Psalm 18: 32, "It is God that girdeth me with his strength and maketh my ways perfect." Certainly not absolute perfection. That is not attainable this side of the resurrection, but perfect in love, since that is the highest state of grace any can experience while in this body. We have also the testimony of Jehovah who said, "I have found David a man after my own heart." Charles Wesley prayed for: "A heart in every thought renewed, and full of love divine, perfect and right, and pure and good, a copy Lord of Thine." To have such an heart is to enjoy Christian perfection. God said that in David He had found such an one. That David sub-

sequently fell into gross immorality does not prove that he had not been wholly sanctified when made pure and holy in the image of God. Enoch walked with God three hundred years and God took him. God would not have taken him if there had been carnality in him. If the blood of Christ is the "blood of the everlasting covenant" it must have been available as soon as there was a need of it, otherwise it would be out of order to call it an "everlasting covenant." God says "Holy men of God spake [when they wrote the Old Testament Scripture] as they were moved by the Holy Ghost." There were holy men who lived in olden time. These were moved by the Holy Ghost. If the Holy Ghost can move one He will move such an one into the very best experience possible.

That He so moved Isalah, saving and sanctifying him wholly by the incoming of the Holy Ghost, purifying him from inbred sin, is evident (Isalah 6). Abraham was saved by faith. The law that was given four hundred and thirty years afterward can not disannul the faith of Abraham. He had the faith religion before the giving of the law (Ephesians 3: 17). To say that we are more holy than Joseph, Daniel, or Job; more meek than Moses; more stable than Shadrach, Meshack, or Abednego, would require a presumption that I can not assume. The time would fall me to tell of Samuel and of the prophets "who through faith wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Yea they were stoned, they were sawn asunder, they did not accept deliverance, knowing that they would receive a better resurrection."

76 Hooper street, Brooklyn, New York.

## "Hindrances to Revival Meetings"

E. F. Wilde

**P** OOR accommodations for workers employed. Some folks are possessed with the idea that because they have employed a holiness evangelist to conduct their meeting that he, or they, ought to be satisfied with any kind of quarters. Nothing so hinders a good work for God as poor accommodations. We have known evangelists to be "put up" in the second story and sometimes the third story, of a home, a great distance from the church. Have been compelled to walk that great distance sometimes six times a day and climb all those stairs in addition to praying and

# THE WORK AND THE WORKERS

## Eastern and New England Notes.

Evangelist DeLong is helping the work at the East Wareham, Mass., holiness church.

Pastor Bryant of the Pentecostal Nazarene church at Everett, Mass., has been in labors abundant the last few weeks, but has seen a good company of folks at the altar seeking the two works of grace.

Last Sunday was a good day at the Wesleyan Pentecostal Church of the Nazarene at Providence, R. I. Souls wept and prayed through at the altar, and got victory.

Brother Haddie, of East Wareham, has been helping a few Sundays at Stoneham, and East Wareham, Mass., holiness churches.

Brother Riley, of New York City, has been doing good work at the Bedford Pentecostal Nazarene church in Brooklyn, N. Y. Brother Riley is one of the strong supporters of the Saratoga Springs Pentecostal Nazarene church every summer.

Brother Whitman has been holding services at Silver Hook, R. I., assisting pastor A. J. Meyers. Some seeking souls were at the altar for pardon.

A few of the students of the Pentecostal Collegiate Institute at North Scituate have been helping Pastor Norberry and Pastor Meyers in their extra meetings.

Sister Lillian Duke, one of the graduates of the Christian Workers' Course of the Pentecostal Collegiate Institute, North Scituate, is now helping the work in the Pentecostal Nazarene church at Nova Scotia.

Pastor Domina has been in labors abundant in his church in South Providence, R. I., during the last few weeks. Some seeking souls were at the altar.

Principal Archibald of the Pentecostal Collegiate Institute, of North Scituate, is giving the best work of his matured Christian life for the salvation of that holiness school.

The Pentecostal Nazarene church at Malden, Mass., has just given their new pastor, Rev. Fred Norcross, a royal reception. Pastor and people are unitedly pushing on the work of salvation in that place.

The Philadelphia, Pa., holiness convention has just closed. The blessing of the Lord attended the preaching of Revs. Babcock and Huff, as well as the preaching and labors of others. Many seekers were at the altar for the "double cure."

Pastor Dixon, of the holiness church of Hartford, Conn., has been away holding extra services in the state of Vermont. The Lord blessed his labors.

Pastor Jones, of Keene, N. H., was the preacher at the holiness church at North Attleboro, Mass. God has a few saints even in North Attleboro who have not bowed their knee to Baal.

Sister Post, wife of Rev. E. H. Post, of Stoneham, Mass., has just gone through a serious operation. We are glad to learn that Sister Post is out of the hospital, and is improving at her home. Let their friends remember Sister Post in their prayers.

Revs. Frank Talbee and Harry Jones were among the preachers at the revival services in the Wesleyan Pentecostal church of Providence, R. I.

Rev. J. C. Washburn, for some years of the Pentecostal Nazarene church of Beverly, Mass., has resigned, and moved to the state of Maine to take up the pastorate at Cundy's Harbor, and other nearby places.

Rev. Frank Talbee, who has been pastor of the holiness church at Bristol, R. I., for fifteen years or more, has at last resigned his pastorate there, and gone to take up the work of the Pentecostal Nazarene church at Beverly, Mass.

## Special Bible Notice:

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General Superintendent, H. F. Reynolds, has again been quite seriously sick for the past few days. Recently he had a general breakdown, and was unable to attend to his duties for a number of weeks, but through much prayer and careful attention, he seemed to be quite fully restored, and was able to attend the meeting of the General Foreign Missionary Board, and give some to his many duties, but a week ago he was taken with a severe case of tonsillitis, which effected his whole system, and since then has been confined to his bed.

At this writing, he is somewhat improved and the doctors believe that with careful attention, he will soon be restored. We urge the readers to especially remember dear Brother Reynolds at the throne of grace. We feel that his general breakdown above referred to, is a direct result of his strenuous work of the past few years. We know that prevailing prayer brings results.

Rev. Harry Jones, of Keene, N. H., is now on a flying trip to Louisville, Ky., and may take up the pastorate of the Pentecostal Nazarene church of that city.

JOHN NORBERRY.

## FROM EVANGELIST THOMAS KEDDIE, JR.

I just closed a very successful revival meeting with Brother G. H. Webb, our pastor at Bethel church. God manifested His presence in every service. Brother Webb is one of our young preachers whom the Lord is using in His work. His people are standing by him, and they are truly a choice band of Nazarenes. The Word of God searched our hearts, and the result was twenty-one professions. The meeting was broken into by a severe cold spell. Many of the church people confessed that they had received greater help than in any previous meeting. They treated us exceedingly well. On the last Sunday afternoon (November 26th) we held a rescue service, which resulted in an offering of \$33. They worship in their new church, which is truly an oasis out on those prairies. They are doing things for God on every line. We go from here to Stonington, Colo., to begin a meeting December 3d. Pray for us. This is a new field. We have an open date about the last of January, also in the summer. Address us 712 Fifth East, Hutchinson, Kas.

## FROM EVANGELIST H. H. MILLER

Have just closed a twenty-five-day revival at Holtville, Cal. It has been a meeting of great value to the church. Some said it was the best meeting the church ever held in Holtville. There were over thirty separate seekers, and many happy finders, and others still seeking. After the meeting had been in progress a week, I was joined by Rev. W. E. Ellis, of Hamlin, Texas. He was called to lead the singing, but did considerable of the preaching. He is a true yokefellow, and preaches with power. After he had been here a week, the church unanimously called him as pastor, and he at once took up the work. This is the only Nazarene church in the great Imperial Valley, which is one of the richest in the world, so far as productiveness is concerned. And to see the great fields of alfalfa, cotton, and corn; and the fine herds of cattle, hogs, and sheep; and the great droves of turkeys and chickens—It looks like a place of great prosperity. Rev. Dennis Rogers, one of the old-timers in the holiness movement, and formerly one of our missionaries to Mexico, lives here. Also Rev. T. L. Rye, well known in the holiness ranks. Holtville seems destined to be one of the strongest Nazarene

churches in the West. Already Brother Ellis is planning to use the workers here to push out into the surrounding towns and cities. I never was treated finer in my life than by this people, who surely know how to treat an evangelist right. God bless them all!

## FROM EVANGELIST C. B. JERNIGAN

In company with Rev. D. M. Coulson, we started to Arizona in a Ford car. En route we stopped at Hassell, N. M., for a meeting with our old Oklahoma friends, Rev. L. P. Fretwell and wife, who have done some splendid pioneer work in New Mexico. Here we found the plains all wrapped in snow, and zero weather; and we only had a few days' meeting.

At Hassell we met District Superintendent R. E. Dunham, who insisted on us going by the way of Deming for a meeting, and Brother Fretwell agreed to go with us, accompanied by his wife and little girl. We spent two days at LaLande, where the Beeson school was, thence turned south by way of Roswell, spending Sunday at Artesia, where Dr. E. P. Ellyson is pastor. Here we looked at two splendid college buildings erected by the Methodists some years ago, at a cost of \$50,000. They are now closed, and can be bought for \$20,000. New Mexico needs them for a great holiness school. They are in that great irrigated belt of New Mexico. At Artesia we again encountered a snowstorm, and were tied up for several days. But at last we reached Deming, and found a small Nazarene band led by Misses Williams and Billingsley, pushing out on revival lines. There are three thousand soldiers stationed there, and they attend the meeting and some of them are getting saved and sanctified. We are expecting a great meeting here before we leave. Then we go on to Phoenix, Ariz., for the winter, where we expect to do pioneer work in this new state, where there is not a Nazarene church. If there is an opening anywhere in Arizona for a Nazarene revival, write me at Phoenix. I want to help plant a work there for God and holiness.

## FROM EVANGELIST J. B. McBRIDE

Our meeting at Grand Rapids, Mich., with Rev. L. H. Humphreys and his people was a blessed meeting. Many souls were converted, reclaimed, and sanctified, and there were two definite cases of divine healing. Sister Huff, one of our leading sisters in the church, was remarkably healed; and a sister who did not belong to our church, and who was told by the doctors that nothing could be done for her, unless by way of the table, and they could give no assurance that an operation would be successful. She sent for Brother Humphrey and the writer to come and anoint her. We did so, and in answer to prayer the Lord healed her, and she came to church, and joined the last night.

Brother and Sister Humphrey were our missionaries in Japan. They are pure souls, and have their hearts in the work, and God is using them now in the homeland. We enjoyed staying with them in their home for two weeks. Grandma Humphrey was a great inspiration to us. She is a blessed saint of God. Miss Mary, the daughter, was saved, and now the whole family is a unit in the work. We were in the homes of several of the Nazarenes, and were treated royally. A fine class was taken in the last night of the meeting, and there will be others to follow. We have a fine prospect at Grand Rapids, and we should have a great church in that beautiful city.

We have the privilege of being in the home of Rev. A. H. Kauffman twice. He is the founder of our Ministers' Aid Society; also the Layman's Aid Society. Brother Kauffman told me that we have approximately six hundred members. I am in favor of our mutual society, and am delighted to give my money to help the widows of my beloved, deceased brethren. I believe in standing by one another as brethren, and sincerely recommend both

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societies as God's way of solving the problems that so long have been unsolved. Any minister or layman desiring to know about these societies in detail write Rev. A. R. Kauffman, 233 Mt. Vernon Avenue, Grand Rapids, Mich. We are beginning a meeting at Surrey, N. D.

#### MID-YEAR PREACHERS' CONVENTION

The mid-year preachers' convention of the Pittsburgh District was held at Uhrichsville, Ohio, November 16th to 19th. Twenty-one preachers from the District were in attendance. District Superintendent James Wiley Short presided over the sessions with the skill and wisdom of a true and capable leader of the church. He is humble, yet firm, with a mind trained in college and seminary, a heart filled with the Holy Ghost, a passion for souls, and a record of soul-winning and successful pastorates. About a dozen papers were read and discussed by the preachers, covering the various themes that are so vital to the Nazarene pastor, evangelist, and church. The discussions showed a determination on the part of the pastors to master these problems, and proved mutually helpful. Three of these papers were voted to be offered to the Publishing House for publication.

The round table discussions were very profitable. The preachers agreed that pushing the HERALD of HOLINESS and our holiness literature is one of the most effective ways of spreading and conserving the work of scriptural holiness, and many suggestions were offered as how to best accomplish this.

After some discussion on the subject an Advisory Campmeeting Committee—consisting of Revs. J. N. Hampe, W. H. Hafer, W. H. Parker, and W. B. Corlett—to look into the feasibility of holding a campmeeting next summer at Homestead, Pa., was elected. The privilege of the park has been offered us free. A large auditorium seating several thousand, with lights, is on the grounds; also free dining hall. The street car company, which owns the place, charges a five-cent fare from Homestead to the grounds.

A deep spiritual current was felt throughout the convention, owing largely to the efforts of the church, pastor, and District Superintendent, who had been conducting revival services for some time preceding the convention. A goodly number found victory at the altar, and the church was greatly helped.

Time (and perhaps space) would fail us to tell of all the good sermons by the brethren. On Thursday afternoon Dr. Howard Sloan brought a message to the ministry and laity on the life of Stephen, from Acts 6:5, showing the possibilities of a man "full of faith and of the Holy Ghost," that was rich in thought. On Thursday night Rev. Mrs. Carrie Sloan brought the message from Eph. 5:18, "Be filled with the Spirit." The large audience was deeply and noticeably stirred by the message. Sister Sloan is a living exponent of the text.

On Friday afternoon Rev. O. E. Miller brought a rich message from Phil. 3:10, 11. Brother Miller is making good at Ironton, Ohio. Friday evening Rev. Mr. Chilton, of Warren, Pa., preached a great sermon from 2 Sam. 22:20. On Saturday night Rev. George Ward brought the message to a crowded house, using Col. 2:10, "Ye are complete in him." By a logical and forceful array of scriptural proof the preacher brought us to see our completeness in Christ.

What shall I say of Sunday, the last day of the feast? The glory came on so in the Sunday school that the classes did not get to their lessons. Then after singing and appropriate Scripture lesson, Brother Short conducted a gracious communion service, assisted by other ministers. What will it be like when we "drink it new with Christ in His heavenly kingdom." Brother W. R. Gilley, of Marion, Ohio, brought the morning message from 2 Tim. 4:2, "Preach the Word; be instant in season, out of season." If the sermon was a sample of what Brother Gilley is feeding his people at Marion, we do not wonder that they are fat and flourishing. An old-time love feast, or breaking of bread, was enjoyed in the afternoon, after which Rev. W. B. Corlett, from Terrace, Pa., brought the message from John 3:3, 7, on "The new birth." Brother Corlett said he was finally led to see the wisdom of the committee in putting him up—the people had been having such heavy diet that they would get spiritual indigestion if they did not get something lighter to sandwich in between." The anointing of the Spirit made the speaker a blessing, and brought forth many hearty amens. A glorious testimony service was a feature of the day.

The closing sermon of the convention was delivered by our District Superintendent from the text, Heb. 2:1-3, "How shall we escape if we neglect so great salvation?" We were brought as near as we dare approach to the forked lightning of Sinai, and then to the hill called Calvary. The power of God was on the service, conviction was on the audience, and seven or eight seekers came to the altar. Such a revival spirit prevailed that the writer was requested to remain a few days and preach, which he did.

Rev. Ephraim Wordsworth, the pastor, and the people of Uhrichsville did everything to make the visiting brethren comfortable, and the convention a success, for which the convention voted their hearty thanks.

For dainty gift books, see our new catalog.

One feature of the convention not to go unnoticed was the special singing. Brother Paul Burbeck and wife, singing evangelists, were with us from Lisbon, Ohio. The Lord blessed their singing in a special way. They are open to calls for work. Mrs. Benadum, singing evangelist, sang also, with great liberty and effectiveness. She will be a great blessing to any church securing her services. Miss Parker, Dr. and Mrs. Sloan, and two young ladies of the local congregation also helped to bring the glory down in special song.

Rev. WILBUR H. PARKER, Reporter.

#### ALABAMA DISTRICT ASSEMBLY

The eighth District Assembly of the Alabama District convened in Jasper, Ala., and closed Sunday night, November 26th. The "best Assembly yet" was the general expression from the brethren. It was a time of blessing and victory. Members, delegates, and visitors were in attendance from the entire District, thus making the gathering both large and representative.

Mrs. M. V. Hall, of Wylan, was elected District missionary treasurer. Steps will be taken to make the District Missionary Board a more efficient force for the promotion of holiness than heretofore.

The District Board of Examination will consist of the same members as before, with the exception of Brother Z. B. Whitehurst, of Jasper, who was elected to take the place of vacancy of Brother Stovall.

The presence of Rev. J. F. Sanders of the Publishing House was a great inspiration to all; and his willingness to take hold and boost at every opportunity was much appreciated. Thursday afternoon was given to the Publishing House anniversary, at which time Brother Sanders gave a detailed account of the work, thus enabling the members to get an intelligent idea of this important interest of the church.

Among the other visiting brethren was Rev. S. E. Galloway, the newly elected Superintendent of the Mississippi District, who was on hand to help in prayer, word, and smiles.

District Superintendent P. M. Covington made a most excellent report, and was re-elected for the coming year. He has been faithful and energetic in his work. The pastors' reports showed the work of the District to be in a good spiritual condition.

Revivals were reported from nearly every church. There were no dry sessions of this Assembly. It was a common thing for shouts to sound forth at most any juncture of the business sessions. On Friday evening, at the educational anniversary, the local school children of the Nazarene church at Jasper rendered a short program, which was greatly enjoyed by all present. It was a splendid program, after which a number of impromptu speeches were made along the line of Christian education. General Superintendent Goodwin delivered an interesting address.

The school at Jasper is being taught by Mrs. Z. B. Whitehurst and daughter. Special attention is being given to the spiritual needs of the pupils. The enrollment has been above fifty in regular attendance.

The evening services were evangelistic, and a number of souls were saved, sanctified, and reclaimed. The revival will continue all this week, conducted by Dr. J. W. Goodwin. We are expecting a great time, and covet an interest in your prayers for the work at Jasper, and on the Alabama District.

The report of the missionary treasurer showed a good increase over last year. We gladly agreed to double our work of last year.

The testimony and praise meeting began at 9:30 on Sunday. Much of the time was occupied by old-time shouts. The tide ran so high all the time, that when the 11 o'clock hour came the General Superintendent said, "Go on!" and we went on. Then the altar call was made. Several came to the altar. Some of them prayed through. At the 2:30 meeting we met for the ordination service. Three young men—J. W. Henthcock, J. M. Martin, and C. C. Butler—were ordained in one of the most gracious and glorious ordination services that we ever saw. At night Brother Goodwin preached an excellent sermon to a large congregation and announced two services a day for the whole week. Taking the Assembly in all its departments of work, it was one of the very best we have ever had.

Arrangements for the year 1917 are as follows:  
 District Superintendent.....P. M. Covington  
 District Missionary Treasurer.....Mrs. M. V. Hall  
 District Secretary.....C. C. Butler  
 Jasper.....Rev. Z. B. Whitehurst  
 Birmingham.....Rev. Harry Moore  
 Benlah Height and Vernon.....Rev. R. A. Breland  
 Brilliant and Carbon Hill.....Rev. W. D. Killingsworth  
 Dora and Empire.....Rev. A. D. Kimbrell  
 Florence.....Rev. A. B. Anderson  
 Galeswood.....To be supplied  
 Grace Chapel, Watt's Chapel.....Rev. J. W. Heathcock  
 Manchester, Nauvoo, Nazarene Chapel, and Sarakossa.....Rev. H. H. Hooker  
 Morvant.....Rev. E. L. Scogins  
 New Providence.....Rev. G. Admans  
 Natural Bridge.....Rev. J. C. Steel  
 Pine Forest.....To be supplied  
 Shiloh.....Rev. H. B. Thrower  
 Seven Oaks.....Rev. W. I. Barker  
 Taylor's Springs.....Rev. E. O. Chaffin  
 Wylan.....Mrs. M. V. Hall  
 Lockhart.....Rev. Albert Edmonds  
 Montevallo.....Rev. E. N. Pitts  
 Haleyville.....Rev. S. A. Prestage  
 Pensacola.....To be supplied  
 Giant Oaks.....Rev. J. A. Manasco  
 C. C. BUTLER, Reporter.

#### CHICAGO CENTRAL DISTRICT.

We had a good though very short meeting at Georgetown, Ill., with the Nazarene folks, Mrs. Cerenia Jay, pastor. We had some seekers, and it would seem the time to look for results had arrived when we had to leave to keep an engagement with another pastor. We had planned to be home for a few days, but had to give up that pleasure to our young brother at Tallula, and the church in that town. Wilmer C. Surber is the pastor at that place, and is surely making things go there. We were greeted by a church full of people nearly every night, among them the representative folks of the town. The pastor of one of the other churches dismissed his prayermeeting, and came over to our services. We had a goodly number of seekers, and the last night of the meeting the service was transferred to Rev. Stevenson's church, who kindly opened his doors and gave up the evening service of his church so the crowd could be accommodated. Brother Surber surely has a promising future. He has been accomplishing wonders in Tallula, beloved by the church and respected by the community. May his tribe increase. Haldor Lillenas was with us during the entire meeting as song leader. The people appreciated the good service he gave them and have arranged to have him come again. Mr. and Mrs. John Bell looked after our temporal needs during the meetings, and could not have done more for us to make our stay pleasant. The Lord bless them abundantly. This was one meeting where the whole town was stirred, and over half the townfolks were present the last night, and many more would have been present if there had been room in the church. Every available seating space was filled and some score or so stood for two hours, while many were

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unable to get in. God bless the work at Tallula. I am now at Maples Mills until Christmas.  
W. G. SCHUBMAN, Dist. Supt.

NAZARENE UNIVERSITY NOTES.

Registration has increased about 50 per cent since the opening.  
A feeling of confidence that the grade of scholastic work is better, and that the spirit of unity and

co-operation as between students and faculty has much improved, is quite general in college circles here.

A series of special chapel services in which a large number were definitely blessed, several saved and sanctified, and in which conviction was most pronounced, has just closed. Only a few are at present unsaved. While two of the students were praying in the chapel one night in the dark, a drunken man heard them, and staggering in, fell at the altar, was gloriously saved, and returned saved and sobered to pray with his family. One of our pastor students was summoned that same evening to Los Angeles to pray with a young man who was apparently at death's door. After an all-night battle, victory came; and the man and his wife were blessedly saved, called to college to train for a life of service to God and mankind.

A Russian Jew who came to us this year was baptized with the Holy Ghost at our chapel altar, and the following day consumed the whole service with his fiery testimony. He speaks four languages, is a gentleman of character and quality, is happy in new environment, and has a vision of usefulness in the mission fields of his people.

A scholarly gentleman from Bombay, master of five dialects, and an adept with the Hindustani, the language of 250,000,000 of people, joined us a few weeks ago. He was greatly blessed at our meeting, and called at the president's office to announce that he was "much Nazarene," and wanted a life membership in the church. He thinks this a great place, wishes to stay two or three years to train and then give his life to the propaganda of the Nazarene faith among his people, through the schools of our church in India.

We graduate this year from the college of liberal arts a class of fourteen exceptionally fine young people. Six are heading for the foreign field, five for the ministry at home, two for teachers in our colleges, and one for the legal profession. We rejoice in this study of proportions, also in the vision of service which is being received by our students of the college. Every student of the college of liberal arts has been in the president's office to answer inquiries as to future ministry, and counselled with as to training for their respective life programs; and the result is manifest in the regular program of college life.

Doctor Hills, or "Orthodoxy," as he has been called, completely fills the dean's chair. As his classes grew we had to remove him to larger quarters. Though he carries twenty-two hours, writes multitudinous articles, writes books by way of diversion, yet to see him march up Palm Drive after doing a few miles of a constitutional stunt, is an inspiration to the athletic endeavors of all youngsters on the campus.

Many inquiries are reaching the office as to prospective students, also a large number of applications for our students to help in the homes of the city. We have been unable to fill all of the positions, and Professor Sutton, chairman of the student aid committee, would be glad to hear from any students desiring this line of work. It is a compliment to the whole Nazarene church that our students are thus sought after.

Acting President Dr. George V. Fallis is giving the most excellent satisfaction. He has a grasp of the situation that is most commendable. The spirit of good fellowship, unity, and co-operation that exists among the student body and faculty at the present moment, and the manifest upward move in matters spiritual, can not be overestimated.

Reporter.

NEW CASTLE CHURCH DEDICATION.

Rev. Bud Robinson, of Pasadena, Cal., will conduct a six days' holiness convention in the Church of the Nazarene at New Castle, Ind., December 12th to 17th. The church will be formally dedicated on Sunday afternoon, the 17th, at two-thirty. We are planning for a great rally on Sunday. The Nazarene brass band of Anderson will furnish music, and the male quartet will sing. We trust that many of our friends, both in or out of the church, will attend this rally, and above all things join us in prayer for a great outpouring of God's Spirit. Let some of our nearby pastors dismiss some of their services if need be, and be present to help us push the battle, as it will be remembered the New Castle church is new and sacrificed in that they did not succeed in getting the pastor, but consented to him being elected District Superintendent. For further information address Rev. W. E. Harding, East Thornburg street, New Castle, Indiana.

CENTRAL NAZARENE UNIVERSITY.

The Central Nazarene University church, Hamlin, Texas, met in its annual board meeting with the pastor, Rev. J. E. Gaar, in the chair. The service was opened with prayer, and songs in which the presence of the Lord was blessedly felt. This meeting was marked by a spirit of perfect harmony and unity throughout. Written reports were read from each officer of the church, which showed to our membership the great work that had been accomplished throughout the year. No phase of the work had been neglected. All appointments were met in full. The pastor's salary was overpaid, and the church showed a full and complete report for the District year.

Rev. J. E. Gaar was unanimously called the third year to pastor the church. His pastoral labors in our midst are wonderfully blessed of

Olivet University's Advance Step

B. F. HAYNES, PRESIDENT.

THINGS are happening so fast in the phenomenal revival at Olivet University that it is difficult to keep up with the movements in reporting. The great revival goes on with marvelous blessing. A few night's ago, as reported in our telegram last week, a large sum was raised for the purchase of three automobiles. This sum is now past the \$1,400 mark. Since that, at one of the night services, it was proposed that a collection be taken to help on the expenses to China and her first year's support as a missionary of Miss Zella Warner, daughter of our Professor Warner. Responses began coming quickly, and a sum of nearly or quite \$700 was raised, one enthusiastic brother adding, after making his contribution, that he would assume responsibility for her support every year after she got to the field. Tears came unbidden to our eyes time and again during these collections. We simply aver unhesitatingly that we have never witnessed anything like the self-sacrifice. Out of very many instances let us cite one. A girl and a brother who are having a hard time to get through here showed this spirit. The girl rose and said she and her brother had saved up \$3 to make their mother a Christmas present, but had decided to put it into the this mission fund; and the girl added that she would add \$10 to it, which she did out of her poverty, and they paid the \$13 cash. She came in last night and said, "A girl gave me \$5 since we gave that \$13, to help me along"; and with a heavenly smile on her face she said, "This \$5 must go the same way." And she banded it over—making \$18! How can we see things like this transpiring daily and not be riven asunder in our hearts, and yet challenged to similar heroism and faith and self-sacrifice for God's blessed cause?

It is in this same spirit that the Mission Band every Sunday afternoon shout and sing and worship and pour out their offerings from their poverty. It is in this spirit they are giving to the debt of the university. It is this same kind of spirit that has led these blessed students to build a splendid concrete walk some eight hundred feet long in front of our Administration building; to raise \$100 to increase our scientific laboratory, by which to secure the accrediting of our institution of learning by the state educational authorities. The same spirit has led them to undertake the purchase of a telescope for the Science Department, at a cost of several hundred dollars, and they are within \$150 of the amount required.

When we recount the marvelous achievements along these lines within the last few weeks, we can only exclaim, it is "truly, truly wonderful"! But, better still, while all this was going on a marvelous revival was in progress, and is yet, and salvation is flowing like a river.

God. He carries the burden of a lost world heavily upon his heart, and his messages are freighted with Holy Ghost unction and power. He is loved by all of his people. At this writing, God is blessing the church with a great missionary zeal. The vision of the church is such that it has never been before. We feel that we are entering upon the greatest year that the church of the Central Nazarene University has ever had. A great burden for the lost has seized our student body and church; deep and pungent conviction is awakening the lost, and our altars are being filled. Even at this hour of writing, the message comes that in the Student's Assembly a great salvation time is being had. We ascribe all the praise to Him who is the giver of every good and perfect gift. Pray for us.

DR. T. E. MANGUM,  
JONNIE DANCE,  
Reporters.

ALABAMA DISTRICT ASSEMBLY.

The Alabama District Assembly held at Jasper, was a time of refreshing from the presence of the Lord. Brother Goodwin presided with Christian dignity and love. We are looking for great things on our District this year.

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## General Board of Rescue Work

J. T. UPCHURCH, SECRETARY

**A**T the General Assembly in Nashville, Tenn., a Rescue Commission was created, and at the General Assembly in Kansas City last year this Commission was constituted one of the general church boards. This board held a meeting, adopted a constitution and by-laws, and elected officers as follows:

General Supt. H. F. REYNOLDS, *ex-officio*.  
W. G. SCHURMAN, Olivet, Ill., *President*.  
JOHN GOULD, Columbus, O., *Vice-President*.  
J. T. UPCHURCH, Arlington, Tex., *Secretary*.  
J. F. SANDERS, Kansas City, *Treasurer*.  
J. L. ROBY, Nashville, Tenn.  
J. P. ROBERTS, Pilot Point, Texas.  
CARL DAVEL, Los Angeles, Cal.

The secretary and treasurer were so otherwise obligated at time of election the board granted them several months delay in beginning active work for the board.

This board is called to meet at the Publishing House in Kansas City, Mo., Wednesday, December 27th, at 9:30 a.m. Some questions to be considered:

*First.* Best method of standardizing the rescue work of the church.

*Second.* To plan an aggressive rescue campaign for the church.

*Third.* To consider the advisability of establishing a rescue journal for the church.

*Fourth.* Instituting plan of inspection for all homes, both rescue and orphan, belonging to the church or supported by the church.

All other questions sent in for consideration.

Will all District secretaries please forward at once any and all resolutions passed by the Assemblies referring to rescue work? Please also state if your last Assembly held a public rescue service as provided for by the last General Assembly. Have you a District Rescue Board?

Any and all other persons having any requests or suggestions to present to this board will kindly forward same at once.

All rescue homes and orphanages, either belonging to the church or endorsed and supported by the church, will please forward full reports of your work for 1910, stating amount of money received and expended, number of residents cared for, character of work you do, value of property, how deeded, how controlled, amount of indebtedness, if any; how supported; and any other information which will assist the board in determining future recommendations to the church regarding your work.

If possible have the above information reach me at Arlington, Texas, not later than the 20th; but if it is impossible to do so, then be sure and have it reach me at 2109 Troost avenue, Kansas City, Mo., not later than the 26th. All this information will have to be shaped up to present to the board, and if it does not reach me in time to do so it will not be presented to the board at this meeting.

Mighty issues are confronting us. Will each member of the church unite with us in earnest prayer that wisdom may be given this board to properly plan the rescue work of the church to produce the most beneficial and permanent results?

Brother J. F. Sanders, the able representative of our Publishing House, was with us, and presented the plan for lifting the debt from the Publishing House. We most heartily indorse this plan, and will join in the hallelujah march. We pledge the Alabama District to do her part in lifting this debt.

P. M. COVINGTON, *Dist. Supt.*

## EVANGELIST LEWIS BACHELLER.

I am in the battle against sin and Satan in South Manchester, Conn. God is giving victory. Brother Goldberg, the pastor of our Nazarene church, is a fine man of God to work with. He has a good work here, and the future is bright. The church is filled at each service, and last Sunday evening we were crowded to the doors. People

For that Shut-in friend of yours, a book for Christmas.

and am planning a trip to New York for a couple of days. My next meeting is in Auburn, Me., in a mission there with a small group of holiness people.

## EVANGELISTS JARRETT AND DELL AYCOCK.

We are now in Shreveport, La., assisting Rev. B. F. Pritchett, District Superintendent, in a revival in the Nazarene church, of which Brother Josh Sanders is pastor. Brother Pritchett has been bringing some strong messages on carnality, and its cure, and last night things broke loose, and the altar was filled. The revival fire is on, and we are expecting a great harvest.

## CHURCH NEWS

Oakland, Cal.

We have closed a meeting with C. W. Ruth in charge. While we did not see as much of an ingathering of souls as we had hoped, yet some were saved and others sanctified, and the saints strengthened. Brother Ruth brought forth precious truths from the Word in a new and living way. We leave the results of this meeting with God. May God's richest blessings rest upon our dear brother, and may he have many precious souls for his hire. We are truly favored of the Lord in having for our pastor, Brother Berger, who dares to preach the Word uncompromisingly. His presentation of the truth is helping us to dig down, and get a firmer hold on God. A few Sundays ago he brought before the people the needs of the church. Our interest was due, and we must pay something on the mortgage. The people responded nobly to the needs of the church, and during the following week one of our sisters, who works and sacrifices for God, Miss Lily Allen, gave our treasurer a check for \$1,000 to be applied on the mortgage fund. We are expecting a mighty outpouring of the Holy Ghost on us here.—DORA B. PATTERSON, *Reporter*.

Evansville, Ind.

It has been my privilege to labor with the Nazarenes of Chrisman, Ill., in their revivals. They are a happy, victorious band, under the leadership of Rev. Grace Edwards, their devoted pastor, who also preached the Thanksgiving sermon at the Baptist church of that place. About four hundred enjoyed her stirring message. We are hoping that opposing forces will be broken down, and the people will come out to hear the whole gospel preached. Our people are plowing through, sowing the gospel seed, and are reaping souls. The meeting is still in progress.—BELLE SNYDER.

Catterville, Ill.

We are pushing on here, and can report victory. We have a good band of people who know how to stand by their pastor. We have started cottage prayer-meetings. We intend to get to outsiders and shut-ins, and carry the gospel to them. God is miraculously blessing my soul these days. Things were discouraging when we arrived here October 25th. My wife took sick, and had to go to the hospital for an operation, but God took her through, and the people here were loyal and stood by us, even the ungodly business men, with encouraging words, and also in a financial way. After leaving the hospital, my son and I, he said, "Well, dad, it looks pretty blue for Thanksgiving." But I said, "Cheer up, boy, we will have her home for that day, for my God answers prayer." The doctor said three weeks, but my God was able to do wonders in two weeks. Wednesday, the 29th, I hired an auto and went after wife. In the joy of having her home we forgot all about Thanksgiving dinner, until next morning, too late to buy. I didn't say anything, and about ten o'clock one of the sisters came in with a chicken, ready to cook. At noon another sister came in with a chicken dinner all cooked, with all the fixings. While we were eating, a little girl came to the door with a bundle. We looked inside. There was a duck all cooked, and with the fixings. I just started after the duck when a rap at the door came. On going to the door a young girl came in with a basket, inside of which was pie and goose cooked ready to eat, and everything to go with it. We just threw up our hands and praised God for doing exceeding, abundantly above all that we could ask or think. Western folks are great folks. We just have to preach straight and love them good. We are expecting a great time here this winter. Wife is gaining every day. In behalf of my wife I wish to thank all the members of the old home church for their prayers and the flowers which they sent.—G. G. EDWARDS, *Pastor*.

Darby, Pa.

The Lord has been very gracious to us as a church, and is blessing our services with His presence. The writer was away over last Sunday, in Bloomsburg, Pa., helping our pastor there in revival services. Brother Risley, a sanctified Methodist class leader, supplied for us over this Sunday. God blessed the saints, and the preaching of our brother, and when the altar call was given ten seekers came forward and knelt for prayers. Many of these were folks who had not been to the altar

before, but have been coming to the services quite regularly. God also continues to bless us with His presence, and when the writer came home and gave the invitation at our Saturday night meeting, four seekers came forward for prayers. At the service held Sunday night the 26th, there were three who responded to the altar call. We thank the Lord for this and take courage. A few of these seekers came to the altar twice before they prayed through, but there were about fifteen altogether who prayed through at these three services. The attendance is good, our last Wednesday night prayer service

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having over thirty in attendance. One brother estimated that there were sixty people out at our last Sunday morning service. This church a few years ago hardly ever had more than a half dozen to a dozen out to their regular preaching services; and many times the preacher had only his own family to preach to. But the preacher held on and remained true, preaching and praying, and God now is beginning to send in the rewards for his labor. This preacher now has gone to another field of labor, but he will get his reward on the other side. We received into membership last Sunday an Episcopalian brother, who came out into the light in our meetings.—J. N. NIELSON.

Atlanta, Neb.

The Nazarene church at this place has just closed one of the most successful revivals of God's salvation Atlanta ever witnessed. Evangelists Brother and Sister Ludwig, of York, Neb., doing the preaching with unction and power of the Holy Ghost, with the saints shouting and holding on to God for victory, resulting in twenty-three at the altar, either for pardon or purity. The most of them prayed through to victory. Prejudice in some measure was broken down, and a good spirit prevails, twelve uniting with the church, including the pastor and his family. The church at Atlanta is having the best days of its existence. Twenty to thirty in our prayermeeting, and a good increase along all lines. We took eight subscriptions to the HERALD of HOLINESS. The tide during the revival ran high, and reached a crowning point in the evening service of November 20th, when, amid shouts of praise one woman came to the altar, the first time for her in the service, and was beautifully saved.—N. D. ESSLEY, Pastor.

Creelsboro, Ky.

A series of meetings held by our District Superintendent, J. G. Nickerson, beginning Sunday, November 5th, closed Sunday, November 19th. While there was not a great interest manifested, eternity alone can tell the good done. We had one new convert, one sanctified woman came from the Methodist church, there being no organization here at present. Also one godly man came from the United Brethren church. We are hoping and believing for a Nazarene church at this place. Brother Nickerson suggested this to the people, and I understand there was about \$300 promised for it. We are few in number, but if God is for us we know we shall succeed.—ALICE INWIN.

Richmond, Ind.

We closed our first revival campaign in the Nazarene church last night. God gave us a great meeting. Sinners were saved, backsliders reclaimed, and believers sanctified. Large crowds came, and much prejudice was broken down. On Saturday nights when the weather permitted, we preached and sang to great crowds on the street. Brother C. E. Roberts and wife were the evangelists. With Mrs. Balsmeier we had the original "Texas Trio" to do the singing. Brother and Sister Roberts did some great preaching that brought the sinner under conviction, and won the good will of all. Brother John Roberts and wife and son came to help us in the battle the last week. An outsider speaking of the evangelists, remarked on the street, "That is the best crowd of evangelists I ever heard in Richmond." Some joined the church, others pledged their support, and many promised to help the pastors and church by their presence. Our father B. S. Taylor, was with us throughout the meeting, and preached a few times to the edification of all.—A. F. and A. LEONORA BALSMEIER, Pastors.

First Church, Chicago

We are glad to report good victory at old First Church. Brother Borders has been with us for some months, and has proved a shepherd indeed. He had, doubtless, heard the Master's injunction, "Feed my sheep," and immediately on taking the pastorate, entered upon that duty with a zeal that the good Lord has greatly honored. It was no small undertaking to step into the tracks of such mighty men of God as Rev. I. G. Martin and others, who have shepherded this flock. Brother Borders fully realized this, and humbly placed himself at God's disposal, and God has most certainly honored him and blessed us, and got glory to Himself. Our heavy financial burdens are being carried along in a most marvelous way. We used to wonder to see the humble saints respond and meet demands upon us—which they always did and did hilariously—under our former much-loved pastor; and we naturally looked to God inquiringly whether this would keep up when the change came; but we were not disappointed: God was here. The same consecrated crowd were here, and we found God had sent us a man who was not wanting when tried on the line of finances; and when the most unusual demand—a big payment on the principal and the interest on our mortgage, and some other good stiff demands—came upon us, and we were told that over two thousand dollars would be needed in a week or two, and requested to make it a special subject of prayer, some of our best givers and most faithful members declared it could not be done. But after Brother Borders rose one Sunday morning, and in less than an hour raised nearly \$2,500, amid the shouts and praises of the people, our faith took another upward turn. Just now we are in the midst of a real revival. Brother E. E. Curtis, evangelist, is with us. Evidently he is a man who walks with God—a man whom God

teaches—and the messages he brings us are of the hottest, straightest, and clearest character we ever have listened to. Oh, that God would let loose scores of such men. We expect Brother Curtis to continue with us for two weeks more, when we will be glad to say more regarding the revival. This morning God spoke to us through this dear man, and to the hearts of several of the people, who promptly and voluntarily came to the altar. The conviction was deep, and they prayed through in good, old-fashioned style. We expect this dear man's gospel hammer will break many a heart of stone before he concludes his labors; for when he gets through with his subject, a person must be well and clearly settled in his experience, or he will get under deep conviction. The revival is on. We all feel its sway and impetus, and we are looking forward for further fruit from the tremendous rugged gospel seed, which is being sown.—F. M. MESSENGER.

Ingersoll, Okla.

I was called to the pastorate of the Ingersoll church at our Assembly at Altus. I came on the field at once, and found a fine work. It was a new church with many saved and sanctified; but many in the vicinity fighting holiness and needing salvation. We agreed with the church to give them half time, and then began to look around us. We found at Altus a people who had heard of the Pentecostal Church of the Nazarene, and had heard full salvation preached, and some were in the possession of the experience; but were without any organization. So we were glad to tell them of our church and Savior. We held a two weeks' meeting with these results. There were some at the altar almost every service, and most of them prayed through. Some times we did not preach: the power would fall and the altar fill, and we would pray and shout while the walls fell down, and God's kingdom was built up. Our District Superintendent, Rev. J. I. Hill, was with us two nights, and how he did strike out with the sword and slay right and left to the glory of God! We organized a church at the close of the meeting, with thirteen charter members, and many will come in soon. We have rented quarters for three months, and a movement is on foot to build a church. It will mean much to get a hold in Altus, I believe. It is a fine little city, the county seat of Woods county; also the home of the Northwestern Normal School. As I have been called as pastor of this church, I wish to ask that all may pray for our success; and if any one feels led to help us build here, please send your offering to Mrs. Bessie Beadles, Altus, Okla., as she is the church treasurer.—JOHN SIMPKINS, Pastor.

Woodbine, Kas.

The church at Woodbine wants to thank God for what He is having accomplished here. The Lord is manifesting Himself unto us as He does not unto every church. Sunday, November 26th, was a great day of victory for us. Six seekers prayed through at the morning service. Three were taken into the church. Others are coming in as soon as we can get around to receive them. Since we took the pastorate here, beginning with October 15th, we have seen thirty-two seekers at the altar to be saved or sanctified. They all have claimed the victory. We are expecting a great year here.—L. A. WINDSOR, Pastor.

Alhambra, Cal.

Since our last report to the HERALD of HOLINESS we have been in two revival services. The first was conducted by the Wilder Evangelistic Party. Their singing and Brother V. de's preaching was blessed of the Lord, and people came out in crowds. There were a number at the altar, and the church was greatly blessed and strengthened, and much prejudice was broken down. At the close we received eight or nine members into the church. The second meeting was conducted by Lewis and Mathews. This was only a ten-day meeting, but their messages were fine, and a number more prayed through. The afternoon Bible readings were blessed. Some good work was done, and our people greatly helped. We are now preparing in various ways to reach the outsider, through tracts, house to house visitation, and street meetings. We are not in the least discouraged, but are pressing on with a conqueror's tread, and expect a hard fight, and are assured of victory.—G. W. SIEFORTH, Pastor.

Los Angeles, Cal.

The Lord has been blessing the old Fifth Street mission in an unusual manner the last few months, and we have witnessed some remarkable cases of salvation. Although we have meetings every night, and also noon-day prayermeetings, yet the Lord has poured out His Spirit upon us, and we always have a service that is new and fresh. We believe in keeping a constant revival going, whether we have any special evangelist or not. Our people are united, they lift, pray, and get under the load until every hindering cause is removed, and God answers prayer. Letters come to us from all parts of the country from men who were saved in this mission, and today are living honest Christian lives. About a month ago we started a five days' holiness convention in the mission with Brother I. G. Martin and Seth Rees as leaders which resulted in a two weeks' meeting with three services a day. God honored every service and many prayed

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through to victory. The first of January we begin a month's revival meeting with Brother I. G. Martin. We are believing for a great victory. We will give our Christmas dinner this year on Saturday evening December 23d. Any one wishing to help in this financially, send offerings to C. H. Daue, Superintendent, 520 1/2 East Fifth street.—EVA DAUE, Assistant Superintendent.

Maplewood, Mo.

J. D. Scott, our new District Superintendent, will commence a revival in our church, November 20th. We are expecting a great time of soul saving. We are coming up the road. Any one coming to St. Louis can catch a Manchester car, going west, at the Union Depot, and get off at 7400 Black, walk two blocks west, and one block north, and you are at our church. We will be glad for God's servants to stop off and visit us, when they are passing through here. We have a crowd that is on fire for God and souls. I am a reader of our paper, and have been ever since it has been published. It is the best paper I ever read. I could not afford to be without it. May God bless it and its editors.—J. A. YOWELL.

Sioux City, Iowa

The revival continues. The Lord poured out His Spirit upon us. There were four at the altar, and we took three into the church. Yesterday, November 20th, there were six at the altar in the morning service, and all but one came through clear. In the evening we received two more into the church.—S. M. LEHMAN, Pastor.

Lowell, Ind.

We have just arrived in Lowell to take charge of the work. We found it at a low ebb. The church has taken on new life, and there are some good, old-fashioned Nazarenes here. We are gaining ground, and going on to greater victories. While there is opposition here, we are expecting some hard fights. We have been holding services in the Presbyterian church. Upon our arrival the Devil began to work, and we were shut out of that place; but God's ears were open unto our cries, and He gave us a good hall right in the center of the business district, without losing one service. We have had five at the altar who prayed through to victory. We are looking forward for a great revival shortly, and we have a good field in which to work.—L. A. McKAY, Pastor.

Santa Rita, N. M.

I was greatly built up in faith after reading the last copy of the HERALD of HOLINESS, especially Brother Bud Robinson's words on worldliness and holiness. I was made to take new courage, as this place is given over to worldliness, like most mining camps. We are cut off from any holiness company here, and that makes the HERALD of HOLINESS more of a companion than heretofore. On account of family support we have been forced to this ungodly place, though here we find plenty to do in passing tracts and other good reading matter. Two more pieces in this week's HERALD of HOLINESS was the boy soul-winner and the message of the cross, by Sister Richardson, which stirred my soul to the bottom. There is no chance here to get a place to preach, and church members are cold toward true holiness. I often think what have I done or left undone that I am here; and I think of Proverbs 13:20 and Deut. 31:6, and Psalm 84:11.—S. H. BOYDSTON.

Philadelphia, Pa.

A constant revival spirit prevails in this church, and as a result souls are repeatedly coming to the altar and are saved or sanctified, and some good, clean, aggressive members have been added to the church. Brothers Bud Robinson and C. C. Rineburger were with us November 13th, 14th, and 15th. They gave us excellent service, and souls were saved or sanctified in every service when the invitation was extended. We hired another church for the all-day meeting on the 15th, and found we needed the increased seating capacity to accommodate the crowd. Last Sunday we had a "Bresee Memorial" missionary service in the Sunday school. It proved to be very interesting and profitable. The missionary society of the local church has attempted to collect ten thousand Indian head pennies for our work in Central America. The plan is to distribute one hundred "Tepee banks," and gather one hundred of the pennies in each bank. This is in addition to the regular offerings for missions. Rev. J. A. Ward, our District Superintendent, is coming to us for revival meetings during the month of January.—J. T. MAYBURY, Pastor.

Garfield, Wash.

Sunday, November 25th, was a good day with us in Garfield. The congregations were small, as the weather was very stormy, and some of the members sick, but God blessed the services. We need a revival in our church, and are praying for the Lord to bring it about in His own way. We are looking for it any day. Thank God, we are out on the firing line.—J. W. FRAZIER, Pastor.

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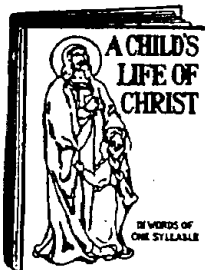
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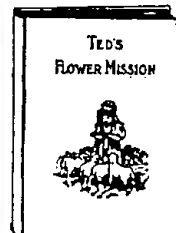
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### Muncie, Ind.

We have a fine revival here. About sixty people were at the altar. Almost all got clear cases of salvation. The McNees sisters are good helpers and pray-ers. A number will be received into the church. We have raised \$1,100 for all purposes since September 1st. We have only fifty members. We believe in giving more than one-tenth.—EVERETTE V. CHALFANT, Pastor.

## ANNOUNCEMENTS

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

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Cherry street mission, Bluffton, Ind., December 5th to 10th: Come and hear him. For further information, write or phone, W. E. Clarke, Bluffton, Ind.

**Special Notice**—At a meeting of the board of trustees of Olivet University held at Olivet, Ill., November 28th, Rev. W. G. Schurman, was elected treasurer of Olivet University. Brother Schurman is the District Superintendent of the Chicago Central District and in close touch with our school. Any one desiring to correspond with him regarding financial matters should address him at Olivet, Ill.—E. G. Anderson, Secretary, Board of Trustees.

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**Notice**—Dear Pentecostal Nazarenes of the Western Oklahoma District, Rev. J. H. Gray, our pastor at Glendale and Coopers, is in great need of financial help. His wife and daughter are both in the hospital at El Reno, both having to undergo an operation. There is little prospect of his wife's recovery. He writes me he is in distressing condition. Let us remember our brother in this time of need, and send him some help.—J. I. Hill, District Superintendent.

**San Antonio District**—Mr. C. H. Griswold, 435 North Flores street, San Antonio, Texas, has been elected District missionary treasurer for the San Antonio District. Let all local missionary treasurers take note and forward all moneys for missions to him.—Mrs. William E. Fisher, District Missionary Chairman.

**Two Rinebarger Dates**—Having accepted invitation to the Pasadena camp, July 19-29, we have held two dates open, one just before and one just after, and desire to place them in the West somewhere, going to and coming from California, that we may lessen expenses. Any desiring our help as evangelists or singers, address us at New Albany, Ind., R. F. D. 3.—C. C. Rinebarger and Wife.

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

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