

# HERALD of HOLINESS

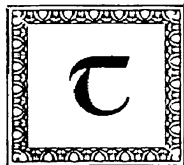
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## The Conditions of Holiness



HERE are certain conditions on which holiness as an experience is suspended which must be met to obtain the blessing. There are such a variety of temperaments that the accompaniments of the blessing vary in many ways. It is difficult, therefore, to make clear the subject in hand to those who are without the blessing. Really, matters pertaining to religious experiences, to be thoroughly understood must be experienced.

After all that we may say there will not be a clear vision of the matter to a great many people. We can only point out a few general principles, applicable alike to all, irrespective of temperament or habits of thought or previous training, which enter into the way by which holiness may be obtained.

First and fundamentally, we must be absolutely clear in the matter of our justification. We can not be too careful at this point. A lack of due caution just here has doubtless lead many a soul, in a backslidden state, to take for sanctification what was only justification or its restoration. We must be walking in all the light received in justification before we are eligible candidates for the further grace of sanctification.

Secondly, we must be definite both in our desire and purpose to obtain the blessing and in our apprehension and conviction of the nature of the blessing and of our privilege to obtain it. Fletcher says, "If you would hit the mark, you must know where it is. Some people aim at Christian perfection; but mistaking it for angelic perfection, they shoot above the mark, miss it, and peevishly give up their hopes. Others place the mark as much too low; hence it is that you hear them profess to have obtained Christian perfection where they have not so much as attained the mental serenity of a philosopher or the candor of a good-natured, conscientious heathen."

We do not pretend to say that any man can understand perfectly all the antecedents and consequents and involvements of this subject before he has had the experience, yet, we must have such a real knowledge of the subject as to be able to seek it intelligently and with a positive faith that it shall be received.

This is a very important point, for very many wait for too broad and too varied doctrinal knowledge or grasp of the subject before committing themselves heart and soul to its seeking. We must remember that God has a vast deal to teach us after we enter the experience, concerning the blessing, including much which it implies, much which goes before it and which follows it. In order to seek successfully the blessing we need two definite thoughts imbedded in our hearts and minds. First, that God has this great gift for His children to complete their knowledge and experience of Him, and their equipment for His service and worship. Secondly, that we have a felt and fundamental need of such a second work of grace as God has provided. Definiteness on these two points, followed by tremendous earnestness and determination in seeking the blessing, will issue in its obtainment. To make this point all the clearer and more impressive we quote the following pertinent words from Dr. Peck: "If we must know the whole way with the clearness of intuition, or a present consciousness before we take a step, God will doubtless leave us in our present ignorance with regard to the whole matter. If I wish to visit a distant point, concerning which I know nothing excepting the report of travelers, it would be an extra demand for me to require perfect infor-

mation with regard to all the various appearances of the way, and all the fortunes of the journey, before I would venture to set off. It would be quite enough for me to have satisfactory evidence that the desired point was accessible—that the way was feasible—and that the exercise of my natural powers of body and mind would, in due time, bring me there. With this evidence before me, would it be rational for me to sit still and speculate upon circumstances which I never can fully understand until they come under my observation?"

Without going further at this writing we urge this parting message: Be absolutely definite in your desire and purpose for the blessing and also in the truth of your need of it and of its being your privilege in Christ Jesus our Lord.

### Some Errors

IN SEEKING the blessing of holiness as a second work of grace people often aim at the experience of somebody else. This is very common with many seekers, and the easiest of mistakes to make. It is very fatal, however. It is often true that the very experience of another, on which the mind of the seeker looks, and on which it dwells, would be an experience poorly suited to his need. The reason for this is that he is looking more at accompaniments and attendant circumstances and demonstrations, than to the inward work wrought by God in the experience. This inward work the seeker can not see. His judgment of the blessing is wholly by the phenomena or the accompaniments or the emotional exhibitions which accompanied the blessing.

These things do not inhere in or essentially constitute the blessing itself. These accompaniments vary as widely and as numerous as the variety of human dispositions or temperaments. The seeker must get his eyes off all such things. Indeed, he must take his eyes away from men and men's experiences and the demonstrations of men who receive this blessing, and center his eye and his thought and his heart and his all upon God, the Giver of this great grace. He must honor God thus in seeking by according to Him the credit of knowing best what we need, and leaving Him to adapt His gifts to us in whatever way or form and with whatever demonstrations His infinite wisdom may choose.

We realize that after all is said, after all the pains taken to instruct to the contrary, the Devil will seek, in every case, to erect before the eye of the seeker the experience of some one else. The seeker is charmed by the evident joy which is seen in the face of the sanctified. The shouts of victory, the exultation, the divers demonstrations of holy triumph which the sanctified so often exhibit, are in themselves attractive and we are not surprised that the great tempter of our souls would invade this holy realm and seek to pervert these glorious accompaniments to the actual defeat of seekers after the same blessing out of which they sprang.

Let preachers and workers be careful and tactful to help seekers at this point particularly. Get their eyes on Christ and hold them there. Trend their thoughts away from people—even the best of people—and seek assiduously to rivet their thought on two special things—their own desperate need and Christ's glorious provision for that need in the privileged cleansing of their hearts from all sin. Much oftener than we think seekers halt long and sadly at this very point. Oftener than on

most anything else their seeking and their desires and their hopes are wrecked on this very rock. How, as altar workers, we need to be wise as serpents and harmless as doves in guiding the agonizing, seeking souls safely through the shoals and quicksands and rocks and breakers, out into the green pastures, the limpid streams, and the sunlit acclivities of the glorious deliverance realized in perfect love.

### A Cloud of Witnesses

**H**UMAN testimony does not and can not prove the truth of a Bible doctrine or a Bible experience. Human testimony does, however, show the character of men who have believed and taught and claimed to experience any great doctrine of the Bible. The truth of sanctification can array in its support a veritable cloud of witnesses, which at least show conclusively that this glorious truth is not a mere fad which a few uncultured or fanatical people have espoused and propagated. Their names and characters show them to have been leaders in the religious world and distinguished for learning and as soul-winners. Let us look for a moment at only a part of these great and precious names of God's elect ones. These, remember, all claimed to have been regenerated, but also said they needed and experienced this second work of grace denominated sanctification.

There were Adam Clarke, John Fletcher, Bishops Asbury, McKendree, Whatcoat, Coke, Scott, Simpson, Janes, Hamline, Roberts, George, Peck, Foster, Thomson, Ninde, Mallalieu, Joyce, and Key; also W. L. Watkinson, William and Catherine Booth, President Mahan, Wilbur Fiske, Wayland, Amanda Smith, Francis Upham, Lovick Pierce, Madam Guyon, Mrs. Jonathan Edwards, Margaret Bottome, Alfred Cookman, Peter Akers, James Caughney, Hugh Price Hughes, William Arthur, William Butler, Drs. Hanlon, Fisk, Olin, Hibbard, Stevens, Ridgway, Dugan Clarke, Daniel Steele, William Taylor, Jabez Bunting; and such exeges as Meyer, Muller, Neander, Tholue, Ewald, etc. This list was collected by Dr. G. W. Wilson and could be greatly enlarged.

The truth is, that in furnishing a list of names from such an immense array of great names, one is embarrassed by the necessity of omitting a far greater number of names than he gives for sheer lack of space in any newspaper article. Let this suffice to show the marvelous talent in the way of erudition and learning and theological and scholarly attainments, as well as reputation as soul-winners, which these great men represent. God has not left Himself without witness in this truth of such transcendent importance.

### The Mission of the Church

**P**AUL, in the first eight verses of the third chapter of Ephesians, discusses the "mystery" of which he has so often spoken in this letter. We have previously said that this "mystery" was the turning to the Gentiles with the gospel; or more properly, the "union" of Jew and Gentile in the *ecclesia*, or the church. Of the great truth in these eight verses Dr. C. I. Scofield (matchless authority) says: "That the Gentiles were to be saved was no mystery (Rom. 9:24-33:10:19-21). The mystery 'hid in God,' was the divine purpose to make of Jew and Gentile a wholly new thing—the church, which is his [Christ's] body, formed by the baptism with the Holy Spirit (1 Cor. 12:12, 13), and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14, 15; Col. 3:10, 11). The revelation of this mystery, which was foretold but not explained by Christ (Matt. 16:18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church."

In verses 9-12 we have stated the marvelous mission of the church.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

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

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

Paul's and the church's mission here are one. Alford gives us for "to make all men see what is the fellowship of the mystery," these words: "to enlighten all men what is the dispensation of the mystery." Two things enter into this great mission—first to make

all men see, or "to enlighten all men," what is the dispensation or privilege of this mystery; that is, to extend the proffer of this gospel to all men in the wide world, irrespective of nationality or tongue or race. Absolute world-wide evangelization is here set forth as the fundamental purposes or aims and intentions of the gospel according to the eternal purpose of God.

The second part of this gospel or church mission is that "unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God."

We will postpone this branch of the subject to a future study, as we have pledged ourselves often, but this time we trust to keep it, to make these studies briefer. But we return now to the first part of this church mission, which, as we saw, was world-wide evangelization.

Mark well that it is not said world-wide *salvation*. There is no intimation here or anywhere in the entire Word of God of the world ever being brought to Christ by the church, or during the church age or dispensation. The purpose is to "make" or let all men "know," the "dispensation of this mystery." It is the specific duty and privilege of the church, as here set forth, and everywhere else where it is indicated or mentioned, to see that all nations have an opportunity to accept the gospel. We are to preach the gospel to all the world, but this is the end of our responsibility. We are not commanded to save all men, but to "enlighten all men what is the dispensation of the mystery" of this gospel truth of universal privilege to participation by all who will or who desire to accept the terms proposed.

In Matthew's Gospel the great commission is given, prefaced by the words: "All power [authority] is given to me in heaven and in earth"; "go ye therefore" etc. Mark, it is "all authority," and not all "power" here claimed. The Greek word here rendered "power" means "authority." Important to observe this. The "authority" and the "command" are here put in apposition, and not "power" and the "command." He sends them forth because He had won the "authority," or right, by the work of His sacrifice, and hence He pleads the right here to send forth these heralds of the church age to give to all men the opportunity to hear the gospel, whether they would accept it or reject it. Not one syllable in this commission or elsewhere looks or leans or encourages the thought of universal acceptance. Nowhere else in the Bible is it taught that the time will ever come in the church age when the world as a whole will accept the gospel. But it is taught with tremendous force, over and over again, that the church is to evangelize the world; that we are to see to it that all the world has a chance to accept the gospel of our Lord Jesus Christ. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

This editorial has been delayed by other pressing matter. Only two more studies remain in the three doctrinal chapters of Ephesians, which will follow in the next two issues.

### "The Way"

**L**UKE seems to be the originator of a new term to designate the Christian religion in its personal espousal and life by individuals, unless, indeed, he borrowed the phrase from Isaiah, who used it several hundred years before Luke wrote the Acts; (Isa. 35:8). In Acts 9:2 Luke says, in speaking of the purpose of Saul's trip to Damascus to the synagogues, "That if he found any of *this way*, whether they were men or women, he might bring them bound unto Jerusalem." Again in Acts 19:9 it is said "But when divers were hardened, and believed not, but spake evil of *that way* before the multitude, he departed from them." And then in the twenty-third verse of the same chapter it is said concerning Paul's preaching "There arose no small stir concerning *the way*."

We have space only to say there is profound significance in thus designating our religion as a *way of life*, a *mode of conduct*. All the blessed, internal experiences which God so graciously gives us is to render us capable of traveling along this peculiar way, living this distinct, separated life, unlike the world in all its spirit, motives, maxims, and influences. As holiness people let us ever be careful that we walk in this blessed *way*, even though it be a solitary way.

Christ is *the Way* in which we are to walk. He declared Himself to be "the way, the truth, and the life." If we are crucified with Him and have risen in Him to newness of life, we are in this blessed *way*, and God will company with us and see us through to the very end.

# THE EDITOR'S SURVEY

## News and Notes

Rev. Bud Robinson passed through the city during Christmas time, on his way to Memphis, Tenn., from which place he goes to Warren, Pa., to hold a meeting of three weeks with our church there. Brother Bud rejoiced the office with a brief call, the only objection to which was its brevity. Brother Robinson is still holding forth the Word of Life and his labors are being wonderfully blessed of the Lord. We trust that the New Year may prove the most successful and blessed in the career of this precious man of God.

Rev. Henry Scheidman, student in Pasadena University, and evangelist, from California, visited Kansas City recently, spending a Sunday with us and holding the Young People's meeting on Sunday night for the First Church. Brother Scheidman was on his way to visit his people in Rochester, N. Y., from which place he was to go to Hartford, Conn., to hold a meeting in the Nazarene church at that place, in connection with the pastor, Rev. R. J. Dixon. Success to our brethren in this meeting.

The question of preparedness is to be a great issue in the present congress. Senator Works of California insists that a standing army of one million men would be necessary to defend the United States against possible invasion, and says that the Pacific coast is completely at the mercy of Asiatic attack. He proposes, as part of the plan for preparedness, the creation of a mobile land force and military reserve of 200,000 men, at a cost of \$50,000,000 a year for ten years.

Bank failures continue, due to speculation by prominent bank officials. A recent case was of the National Bank at Wartrace, Tenn. In the federal prison of Leavenworth alone, there are seventy-five bank officials incarcerated. We know not how many there are in the other federal prisons of the country.

That was an unusual crime and an unusual penalty in the case of two boys in a western city. The boys were charged with stealing a cask of communion wine from a German Lutheran church. As punishment they were required to attend Sunday school at some church for ten Sundays, and pay the church the value of the wine. A civil officer is charged with seeing that they obey this penalty, and he will require certificates from some Sunday school superintendent and the pastor of some church as proof of their attendance.

The liquor interests in the state of Kentucky were made to stand aghast when Governor Stanley decided to bar all intoxicating liquors from the mansion, and to abstain himself during his term of office, and yet the Governor seems to be against state-wide prohibition, and owes his election in a large measure to the brewery and distillery interests.

We can not admire the policies of the Federal Council of Churches. It seems that this body of churchmen are undertaking everything in the world in the way of activities and exploits except the saving of souls and the deepening of spiritual life among believers. The

latest craze is about a church and country life movement. Boiled down, this movement, like most other departments of their activities, is social and economic in character. The church spirit of the age seems to have forgotten the spiritual aspect of religion and to be reducing the whole of religion to the mere uplifting of the race socially, to improving the conditions of life and the mutual relations of different classes of people. For instance, speaking of this very movement of the Federal Council of Churches, the *Outlook* says: "Organized attempts will be made to have rural churches form community federations, in order to attack aggressively the problems of better roads, better farming, agricultural college extension courses, temperance, public health, community beautifying and planning, promotion of co-operation among the farmers for buying, selling, and producing, and social and recreational centers." Not a syllable in the long list above about spirituality, Bible study, regeneration or sanctification of human beings, or any distinct preparation for another world. The whole spirit and aim and temper of the church movement of the day seems to be, not to get men ready for the world to come, but to make the present world far more beautiful and more delightful to live in.

Great Britain, to the disgust of the Protestant world, sent an envoy to the Vatican at the beginning of the European war. We have watched closely since that time and have failed to see a single bit of advantage which the British have gained from this shameful bid for papal influence. This example should have been a warning to other nations from committing the same blunder. Holland, however, has not heeded the warning and has at last been persuaded to send an envoy to the Vatican. It seems that nations can be fools, as well as individuals.

The mind can scarcely take in the enormity of the losses in the present war. For instance, it is stated that 399 lists of Prussian losses already published contain 2,287, 083. In addition to these there are hundreds of lists which it is claimed will aggregate as many more names. Among these are 234 Saxonian, 315 Wurttembergian, 50 navy lists, and some lists of German officers lost in the Turkish army. What a fearful cost to pay to gratify the insane ambition and hate of a few bigoted and bloody-minded monarchs, who seem to think that the race of man exists merely for their pleasure and glory.

After three years of investigation the Vice Commission of Maryland renders the shocking report that there are places in Baltimore where undesired babies can be gotten rid of for a very low sum. The commission says most of these babies die, and are buried in holes; one place thirty-five feet square being the grave of five thousand babies since 1886. Such are some of the results of protected vice in a great city. American municipal government is a colossal farce in the governmental history of the world.

Major Robert Russa Moton, of Hampton Institute, Hampton, Va., has been appointed president of Tuskegee Institute, to succeed the late Booker T. Washington.

## The Need of the Hour

You ask what is it? We answer it is heroism. It is the martyr spirit that leads one to stake reputation, business, yea, life itself, on maintaining "the faith once for all delivered unto the saints." The opposition to this faith, the tests which come to us in its maintenance, are as rigorous and stressful as was the test that came to Elizabeth Gant, or Savonarola, or any of the martyrs who sealed their fidelity with their life. The *Herald and Presbyterian* puts the truth correctly when it says:

The stern and magnificent lessons that come to us from the martyr's stake of five hundred years ago were never more needed than they are today. Infidelity, posing under many forms and names, is trying today to lead the Church of Christ to reject the great doctrines of the gospel. It is urging men to play fast and loose with the Holy Scriptures, claiming to believe them and yet denying what they principally teach. It is claiming to be Christian and yet rejecting the deity, the virgin birth, the atonement, and the resurrection of Christ. Away with such dishonesty and such mendacity, even if headed up in a theological seminary or a metropolitan pulpit.

What we want today is the simple faith and honesty that found expression in John Huss and other worthies of the Reformation who took God at His word and who, never juggling with words, kept on their way, preaching the preaching that God bade them preach. Unitarianism would rob us of our faith under its pretentious lie about scholarship that is wiser than the God of wisdom and truth. With the Apostle Paul let us be fools, in the estimation of such men, so that we stand clear with God, willing to believe what He has taught us by His Spirit and taking the infinite consequences with faith in His eternal Son, our Lord and Savior.

They are free whom the Son makes free. The lesson to this age is that there is freedom and safety to those only who take Jesus Christ as their Head and Lord and who trust and obey Him. Here we are to stand, immovable. Let no smirking, specious pleas of false philosophy or self-sufficient scholarship lead us away from the truth as it is in Jesus, and let no threatened fires of persecution frighten us from adherence to that gospel whose faith has been sealed by the martyrs in blood and fire.

## Love is a River

This is a favorite Bible type of love, and it is a beautiful and forceful one. Love is a current; love is living; love is swift; love is refreshing; love is a benediction to all; love is indispensable in the on-going and well-being of all in this life. Henry Ward Beecher said:

Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; but until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is.

## Colossal Inconsistency

Romanism masquerades as the patron saint of the sanctity and inviolability of marriage. She claims to be a special guardian of social morals, and has more to say about saints, sainthood, and saintliness than all the real churches in the world combined. Yet you can never count on Rome in a rough-and-tumble fight against municipal graft, against the saloon infamy, against the shocking gambling and prostitution that damn our city life. The fact

of the business is, Rome is much more concerned to maintain her grip in every way she can on individuals, and especially on the rich, than she is about the morals or the souls of people. This has been demonstrated by the recent Guggenheim-Weyer marriage in New Jersey. An exchange gives the particulars of this incident as follows:

Mr. Guggenheim, a wealthy mining man, was married to a Catholic woman within a week after he had been divorced from a non-Catholic wife. Romanism loudly claims to be opposed to remarriage of divorced persons, but this Guggenheim performance is justified because the bridegroom had joined the Catholic church in the interval between divorce and renewed matrimony. Purity of marital affections counts nothing in the priesthood's concern; the whole matter lies in whether a man accepts church authority. If his divorce repudiates a state of wedlock which the church had consecrated, then the act is anathematized. But if the original ceremony was not a Catholic ceremony, any immoralities or infidelities a man may have been guilty of don't signify. All the priest has his eye on is ecclesiastical regularity. And that is practically the whole sum of the boasted antagonism of the Catholic Church to the divorce evil in this country.

### Reading the Other Side

The hollow, proud unbeliever of the day is wont to call Christianity and Christians narrow. They are in the habit of saying to us that there are two sides to this matter and you people only read the one side. Why don't you read this or that other book? They refuse to see the absoluteness and final authority of the Word of God, with the momentous and exclusive plan for man's salvation which that Bible contains. No set of authors or works in any or all of the ages of the past combined, furnish the light or strength or hope contained in any one of thousands of solitary verses in the Holy Bible. The following apt reply to one of these sinister cavilers is furnished by an exchange:

Going along the street in Logansport one morning, says James Burwick, a business man from the other side called out to me, "Good morning, Jim!" and crossed over to where I was.

After the usual greetings, I said to him: "Are you saved yet?"

"Laughing, he said: "There you go again!" Then he said to me: "Jim, you ought to read the other side!"

I asked him what the other side was. He answered: "Did you ever read Socrates?"

Calling him by name, I said: "No, I haven't read Socrates; but honestly, now, did you ever see a man on his knees thanking Socrates for all that he had and was?"

"No, Jim," he replied, "I never did." "Did you ever see a good old woman on her deathbed calling her children about her and telling them that whatever they did, to stick to Socrates?"

Again he answered: "No, I never did, Jim." "Are you knew old Jim Burwick, didn't you?"

"Yes, I surely did."

"And you know the new Jim. Well, did you ever see such a change made in a man in all your life by reading Socrates as has been made in me?"

"No, Jim, I really never did."

"Say, man," I said, "you'd better read the other side!"

### From Infidelity to Faith

A great many conversions from infidelity to faith are occurring as a result of the great war in Europe. Some very prominent atheists, agnostics, and rationalistic unbelievers are surrendering their misfaiths and their negations and are coming back to the position of evangelical believers in the Bible and in our Christ. Among this number who have turned from infidelity to faith in the living God as a result of this great European war is that of

Professor Hergard, of Copenhagen. He had long been known as a prominent atheist, but, in reissuing recently his textbook on pedagogy he bears the following testimony, according to the *Christian Observer*:

"It is with a feeling of deepest regret that I think upon the day when I began the writing of this book; for I did not at that time realize what sorrows would be mine. Through the leadings of my life, in its sufferings and pain, my soul has been shaken and the foundation upon which I believed I could build has been crushed. With a sincere faith in the glory of silence, I believed that I had found a safe resting place for all contingencies. I have been torn out of this illusion. For when the tempest came and my knowledge was wrapped in sorrow, the strands of science were separated like thread. Then I grasped the help which many had grasped—I sought and found peace by faith in God. Since that time, to be sure, I have not relinquished science, but I have given it another place in my life. When darkness covers the inner sight and every hope seems to fail, then, according to my firm conviction, there is only one anchoring ground: The simple but living Christian faith. Happy is he who does not permit himself to be driven to extremes, but who drops anchor in time upon safe ground."

More and more it is becoming evident that a change has been effected among Anglo-Saxon peoples in regard to the formerly accepted views of German scholars on the subject of Biblical criticism and philosophy of religion. For a long time England had followed in the wake of the leading German thinkers, espousing many of the views advanced against the conservative school of criticism, but the war has wrought a great change in this respect, and there is manifested an independence of thought on this subject which rejects much of the formerly accepted results of German destructive criticism.

Men are brought by the terrible and awful realities of this war to recognize the great fundamental truths set forth in God's Word concerning sin, salvation through Christ, and man's responsibility to Almighty God.

### Fine Security

Habits of economy and cleanness and general strength of character form no inconspicuous part of that security which men want in granting loans of money or other favors. A boy with absolutely clean habits, socially pure, free from profanity, and from the disgusting slavery to drink and tobacco, has in these facts a security which goes a long way in recommending him to the confidence and esteem of the people. The young should be impressed with this truth for it means a great deal to them. No boy has started life aright with prospect of success who has not provided this basis of security and confidence in his life and character. An exchange furnishes the following illustration of the truth:

"Mister, do you lend money here?" asked an earnest young voice at the office door. The lawyer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do, on good security," he said gravely. The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents. "What security can you offer?" asked the lawyer. The boy's brown hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been the deed to a farm he examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed. "You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences or he would not have signed the pledge, and that he does not hold it lightly or he would not have cared

for it so carefully. I agree with him that one who keeps himself from such things has character to offer as a security."

### Memorizing the Bible

We have long insisted that memorizing the Bible had multiform benefits in many directions. We are sure this habit is not properly appreciated by a vast number of Christian people and Bible readers. We think the practice should be followed in all our schools, both Sunday schools and day schools, of having the pupils memorize a great deal of Scripture. It should be insisted upon in the home life also. Our pastors and evangelists should stress the matter from their pulpits. The practice should prevail very generally, for we are sure if it did there would be a marked change for the better in a very few years. An exchange has the following on this subject:

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I have begun and kept on. Sometimes I am too tired and dull to learn, and then I wait until the next day and try again.

I find that this memorizing is a good mental discipline. At first, being long unused to study, it was difficult for me to learn even one verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly. I find, too, that the constant repetition of high thoughts and noble language improves my own thoughts and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies, and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and helping others. How can I walk and talk with God unless I have in mind some word of His to which I can respond, or which satisfies my questions and aspirations?

Some time I may be deprived of reading, and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship that otherwise I should miss. Then, besides all this, I believe that one of the great joys of heaven will consist in tracing out God's providences in the light of His Word, and for that reason I can never be too familiar with the Bible.

### How to Read the Bible

We believe that the best way to read the Bible is to read it, and persevere in reading it, on and on and on, as long as eyesight and brain sufficient remain to read it. An exchange says with truth and force:

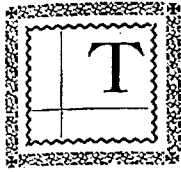
Of all the ways of studying the Bible there in none to equal that of reading it through and through and keeping on reading it all the life. It is all folly to think that one can study or understand the Bible without the persistent reading of its pages. If one will take pains to read what God says, God will see to it that he understands it well enough for his salvation and his growth in grace. The Bible in its essential truths and matter, is not hard to understand if one will only be careful to read what God has written.

### That New Hymnal

We wish again to remind the reader that Brother W. M. Creal, Warren Pa., is undertaking to finance the bringing out of a new hymn book for our church. This hymn book is greatly needed and Brother Creal and his committee are charged with a most important and laudable enterprise, but can not succeed without your co-operation. They want pledges or loans of one hundred dollars or multiples thereof. Write Brother Creal for information.

# Some Lessons From the General Assembly

Written By Rev. C. W. RUTH, Evangelist



THE recent General Assembly of the Pentecostal Church of the Nazarene which convened in Kansas City, Mo., was most unique and glorious because of spiritual blessing and power; so evident was this feature that it will never be forgotten by those who were privileged to attend the same. Indeed, we venture the statement that there has been no ecclesiastical body, assembled primarily for the purpose of legislation, within a hundred years, that was more signally characterized for spiritual results, in the conversion of sinners and the sanctification of believers and the mighty outpouring of the Holy Spirit. We know of no case on record in the history of any denomination within the last century where these spiritual results have been equaled in any legislative body known as a synod, general assembly, or general conference. If we are mistaken, we would be glad to stand corrected.

Including the opening service of Thursday night, and the two Sabbath days, the General Assembly was in session just twelve days; and yet during that time, according to a conservative estimate, based upon an actual count of seekers, more than three hundred souls were either converted, reclaimed, or sanctified, among this number being a number of Mexicans who could not speak English—Roman Catholics, etc.—right from the street; not to mention the hundreds who received new anointings of the Spirit, and the consequent thrill of new life and power that went throughout the entire denomination in all sections of the world. We doubt not that many revivals in the home churches throughout the land were born in this General Assembly.

We think it must be conceded even by our enemies that this was no ordinary event; and they who could say "I'm one of them" KNOW that it was no ordinary event. Praise God! "It lingers with me yet!"

But be it known these results were not achieved by accident; nor was it because we were better than other people. Like results may be realized by any ecclesiastical body who will comply with like conditions. May we as a church ourselves not forget these lessons: to several of which I desire to call attention.

1. Of first importance doubtless was the call of the entire church to prayer by our General Superintendents, which was followed by the urgent, insistent, and methodical appeal for prayer by our dear Dr. Matthews. We feel quite certain these calls were largely heeded, and responded to by the entire church at large. Several weeks prior to the meeting of the Assembly, as well as during the Assembly, there ascended mighty volumes of intercessory prayer daily, for the outpouring of the Spirit; some kept sleepless vigils during entire nights of prayer, insisting that whatever might come or not come, there must be a mighty visitation from on high. And, thank God! these heart cries were heard and answered.

2. Second in importance was THE PLAN; and it is this in particular of which we desire to speak. Seeing we had personally offered the suggestion of this plan to the committee, and thus felt some responsibility in the matter, as well as a mutual interest in its success, we have naturally experienced great joy and satisfaction in the outcome. The plan was simply to lay the direct responsibility for spiritual results, so far as the preaching was concerned, upon one or two persons; this on the principle that "what is everybody's business, is in reality nobody's business." We called attention to the fact that the constant changing of preachers made it impossible for any one to carry any

particular burden, and was contrary to the law of revivals, and was almost certain to fail. We had learned this both by experience and observation.

Who among us has not witnessed this dismal failure again and again, as it is attempted each year in the various churches of the land? As is the custom, the pastors will plan their special meetings (they can scarce be termed revivals), so as to assist each other—with the understanding that a different pastor will preach each night of the week. But no one on earth has ever heard of a great awakening or sweeping revival as the result of that method—and never will. It is absolutely contrary to the law of revivals. While this method may occasionally have some meager results, and constrain a few to unite with the church, it usually terminates in a sort of preaching match among the ministers—each one preaching his favorite sermon, and then disappearing from the scene with no further concern for the revival. There never can be any widespread revival from that method, however pious and gifted the ministers may be.

Where there is a genuine revival some one must feel the burden for souls, and a personal responsibility, and agonize and travail in spirit, and thus prevail with God in prayer; and then, not only have a sermon but a message—unctionized and energized by the Holy Ghost; and this must be continued until the final victory is won. All this is well nigh impossible to a man who is a stranger to the situation; and has opportunity to preach only one or two sermons. He can not know the real needs of the people; nor can he feel the same burden of responsibility while another man preaches, however interested and devoted he may be.

Right here lies the secret of success with the evangelist: he feels he *must* succeed. He consecrates and concentrates all his thought and

energy for this one thing, making each sermon preparatory to the other, giving "line upon line" and "precept upon precept," until he breaks through the indifference and prejudice of the people, as well as the bulwarks of sin and Satan, and scores a victory that is worth while.

During our General Assembly this burden of responsibility mainly rested with our dear Dr. Matthews and Evangelist Roy Williams, who did most of the preaching and had general charge of the evangelistic program. How God did honor them!

I shall insist that if a different man had preached each night—however capable and experienced he might have been—we could not have realized the sweeping results that were realized during those twelve memorable days. Even the mighty volume of prayer would not have availed had there not been a proper channel through which God could send the currents of heavenly power.

It should be understood that men, who, because of the very necessities of the case, are pre-occupied with other things—even though it be legislation for the church—and perhaps engage in debates and heated discussions on the floor of the Assembly during the day—thus become more or less diverted, not to say distracted, by the business of the Assembly—would hardly be in the best condition to assume aforesaid burdens and pull out the largest victories for God in a night service; even though under other circumstances they are most efficient and successful revivalists; and especially so if they had charge of but one service.

3. One other matter that is noteworthy and of utmost importance is the fact that in all the deliberations of the Assembly the spiritual and evangelistic aspect of the work was given the precedence. Not in a single instance was the spiritual or evangelistic work of this great gathering sidetracked, or made secondary for the sake of other matters. Even the legislation for the church was not allowed to usurp the time and place of the revival. When it became necessary to have night sessions in order to expedite the business of the Assembly, such sessions were compelled to find other quarters, and move to the Sunday school rooms of the church in order to make way for the evangelistic services. This evidenced the unity of purpose of all concerned.

Important as were many other matters, nothing of course is at all comparable with the salvation of souls, and the manifestations of the divine presence. If "Lectures," and "Addresses," and "Special Interests," and various other matters—or even the legislation for the church—had been allowed to interrupt and take the place of the evangelistic phase of the work—as is generally the case in such gatherings—the Spirit doubtless would have been grieved, and the results would have been entirely different. There can be no great tides of spiritual blessing and power where other matters are regarded as of equal importance, and frequently given the precedence, and the salvation of men is regarded as incidental and of secondary moment. And unless we as a denomination will bear these things in mind, and plan accordingly in the future, we can not expect to witness another such Assembly; we shall become like the nations about us, and instead of bringing a spiritual blessing to the church and city entertaining our great Assemblies, we will leave a blight, and merely become a dry, human, formal, office-seeking, wire-pulling legislative body. God grant that we may remember these important lessons, and ever keep the spiritual and evangelistic aspect of our work to the forefront. Amen and amen!

On with the revival!

## My Cross

God laid upon my back a grievous load,  
A heavy cross to bear along the road.

I staggered on, till, lo! one weary day  
An angry lion leaped across my way.

I prayed to God, and swift, at His command,  
The cross became a weapon in my hand.

It slew my raging enemy, and then  
It leaped upon my back, a cross again.

I faltered many a league, until at length,  
Groaning, I fell and found no further strength.

I cried: "O God, I am so weak and lame,"  
And swift the cross a winged staff became.

It swept me on until I retrieved my loss,  
Then leaped upon my back again a cross.

I reached a desert, on its burning track,  
I still preserved the cross upon my back.

No shade was there, and in the burning sun  
I sank me down and thought my day was done.

But God's grace works many a sweet surprise,  
The cross became a tree before my eyes.

I slept, awoke and had the strength of ten,  
Then felt the cross upon my back again.

And thus through all my days, from that to this,  
The cross, my burden, has become my bliss;

Nor shall I ever lay my burden down,  
For God shall one day make my cross my crown.

—Exchange.

# An Army With Banners

Written by C. H. STRONG

**S**OLOMON likened the church to an army with banners. He was right. There is no greater institution of warfare than the church of the living God. From Israel's day her conquests have been the product of conflict. She has always thrived amid conflict—holy conflict.

There is no drafting into this army; it is a voluntary service. We understand that to become a soldier in the British army a piece of the king's money is placed in the candidate's hand, and the instant he receives it he is constituted a soldier, and is vested with all the privileges and obligations of a soldier. To become a soldier in the army of God one must come in vital touch with the blood of Jesus Christ—the living blood on the mercy seat. To do this bequeaths all the rights of soldiership; also the defense of the cross is upon him.

An army is suggestive of unity: oneness of aim. The purpose of her conflict is the vanquishment of the foe. An army where every soldier is a law unto himself will never gain a victory or win a battle. There must be united effort to be an aggressive factor in war. So in this holy war there must be a banding together if the church moves on to victory. Independence is a lost art. In John 17, we have prescribed the secret of the church's achievement, "That ye may be one"—one in heart always, one in other things of importance generally, one in the fight against evil, one in the fight for truth and right. When this prayer is answered in our heart and life, it will make one big enough to be agreeably disposed to those not to our liking or station in life. Persons will act alike if they do not see alike. They will work in unison by rapid transit gladly and faithfully with all of like precious faith, though the head may come lumbering behind. This unifying of forces will only come about by pentecostal fire burning at a white heat throughout the church. Cold iron will not weld, cold hearts will not blend. Hammer cold iron indefinitely, but it will not unite. Pet, condole, and argue with carnality all day and it will be just as carnal when you quit. Get-together meetings are useless unless the Holy Ghost is present to burn out the old nature and heal the sore. He will thaw people out, melt them up, and run them together. There is no compacting power compared to the incoming of the Third Person of the glorious Trinity. When He unites men, be they many or few, they always do things for God.

An army is synonymous of strength. It has been said weakness is a spreading malady, strength is a spreading energy. God has made no provisions for weaklings in His great army. His commands are, "Be strong," "Ye shall receive power," "Ye are well able." He is waiting to pour the hot shot of Pentecost into the church, and send it out to conquer every foe. Paul said the weapons of our warfare are not carnal, but mighty through God in the pulling down of the strongholds of Satan. That's it. Take his forts, capture his big guns, make him furnish the ammunition to whip his own crowd, take walled hearts like Joshua did the walled city, put to flight the enemy as Gideon did the Midianites, charge on the strongholds of sin where men are entrenched—that is, go in the trenches and get them out; go where carnality is on the throne and touch a button that will turn on the Holy Ghost current and electrocise the old man, bury him, and then turn Sadducee quick. Notice this army is mighty only through God. No amount of human endeavor, gymnastics, whooping-it-up, fine etiquette, or long titles will win in this fight. It is not by such as these, but by my Spirit saith the Lord, of hosts.

Again, the strength or weakness of an army is demonstrated in their ability to set up their banners. It is not enough to tear down the kingdom of Satan—we must set up the kingdom of Christ. David said in the name of our God we will set up our banners. Where? In

hostile lands. The church of God has no truce with the enemy, never gives an inch. Go into the enemy's territory, and point the drunkard, thief, gambler, and harlot to the Lamb of God. Take all who have been led captive by the Devil, and introduce them to the Conqueror from Bozrah. Get men to beat their swords into ploughshares and spears into pruning hooks, and tag them with the banner of holiness. This banner in the hostile land is praises where once was cursing, it is spiritual intoxication where once was carnal pollution, it is the fir tree growing where once the thorn grew, the myrtle tree in full bloom where the brier used to flourish. It is a well in the valley of Baca, and the wilderness blossoming as a rose. It is angels in place of devils, it is hell's half acre transfigured into a paradise of God. It is ours to go into cities, tear down the walls, drive out the devils, and set up our banners—Nazarene

churches. Some will question our rights, like the old Canaanites did Joshua and his army; but we have certain inalienable rights. We will assert them in the name of our King, and go in and take possession, and act as though we had been there for ever.

This banner is to be unfurled. The word of God declares that He gave a banner to the weak that it might be displayed. After we have taken cities, started fires, rescued men, set up our banners, the fighting is not over. It has begun. It is sometimes easier to take a city than to keep it, to start a fire than to keep the fire. It may be a lesser task to make laws for the church than it is to live them out in our lives. Great numbers of people seek and find God; but not so many can say, "I have fought a good fight, and have finished my course." The banner under which we enlisted is not to be hid or laid aside as a relic of ancient history; but is to fly at full mast at the head of the army. Holiness is our battle cry, now and for ever. With this sign we conquer.

*"He brought me into his banquetting house, and his banner over me was love."*

## Practical Suggestions

For Evangelist, Pastor, People

Written by J. C. HENSON

**A**DMITTING the fact that the greatest need of the ministry and laity in all churches is the old-time pentecostal power and glory that characterized the early disciples, I would like to offer a few suggestions as to the needs of the Pentecostal Church of the Nazarene at this time.

The church is to a great extent an evangelistic movement in which there are many excellent evangelists; but we need more of the old-fashioned type, with the weight of a lost world on their heart, and a real passion for the salvation of souls—evangelists of the Pauline type, who have heard the Voice, seen the vision, and are not afraid of the pioneer fields. Evangelists, as Dr. Bresee used to say, who could go out under the stars and bring things to pass; who would not wait for an invitation and the remuneration to be assured, but who can go and drive tent stobs, fast a few days, or pay their own hotel bill until they get an invitation home with some one; or, like Paul, make tents to pay expenses on the side, while they are doing business for God.

I sometimes get letters from evangelists wanting meetings on the Hamlin District—and we have a great, wide, white harvest field with a thriving people well able to pay the man that can do the work and bring things to pass for God. There is a great burden on my heart to evangelize this Panhandle country; but when I begin to write to them about pioneer work or new fields, I either don't hear from them any more, or I get a bundle of excuses in the next letter; and then possibly the correspondence closes and the field remains untouched as before. Brethren, if the new fields are worked, somebody will have to sacrifice. Who will it be? Who will get the reward?

We would not be ungrateful for the many self-sacrificing pastors that we have in the church. God bless them and their dear wives. But in this time, when there is so much depending on the pastors of the Pentecostal Church of the Nazarene, I would like to offer some suggestions. We need stronger pastors—pastors that can handle the situation and build up strong centers of Holy fire. Pastors that are not mentally (or physically) lazy, but who will study—study the Bible, study good books, study the needs of their people, study the best methods of church work, study the best Sunday school methods, study how to increase the interest in the prayermeeting. We need pastors who are good mixers; not afraid to rub up against other denominations and preachers, and not afraid to enter every open door and scatter sunshine and spread holiness wherever the opportunity is afforded them. We need

pastors who have the courage and the tact to visit and pray with the people in their homes; to win a place in the affection of the children, and win them to Christ; who can meet folks on the street and in their places of business, and interest them in coming to church, and treat them in a way that when they get there they will feel they are welcome; and have the gospel preached to them in such an effective manner that their souls will be fed, and they will want to come back for another meal. We need pastors that are good generals; that can organize their forces for a forward march against the enemy, making each member feel his or her responsibility for the work resting upon all. We need pastors who are true shepherds of the flock; that, when some of their sheep go astray, instead of talking about it all over the country, and doing nothing, will go to them like a friend and brother, and do their best to win them back to God and church. But when all else fails, they will deal with them according to the Manual, and still keep praying for them, if peradventure God will grant them repentance unto life.

We need pastors who are connectional men: who will preach on missions and push all the interests of the church and her institutions; and who will do it regularly and systematically, and who will keep everlastingly at it, and never let up until the HERALD OF HOLINESS is in the home of all his members, and as many other homes as he can get it in. We need pastors who will not only pay tithes themselves, but who will study the subject and preach on it until the people will feel like they are dishonest if they don't pay tithes; and that it is as much harm to rob God (in tithes and offerings, Mal. 3:8) as it is a bank, or for a renter to beat his landlord out of his rent. We need pastors who know the worth of a dollar, and with some business ability about them; who will have due regard for their financial obligations, that the cause of God be not hurt. We need pastors who will encourage the local preacher, and with his co-operation thoroughly work his own parish.

Now, dear pastor, in order to do these things you may have to pray by the hour, and burn the midnight oil; but if you succeed, you will have to put your whole life into it. But remember the reward is to the faithful; and that just over the hill are the skies, and Jesus is soon coming. God bless you in your faithful effort.

I could say more about the pastor, but you may be saying that this type of pastor is scarce. I know it. And we as a church are feeling the effects of it. Again, you may say that we would like to have a pastor like that.

No doubt many of you could if you would. I know that it is generally the stuff the pastor is made out of and his determination to succeed that effects his success; but it is a fact that a person's environment has a great deal to do with him. Some people want a \$500 preacher for \$100; or a \$5,000 preacher for \$500. Or, in other words, they want the very best pastor—a pastor that can bring things to pass, do the work, pull the load, and let them ride; and some of them not even hold up their feet, but let them drag. They possibly have good farms or ranches; good business with a good income; they come to church in good cars, but so full of business that they forget to say amen for the preacher; complain that the sermon is not better, when possibly the poor preacher hasn't the means to buy him a library or has been working with his hands all the week to keep the wolf away from the door instead of studying or visiting among his people; while the good brother complaining is giving all the way from \$5 to \$25 a year for his support. Thank the Lord, this class among us is few; and may their number decrease rapidly as the years go by. But, dear Lord, give us members that are true to God and loyal to the church; who will not only pay their tithes and give their offerings, but who will feel that their first obligation is to their pastor, and that what they owe him is as just as their grocery

bill, and that will see that the pastor is supported if it takes all of their tithe money to do it; and they have to support the church institutions with their offerings above the tithe. People who will not have a spasmodic spell and turn their pockets wrongside out to the support of an institution outside of the church, and then complain about being too poor to support a pastor or help the church institutions. We need members who will not only stand by the pastor with their means, but with their prayers and presence; and just before complaining about the pastor and his preaching, pray for him, and say amen out loud a few times while he is preaching; who will give him a good, hearty handshake of appreciation, and make it possible for him to give his best service—and then if he hasn't the energy and the tact to do the work, there can be a change.

Dear brethren, I have not written this in a complaining mood; but if I can stir you up, and help the evangelist, pastor, and people to catch the vision, and push ahead with a united effort, take new territory, build up strong centers, plant holiness churches, gather sheaves, in that day many will rise up and call us blessed; and may we all hear that welcome applause,

*"Well done, good and faithful servant . . . enter thou into the joy of thy lord."*

## The Word Made Flesh

Written by G. W. WILSON

THE Incarnation of Jesus Christ was unique. It has no analogy. It will never be repeated. The emphasis today in the modern church of the historic, objective human Christ is exceedingly pronounced. Yet, strange to say, those who knew Christ after the flesh personally, and who have revealed His humanity more clearly than the modern advocate who deprecates that His humanity has been overlooked, were most profound believers in His Godhead.

His one assumption—that He was the *only* Revealer of God—was, and is, fully sustained by the consciousness of His disciples. His claim that He was begotten as no other man was ever begotten, though not comprehended by the disciples was fully believed by them. He claimed that His earthly human life, with all that means, was begotten by the Word being made flesh. He never spoke of any other father, human or divine, but God. "He began at Moses and the prophets and showed his disciples from the scriptures all things concerning himself."

The apostle who best understood Him said, "Being originally in the form of God, counted not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, even the death of the cross."

In becoming in the likeness of a man, Jesus Christ, the Word, "emptied himself," and after emptying Himself He "humbled himself," and "learned obedience" "even to the death of the cross."

This emptying must have occurred at the incarnation, Jesus Christ taking upon Him human likeness without sin, and being subject to the cruel hatred of men. The object of this submission to the closest contact with moral evil which He so much abhorred—the grossness, selfishness, blindness, ingratitude, violence, indifference, suspicion, contempt, despised, rejected by those for whom He was living and yearning in an undying affection; to die with scarcely a soul believing in Him, and then being forsaken of God His Father—all this and more was for our salvation; and there was no other way or name could have made it possible.

In the incarnation He ceased to hold the place of equality with God. He who was the

Word, was made flesh. As His life was from the Father, that life and the glory of it, that He had with the Father before the world was, must have been laid aside. With full consent He "emptied himself," with full consent the Father, in whose bosom He was, consented to give His Son for the life of the world; God consented for His "only begotten Son" to become human with all that that means, withholding for the time of our redemption that fulness of the life of God of which Jesus Christ was conscious He had before He was born on earth, and which He prayed He might now take on having "finished the work thou hast given me to do," when He prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

This eternally-derived life which He had with the Father is incomprehensible to us—as how it is imparted—but not unreasonable; and equally so how this life that the Father hath given to the Son "to have life in himself," could be limited. And yet, in some sense, that was inevitably true when He became incarnate, as His own utterances clearly prove. When He became a babe, by the begetting of the Holy Ghost, it was the beginning of a life that never had an existence before; for the Word was made flesh—so that Jesus Christ is not merely a man begotten of the Holy Ghost another personality than the eternal Son of God. (This error is the basis of Unitarianism.) The "Son of God," the "Word that was with God," and the "Son of man" are one. The Son of God "came out from the bosom of the Father," to become the Son of man, our Saviour.

He began with all the limitations of an unconscious babe. He grew "in wisdom and stature," with all the unfoldings of a human consciousness. At twelve years of age He has a calm, clear, unclouded consciousness that God was His Father; and He increased "in favor with him." He awakened to the consciousness of His messiahship when He responded to the call of John the Baptist to the Jews to prepare for the kingdom of God as it was "at hand." He was led of the Spirit into the wilderness to be tempted of the Devil, and was more and more tempted during all His lifetime. It was a lonely life; "he suffered being tempted." "The Lord laid on him the iniquity of us all." He passed through the great and awful possibility of sinning, "being tempted in all points like as we are yet without sin." He was more

tempted and tried than all humanity together, yet He was the only sinless one—earth has had no other. He had a natural will, and His suffering in yielding it with "obedience" to the Father's will was indescribable. He needed to pray, and with bloody sweat and strong cryings and tears He at last prayed, "If it be possible, let this cup pass from me, nevertheless not my will, but thine be done." This One who was in the bosom of the Father "came out from the Father," and after "emptying himself" to accomplish our redemption, went back into the bosom of the Father. He was sorry His disciples could not understand His return to the Father, and said, "If ye loved me, ye would have rejoiced, because I go unto the Father; for the Father is greater than I." Of course this is incomprehensible to us; but it is not incredible, nor contrary to the truth.

Every day He lived a life of prayer, faith, and obedience. His Father was limited by His human nature in His manifestations to Him. His, at first, was not a perfected, glorified human nature. He "learned obedience." He was perfected through suffering. Everywhere present with Him were the limitations which made Him absolutely dependent upon the Father for everything He was and did. He said, "The Son can do nothing of himself." Yet, in His pre-earthly state He made the worlds; nothing was made that is made without Him; by Him all things consist. Oh, what a laying aside it meant to make it possible for God through Christ Jesus to save us! Pain, sorrow, humiliation, death, resurrection—all to be passed through by the eternal Son of God to make it possible for God to save a soul. Only a great nature like His could suffer as He did; and the cause that made the suffering must have been great—to save from sin. Yes, and it shows how much God values human nature originally created in His image. A cry of sorrow that has sounded in its infinite pathos throughout the world and astonished heaven.

Surely, surely there must have been an end in the mind of God in all of this; and when that aim was accomplished Jesus Christ prayed the Father that He might be returned to His pre-earthly glory, and that the disciples might be with Him to behold it. How natural! They had seen somewhat His humiliation: He would want them to see Him in the glory He had with the Father before the world was. After His resurrection, He did the first act that showed the omnipotence and power of bestowing the Holy Spirit was again His—He breathed on the disciples, and said, "Receive ye the Holy Ghost." During His human and earthly state he was utterly dependent upon the Holy Spirit; now He begins bestowing the Holy Spirit again. There were no prayers in "his name" before the resurrection; now, all prayer is in His name. He says, "Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full."

The resurrection (which so profoundly moved the first Christians) of Christ with a risen and glorified human body, was added to the Sonship of the Son of God, so that for ever He is the Son of God and the Son of man. That nature is again filled with His pre-earthly glory, power, dominion, authority, majesty; worshipped by the angels, and filled all things. To Him is given the judgment of all things in heaven and in earth, and He shall reign until He hath put everything under His feet. Then, "when all things have been subjected unto him, then shall the Son also himself be subjected to him that did put all things under him, that God may be all in all."

"Johnny," said a man, looking at a boy who was taking care of a shop while his master was out, "you must give me an extra measure; your master is not in."

Johnny looked up into the man's face very seriously and said, "My Master is always in."

Johnny's Master was the all-seeing God. Let us all, when tempted to do wrong, adopt Johnny's motto: "My Master is always in." It will save us from many a sin and much sorrow.—Selected.

## Bud Says:

To the readers of the HERALD OF HOLINESS: Greetings in the name of the Father, Son and blessed Holy Ghost. Well, just a word about my beautiful trip to the west. While in the west I held a nice little meeting for Brother D. S. Reed, at Lindsay, California. We had a beautiful little meeting. He has a lovely little band of folks who are very fine, clean, and straight, and holy, and happy. From there I went to Whittier, California, and was there some eighteen days with Brother McIntyre and wife. We had a lovely time and the Lord was with us and quite a number there were blessed. From there I went to Berkeley, California, with the Rev. J. B. McBride, and we had a great time there. In Berkeley more than one hundred were at the altar. Our pastor, Brother Goettel, from Oakland, was the song leader, and he did beautiful work. The work in Oakland and Berkeley are both doing well under the faithful preaching and labors of McBride and Goettel. From there I went home, and gave Brother Fred Shields, at Elysian Heights in Los Angeles five days and nights. We had some ten or twelve saved there in five days. From there, after a great time over Christmas with my family, I started east to be gone at least several months, unless the dear Lord orders otherwise. At this writing I am in Warren, Pa., with the Rev. John Gould and for my yoke-fellows I have the Rinebargers; that is, C. C. Rinebarger and his better two-thirds. We are starting off well here and will be here all the month of January and probably then on to Pittsburgh. We will be on this Pittsburgh District for the entire winter and a part of the spring. Well, amen! On with the revival. We must have it and by the grace of God and the power of the blessed Holy Ghost we will have it, for we know that God is still on the throne and He is still in the revival business, and He was never more anxious to save poor

sinners than He is now, and we all know that sinners never needed salvation worse than they do now. Well, amen! I am still on the run for the glory land; never saw so much in the life and experience of scriptural holiness as I do now. The more I see of good men falling by the wayside, the more determined I am to preach and sing and shout full salvation to this poor old lost world. How good God is and how precious He is to me today, bless His dear Name. Well, the outlook was never so bright and the battles were never so hard and the Devil was never more stubborn than he is now, but God never loved a lost world better than He does today and the blood was never more precious than it is today and I never saw so much in the Bible as I see today. We are in wonderful days. The Bible is being fulfilled today as never before; for we read that the day will come when nation will rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places, and we see all of the above now fulfilled right in our day. And all at one sight we behold it. Also we read that in those days the love of many shall wax cold and if that is not now being fulfilled I am not able to see straight, but I hear the old apostle say away back in his day that none of those things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of God in due time. Well, how are the boys on the firing line bringing up subscriptions? What are we doing? Are we off the job, and are we going to make a success of it? Let every reader say yes, by all means, and go out and find one subscription for each week. We can do it, and we must do it, and we can if we will, and thank the Lord, we will. So let no one lay off, but all hands pull together and make one long, hard pull and see just what we can do. Well, amen! Good-by till next week.

BUD ROBINSON.

## Do We Need Missionaries in America?

Written by SAM THE NAZARENE

THIS is a question that every true Christian will answer and say yes, if he only knows what is going on right amongst us. In my little experience I have had in travelling around and trying to preach to the foreigners I have found that some of those people are blinded even after they come to this country. Some of those ministers that came from the old country had a picture of a fish made of some kind of substance, that, when you lay it in your Bible or any book, it was perfectly still and straight, but whenever you would put it in your hand it would begin to get warm and move. It will move if you put it on anything that is warm.

But those ministers are telling to those poor people to put that fish in their hand every morning at a certain hour, and that when it begins to move that shows that he is praying for them. Now, don't you think that we should have a missionary to tell them better? Do you not think it is a shame for those people to be in darkness after they come to this great country that we live in? I say that we should do all we could to enlighten them, and give them gospel messages, and try to lead them to Jesus. Then after they get the blessing, they are not going to have any use for fish of that kind; and they are going to begin to pray for themselves. I know I have experience on that line. I used to have some big drunkard pray for me; but since I got saved I never ask such people to pray for me—I generally pray for myself, and I ask people that are saved and sanctified by the Blood of the Lamb to remember me in their prayers; and I believe that others would do the same thing if they get the blessing. May the Lord help us who know the way of the cross; to lead others the same way that we have found.

There is another thing that is going on in this country. When some of these people die, these ministers put some kind of covering over the casket that will catch fire just like gas. Then they begin to smoke the devils, and that thing catches fire, and is gone right now in the air. So when that thing is done they say that their soul is delivered from punishment; and these poor heathen have to pay so much money for that.

I believe that you will agree with me when I say that we need a missionary even in America. If so, let us do our best to preach the gospel to those people and God will be glorified and the Devil defeated, and he will have to move some place else to deceive the people. I am praying that we should have enough missionaries here and in the old country, too, to make the Devil hot; that he will be glad to get out of the way.

Well, bless God for ever! I am so glad that He is on the throne, and still able to hear and answer prayer. I ask God to open the way for me to preach, and last week I made arrangement with a man that runs a theater for his building to preach in on Sunday, December 26th, and he told me I could have it if I would pay him \$2.50 for the use of it. So I agreed to pay him. On Sunday evening I had a large crowd, and after I delivered the message that God gave me, I made an altar call, and the man that run the theater came forward, and also his son that run a theater in another city; and they both got saved, glory be to Jesus! and afterward four others came—the biggest drunkards that ever walked the earth, and all four got saved. And instead of my paying them the \$2.50, they gave me the \$2.50, and on Monday morning they sent a message to St. Louis to stop sending pictures to their places. They

said in their message they had turned their theaters into missions. Bless God, Sam the Nazarene now has two missions to preach in. So don't you see now that God will hear and answer prayer; and will open the way for me to preach? I hope to hear from some brother that wants help in a meeting this winter.

EL DORADO, ILL.

### A TRIBUTE

The passing of General Superintendent W. C. Wilson is a sad bereavement to the Pentecostal Church of the Nazarene. The church expected much of this servant of God, and he was well qualified to meet the expectations of all. His time as General Superintendent was short. We all stand with heads uncovered in this bereavement. One of God's choicest noblemen has been translated. We can not understand. We must not ask why. But "We'll understand it better by and by." H. H. MILLER, Supt. San Francisco District.

### TRIBUTE TO REV. W. C. WILSON

By Pastor J. G. PETTY and Mrs. J. L. SANDEISON

"Why seek ye the living among the dead? He is not here; he is risen."

Our hearts were made sad while our eyes streamed with tears when it was announced at our Christmas meeting that our dear Brother Wilson had died. Although not many of us had ever seen his face or heard his voice, the report our delegates brought back from the Assembly at Mineral Wells told how tender and kind he was, and what a great power he was for God and holiness. We felt that we had lost one of our best soldiers of the cross. But our loss is his gain. He has gone to be with God, and to enjoy the sweet music of heaven. To his loved ones we say, "Weep not as those who have no hope; for if we believe that Jesus died and rose again, even they also who sleep in Him will God bring with Him."

### FROM LABOR TO REWARD

It has been my privilege to know a number of God's chosen ones—uncrowned kings and queens of an heavenly country—but our translated Brother W. C. Wilson was a marked character among them all.

Positive in his convictions, aggressive in his ministry, holding unalterably to the twofold needs of the soul—regeneration and sanctification—he pressed fearlessly and triumphantly on to that goal.

He was jovial in disposition, patient under trial and suffering. In our last conversation with him there was a vein of humor, though he said, "Brother Grant I don't think I can suffer more than I have suffered." Again he said, "It is blessed to so live that whether I get well or go to heaven it will be glory."

He seemed to have had a premonition of his coming dissolution, from various remarks he made, though at the time I did not realize all he meant.

Our first meeting was about two years ago, shortly after we had come from Kansas to California; and by an appointment he, as District Superintendent, offered us the pastorate at Escondido, so lately resigned by Rev. Humphrey, our then outgoing missionary to Japan. In our case he literally fulfilled the words of Jesus, "A stranger and ye took me in." And since then he has never ceased to manifest a brotherly interest in our work and welfare.

In his departure, the church has lost a wise counsellor; the family a faithful husband and noble father; and we a true friend.

Shall we not as brother ministers and fellow pilgrims take up the cross so recently laid down by this our second beloved General Superintendent, close up the breach in our ranks, press a little closer to the great throbbing heart of the Master, and push the battle until we too may answer the roll call at the Eastern Gate?

"I can not say, and I will not say

That he is dead—he is just away;

With a cheery smile and a wave of the

hand,

He has journeyed on to the heavenly

land.

And left us dreaming how very fair

It surely is—since he lingers there."

D. T. GRANT.



# MOTHER AND LITTLE ONES

## A BRAVE LITTLE SOLDIER

A great surgeon from across the sea was visiting in a small southern city, and because he knew so much about some kinds of disease, all of the hospitals and doctors within reach wanted his help.

One morning he was visiting, with a doctor, the different wards of a children's hospital. The morning was close and warm and the sky outside was heavy and gray, as if a storm might break at any minute.

The sick children were nervous and restless and fretful, while the crippled ones complained of everything and soon grew tired of books and pictures.

The hospital was not out in the green fields or down by the seashore, but right in the heart of the city, where low roofs and other houses and a strip of blue sky made up the outlook from the windows.

Even the house doctors and the nurses looked fagged out and tired and the great surgeon seemed depressed by it all.

"You've no business with a hospital down here in the city," he said sharply, "and especially a hospital for children!"

"Well, you mustn't blame me for that!" said the doctor irritably, and they might have gone on and said more that was quite as useless, only just then a wonderful mocking-bird poured out his rich whistling song all through the dark building.

The surgeon stopped short and listened, and little tender smiles began settling down on his rugged face. "A nightingale, here in this country?" he said wonderingly.

"No, it must be your southern mocking-bird that I've read so much about. How wonderful it is! It makes one believe in angels!"

"It's a little human bird," answered the doctor with a tender softness in his voice. "That's our Little Soldier."

"A soldier in a children's hospital?" asked the surgeon. "I don't understand that."

"Well, you know there are two kinds of soldiers," said the doctor. "One kind wear bright uniforms with gold lace and shining swords and go marching off to war; and the other kind wear no uniforms at all, but just stay at home and face their duty every day as it comes along. Our Little Soldier is one of this kind."

Then the doctor led the way to where a small boy with a thin white face sat by an open window. One leg was all bound up in a iron brace and little twinges of pain now and then flew over his sensitive face, but a brave light shone out of his true blue eyes, and the most beautiful bird music came out of his little whistling throat.

The great surgeon tiptoed softly over to where the Little Soldier sat, and touching him gently on the arm said, "How do you do it, my lad?"

"Oh," said the boy, smiling as best he could, "it's the pain that makes me do it so much. You know when you are hurting very, very much you just can't be quiet, and if you don't whistle you have to groan, and whistling seems much braver, and then it's much nicer for other people who have to listen to you. On days when the leg does n't hurt so much I can read to the other fellows in here or I can paint pictures, but when the pain is too bad I can't do anything but whistle or groan, and whistling seems better!"

Then the great surgeon from over seas threw his head back to keep some tears from spilling out of his steely blue eyes, and taking a small iron cross from the inside of his coat he stooped over and planned it on the shabby little coat of the brave Little Soldier.

"There, my boy," he said tenderly, "there's the Cross of the Legion of Honor from my country. My king gave it to me for a trifling service, and I thought I was proud of it; but today I have met a man who shames my courage and deserves it more than I."

The Little Soldier said, "Thank you!" very sweetly, and then as the two men left the building they noticed the other children had quit fretting, and the house doctors and nurses were smiling or chatting good-na-

turely together, while the golden music filled the place with happiness.

"It's always that way," said the doctor, with a little choke in his voice. "We are doing what we can for the little chap and hoping and praying for him to get well, but all we can do is n't half what he does for us." —FRANCIS MCKINNON MORRIS, in *S. S. Times*.

## TWO APPLES

Such nice rosy apples as they were! Bennett fondled them lovingly. His mother had set the dish upon the study-table just before she left to make an evening call. Bennett selected the rosiest one he could find and

## A Review of Life's Year

Written by WILLARD V. DODGE

Have you ever taken a book from the rack

And read it to near its close,  
Then leisurely turned the pages back  
In the hours of idle repose?

But you had read those pages through  
And now they did not appeal to you.

So now as I quietly lie on my bed

Worn down by toil and pain,  
I turn back the pages of years now dead;  
And view them all over again;  
But they have all gone to the Great Unknown  
And with them the good and ill I have sown.

So I turn the pages in chapter one,  
Life's Springtime warm and bright,  
When I knew not the beauty of God's own  
Son

Nor the blackness of Satan's night.  
I was treading the paths so many have trod  
And wending my way far off from God.

So I turn the pages in chapter two,  
Life's Summer so bright and fair,  
When the Flowers of Life all wet with dew  
Should be waiting for others there.

But I find the same unchristian stare  
And nothing to cheer my spirit there.  
Then I turn the pages in chapter three,  
The Autumn of Life's short year,  
And here are the pages most dear to me,  
For I have found Jesus here.  
I am reading those pages day by day  
And God is keeping the clouds away.

And there are some pages yet to read,  
Of Life's Winter so cold and sear,  
And I pray some soul I may homeward lead  
Ere the close of Life's checkered year.  
And the God I ignored in Summer and  
Spring—  
May He put a song in my mouth to sing.

handed it to his father. Then he sat looking at the rest.

"I'll take the next rosiest one myself," he finally said; "but I won't eat it tonight; I'll take it to school with me tomorrow."

"That is a good idea. I'll not eat mine, either," Mr. Rockwell observed, handling his apple thoughtfully. "I'll take it to the office with me tomorrow. Then we'll both report tomorrow night how they tasted," he added.

The next morning both left the house, each with a rosy-cheeked apple stowed away in his pocket.

"Good-by, son; hope you'll enjoy your apple," Mr. Rockwell called back as he ran to catch a passing electric car.

Bennett had polished his apple until it was so slippery it slid around in his pocket like a big marble.

Recess-time came. He had been thinking so constantly about the rosy apple in his pocket that it fairly slid into his hand when he fled out behind Jimmy Fagan, who never was known to have anything in his pocket, unless it might happen to be a hole.

Suddenly a bright thought popped into

Bennett's head. And quick as the thought the apple popped from his hand into Jimmy's pocket. When Jimmy discovered it the boys were playing tag.

Then that apple slid out of Jimmy's pocket just as easily as it had slipped into it, the polishing that Bennett had given it had been so thorough. It disappeared, too, just about as quickly. For when a little boy has n't tasted an apple for weeks and weeks, and then suddenly finds one in his pocket, he does n't stop long to wonder how it got there; he just goes to eating.

"Well, son, how did the apple taste?" Mr. Rockwell queried when the two were alone in the study together at the twilight hour.

"I—I did n't eat it," Bennett stammered, hanging his head.

"Did n't eat it? What did you do with it?"

"I—I slipped it into Jimmy's Fagan's pocket, papa. Jimmy never has an apple, and I thought perhaps he'd like one. How did yours taste?" Bennett asked.

"I did n't eat mine, either, son; I gave it to a newsboy," his father confessed.

Then a smile lit up both faces, as both thought how they had enjoyed those two rosy-cheeked apples.—*Selected*.

## THE SOUL WILL NEVER DIE

This world and all in it must perish. You see death all around you.

The great Pyramids must some day give way before the march of time.

Most of the mighty cities of history are now but dust, and those that remain are so changed that the people who used to live in them would not know them now if they were to come back to them.

Men speak of becoming immortal by their own deeds. But a few years will utterly blot out all their memory. On one occasion the great Napoleon was in the picture gallery of the Louvre. He expressed great admiration of a great picture to a general of his staff at his side.

"Yes," replied the general, "it is immortal." "Immortal!" exclaimed Bonaparte, "how long will it last?"

"Three or four hundred years," the officer replied.

Pointing to a magnificent statue near by he demanded: "How long will that last?"

"Three or four thousand years," the general thought.

Looking him in the eye the Emperor asked, "You call that immortality? Ah, nothing, but our souls, is immortal!"

How careful, then, we should be not to barter away our souls for this world.

Do not sell your birthright for a mess of pottage! This world would not be even a trifle in comparison with the value of your immortal soul. Christ has redeemed it with His own precious blood, and now if you are His child it will live for ever with Him in heaven.—*Exchange*.

## SINGING AS A CURE FOR PAIN

"I wish I could sing; I think I'd feel weller then!" said a little 7-year-old lad in Bellevue hospital, New York, while a surgeon was examining him to find what injuries he had sustained in a fall into a twelve-foot excavation.

"All right, laddie; you can sing if you will sing something good," said the kind-hearted physician.

The little fellow began to sing in a high, clear soprano, "Nearer, my God, to thee." As the childish notes rang out, nurses, doctors, and attendants from various parts of the hospital began to steal in, says *The Christian Herald*, until there were fully a hundred people in the room.

"Well, I guess you are all right, little man," said the doctor, as he finished his examination; "I can't find any broken bones."

"I guess it was the singin' that fixed me," replied the boy. "I always sing when I feel bad."

If we grown-ups would do as this little chap did—sing when we feel bad, no matter what our loss or misfortune or trouble—we would certainly "feel weller."

# THE WORK AND THE WORKERS

## Announcements

**EVANGELISTIC**—I am a regular commissioned evangelist of the Southern California District, and ready to go anywhere God wills, and do my best for a lost world. I go accepting free-will offerings. All parties wishing my help, please address me at 1420 Mattman Ave., Los Angeles, Cal.—T. S. Mashburn.

**REVIVAL**—Rev. Will J. Harney, D. D., of Wilmore, Ky., will conduct the mid-winter meeting in Central Nazarene University, Hamlin, Texas, beginning February 4, to continue ten days. The burden is already on the saints and much prayer is ascending daily and already the revival fire is falling. Rev. Harney is one of the leading preachers in the holiness movement, and we are expecting the greatest victory in the history of the institution. This will be a rare treat for the people of this section and you can not afford to miss it.—J. E. L. Moore, President; J. E. Gaar, Pastor.

**ANNOUNCEMENT**—Rev. R. E. Gilmore, of Olivet, is open for evangelistic work. I would like to recommend this worthy man of God for the field. He has proven a great blessing before in opening up new work in our church. Send for him and expect results.—W. E. Shepard.

**SPECIAL NOTICE**—The property of the Missouri Holiness College will sell at public auction at the court house in the city of Ironton, Mo., on Monday, January 24, 1916. So if there are those who are interested in a holiness school going on in Southern Missouri, and you have some of the Lord's money, you can buy this property and let it be deeded to the Pentecostal Church of the Nazarene, and you take a trust deed or mortgage for your money. The property is selling for less than \$1,300. This is a needy part of the Ozark country, and the property is worth much more money than what it is selling for.—Eli. Stith, president of board of trustees, Hadley, Mo.

**NOTICE TO ALABAMA DISTRICT**—Minutes of Alabama District Assembly are ready. Let all the churches send Minutes fund at once to the District Secretary, so that Minutes may be paid for.—C. C. Butler, Dist. Sec'y.

**EVANGELISTIC**—I am ready to go any place where I can be of service in the evangelistic work—churches, school houses, or halls. Address me, Thomas F. McLearn, University Park, Iowa.

**IMPORTANT NOTICE**—Just prior to the General Assembly I submitted the copy for the printing of the Missouri Assembly Minutes. Owing to the rush of work, the Publishing House was unable to print them just then. During the Assembly the manuscript was taken to the Assembly room for inspection and since then no trace has been found of it. I have written the General Secretary and others but they do not know anything of it. If anyone has the copy, or can give me any information, I shall certainly appreciate it. Address, Mrs. Erna Patterson, Box 108, Fisk, Mo., Missouri District Secretary.

**DISTRICT CONVENTION**—The Arkansas-Little Rock joint District convention will be held at Little Rock, February 23 to 27, 1916. A complete program will be published later. Let every pastor plan to be there. Suffer no common thing to keep you away.—T. W. Sharp, Sec'y.

**BOBN**—Evangelist E. Arthur Lewis and wife, Rev. Sadie M. Lewis, announce the birth of a son to them on Christmas day.

**CHANGE OF ADDRESS**—Our address has been changed from Cullman, R. F. D., No. 5, Alabama, to Miami, Fla. Let all who may have correspondence with us, address us as above.—C. H. Lancaster.

**EVANGELISTIC**—Evangelist Silas F. Worley of the San Antonio District, is ready to make dates to hold revival meetings, or go at call. Address him at Fort Worth, Texas, R. R. 1, Box 42-A.

## District News

### PROGRAM HAMLIN DISTRICT

Abilene District Preachers' Meeting,  
Bowie, Texas

### THURSDAY NIGHT, JANUARY 27TH

7:00 Devotional.  
7:15 Preaching.

### FRIDAY MORNING

9:15 Devotional.  
9:30 "Our Institutions; Their Place and Relation to the Church"—Oscar Hudson, A. J. Vallery.  
10:15 "The Church's Relation to Our Institutions"—J. P. Roberts, E. D. Russell.  
11:00 Preaching.

### REQUEST FOR PRAYER

Will all our people unite in earnest prayer that our District Superintendents may clearly ascertain the will of the Lord as they cast their ballots for the two General Superintendents. The first ballot discloses no election. The second ballot is being sent out. Let us pray.

FRED H. MENDELL, Gen. Sec'y.

### A CHANGE

Rev. J. A. Chennault, having resigned the Superintendency of the Tennessee District, Rev. F. W. Johnson, has been appointed to fill out the unexpired term. Brother Johnson's present address is Dickson, Tenn.

Rev. Chennault, with his family, is moving to Los Angeles, Cal., to take up the Japanese work that Rev. W. A. Eckel is leaving, on account of being under appointment to Japan, who is expected to sail about February 5th.

H. F. REYNOLDS, Gen. Supt.

### FRIDAY AFTERNOON

2:00 Devotional.  
2:15 "How to Evangelize the Hamlin District"—J. E. Gaar, P. R. Jarrell.  
3:00 "The Evangelist and How to Conserve His Work"—W. E. Ellis, W. T. Givens.  
3:45 Round Table Discussion.  
7:00 Devotional.  
7:15 Preaching.

### SATURDAY MORNING

9:15 Devotional.  
9:30 "The Local Preacher, His Work, and the Pastor's Relation to Him"—S. E. Moore, W. B. Walker.  
10:15 "The Pastor, His Work, and the Church's Relation to Him"—J. N. Cooper, J. T. Stanfield.  
11:00 Preaching.

### SATURDAY AFTERNOON

2:00 Devotional.  
2:15 "The Sunday School and How to Increase the Interest in It"—J. E. Kelly, J. C. Henson.  
3:00 Round Table Discussion.  
3:15 Systematic Giving and the Solution of the Church's Financial Problems"—G. W. McCluskey, J. W. Manney.  
4:00 Round Table Discussion.  
7:00 Devotional.  
7:15 Preaching.

### SUNDAY

9:45 Sunday School.  
11:00 Preaching, followed by the Sacrament.  
3:00 Experience Meeting, followed by a Love Feast.  
7:00 Devotional.  
7:30 Preaching.

Free entertainment to those who write Rev. G. W. McCluskey, Bowie, Texas.

### CHICAGO CENTRAL DISTRICT

We arrived at Olivet about 9 o'clock Thursday evening, and have been made to feel at home ever since we placed our feet on the platform of the Danville railroad station, where Brother Floyd, from the University, met us, and after arranging for transfer of baggage, accompanied us to our new home. Brother Shepherd, the pastor of our church at Olivet, moved out of his home (the parsonage) into new quarters, and members of the church had moved in my household furniture, set up the beds, etc., so we could sleep in our own home and feel at home. This was not all. We found on entering the dining-room, that these same friends had a steaming hot chicken supper prepared for us. It sure did taste good. Every conceivable thing was and has been done to make us feel at home, and we are in love with the West already. Our friends in the East will want to know something about our house, so I will try to describe it. A cottage house facing the University (though perhaps two hundred yards away from it) seven rooms and bath, hot and cold water, furnace heat. The parsonage range in the kitchen has made it unnecessary to put up any stoves. An electric motor to pump water into a pressure tank which keeps filled

automatically, and the house is lighted by electricity. We are constrained to say He hath done for us above what we could possibly have hoped. Bless His name. We mean to do our best for God and the Chicago Central District.

W. G. SCHURMAN, Dist. Supt.

### INDIANA DISTRICT

I have just been informed by Mr. Charles Walters, a member of our Advisory Board, at Seymour, Ind., of the illness of Rev. R. R. Still, who has been compelled to give up his work and send his wife and child to her mother's. He is now in Colorado Springs, Colo. A letter from the Associated Charities in that city to Brother Walters, says that Brother Still has been examined by the doctor, and that he can be cured, but this brother needs some financial assistance. When we remember that the Nazarene church has no provision made to take care of disabled ministers, let us rally to the support of this precious brother. Let the readers of this article send an offering, and the pastors on our District take an offering for our brother, and the pastors and people of the Chicago Central District should go and do likewise, for while Brother Still was an Indiana man, and had worked on our District last year, he was pastor at Stockton, Ill., when he had to give up his work. Money can be sent to Mr. Charles H. Walters, Seymour, Ind., or direct to Mr. I. A. Humbert, 415 Hagerman Building, Colorado Springs, Colo., agent Associate charities, or to Rev. R. R. Still, in care of this agent.

U. E. HARDING, Dist. Supt.

### NEBRASKA DISTRICT

This writing finds us at home for a short time during the holidays. We are enjoying the rest physically, but that is not to be compared with the rest spoken of in the fourth chapter of Hebrews, "There remaineth therefore a rest to the people of God." We thank the dear Lord for this soul rest He has given us, and thus we are able to say that this is the happiest Christmas season of our life and the year which is rapidly nearing a close, has been the best.

Since the General Assembly, there have been but a few nights that we have not been in the battle somewhere. We gave three weeks of this time to the work at Hastings, with Brother Wigfield. We enjoyed our labors in the Lord at this place with some of the saints that we believe belong to the "true and tried" ones. Brother Wigfield gave us loyal support. He knows how to shout the battle on and "sand the track" for the evangelist while he preaches the truth. We had some victorious services, and several seekers seemed to get through to rock bottom.

The latter half of the meeting was broken into by one of the "Union meetings" that endeavors to mimic Mr. Sunday's organized campaigns, but are practically a burlesque on the original. These meetings lend no impetus to organized holiness, as far as we have been able to see. A few days later as we came through Hastings, we were told they had installed pool tables in the Y. M. C. A. to entertain the three hundred young converts, as it would be simply cruel to have them break off from sin abruptly. We wondered if this plan would be applicable in regard to murderers, thieves, and adulterers. May the Lord help us to stick to the old paths.

From Hastings we came home, where we found Brother W. R. Cain bombarding sin in his usual way. This meeting ran thirty-two days and we believe was exceedingly profitable. We are heartily in sympathy with these long campaign meetings that develop results beneficial to an organized holiness church.

Our next battlefield was at Atlanta with Brother N. D. Essley. We remained two weeks, less one day, at this place. This little town is quite "churchy"—more churches per capita than any town we have ever been in—a sort of religious experiment station with more experiment than experience, evidently, for two of the churches were shut up. Visible results were very scarce in this meeting. We did our best, but seemed powerless to bring about definite results. We had much of the Spirit's help in preaching and good attention, but most of the folks seemed satisfied with what they had. The Nazarenes at this place impressed me as being a loyal band. They are sticking to the trenches and act as though they calculate to wage a good warfare. The pastor, Brother Essley, and his wife have the work on their hearts and are of the sacrificing type. He has succeeded with his little flock in raising means sufficient to purchase a church building and do considerable repairing.

The last Sunday we had the privilege of dedicating the church. The service was wonderfully blessed of God and is well described in the latter part of the third chapter of Ezra. May the glory of the Lord ever rest upon the church at Atlanta.

Following the Atlanta meeting we met Brother Q. A. Deck at Hastings, and together we went to Grand Island, where we found Brother Beckman pushing their new church building and expecting to complete it some time in January. We were much pleased with the plan of the church and when completed, it will be a desirable place in which to push the battle for God and holiness. I wish to mention here to those who subscribed to the Church Extension fund at our last Assembly, that this church is to get the loan, and the Board would appreciate it very much if subscriptions could be paid in at once where possible.

From Grand Island we went to Curtis, and remained over Sunday. We appreciated meeting the saints again at this point. We held four services with them, but owing to sickness and a cold wave, the attendance was cut down somewhat. However we had a good time in the Lord.

While we are at home these few days, we are asking the Lord for a greater vision for the work as we enter into the New Year. Let all the people say Amen and enter into 1916 with a conqueror's tread.  
M. F. LIENARD, Dist. Supt.

**NEW ENGLAND DISTRICT**

The first deaconess meeting since the District Assembly was held on November 30, 1915, with our church at Somerville, Mass. We were cordially received and beautifully entertained by pastor and people.

Our District deaconess, M. Alice Robinson, was unable to be present with us. We were all very sorry, for we love the inspiring messages she always brings to us from God's Word.

Sister Emma Hadley was elected to preside over the meeting. The District was well represented. Sister M. L. Webber preached in the evening with the power and unction of the Holy Ghost upon her.

Our next meeting will be held at Derry, N. H., Wednesday, January 12th. Train leaves Boston, north station, 8:23 a. m. This is the last train out during the forenoon. All going from Boston must get this train. Don't say it is impossible for you to go. Ask what he would have you do.

(Mrs.) CORA M. HUDSON, Sec'y.

**FLORIDA DISTRICT**

Greetings to the Pentecostal Church of the Nazarene throughout the world from Florida District. We might say that this is the baby District, but we must also say that she is a healthy one.

**LOVE TO PARENTS**

'My father, my mother, I know  
I can not your kindness repay;  
But I hope that as I older grow,  
I shall learn your commands to obey.'

—Jane Taylor

At the annual Assembly of the Southeastern District, our people thought it best to divide and set Florida off as a regular District. At the request of the Florida delegates, Dr. H. F. Reynolds, General Superintendent, appointed the writer Superintendent of the new District. Then, too, the Pentecostal Church of the Nazarene at Miami, Fla., gave us a unanimous call to be their pastor, which we have accepted.

With the superintendency of this great field and pastorate of Miami church, we are by divine aid, going to push the great cause of organized holiness in Florida. The beginning of the Florida work reminds us of the early days of the Alabama District. When we held our first annual Assembly seven years ago, we only had two small churches, but now Alabama has about thirty churches. The writer served six Assembly years in Alabama as Superintendent, and God has given us great success. We were loath to leave dear old Alabama District, but somehow we felt that God was calling to some other field. So Florida opened up and wife and I set our faces southeastward, for our b w God-appointed field, with glad and happy hearts. We are so glad to have a place to work for Jesus in the Pentecostal Church of the Nazarene. We are trusting God for great things in Florida.

We ask all Nazarenes to pray for this new District that this great state may become a strong center for organized holiness. We want to get in touch with all holiness people in the state of Florida. Any one, who might read these lines that would be anxious for a full-salvation meeting who lives within the bounds of this District, may write us and we will arrange to give you a meeting.

Let all of our friends take notice and address us hereafter at Miami, Fla. We shall be glad to hear from our former friends. God's blessings be upon all the HERALD family.

C. H. LANCASTER, Dist. Supt.

**NEW ENGLAND NOTES**

The January preachers' meeting was held with our church at Derry, N. H.

The Keene church reports a ten days' meeting with Lewis and Mathews as their evangelists. Some were willing to pay the price and take God at His word.

Evangelist F. E. Miller and wife, of Lowville, N. Y., send a report of their work. They have opened a holiness mission in Lowville, and are also engaged some in evangelistic work. They have recently held a four weeks' meeting at New Mexico, N. Y., with blessing on their labors. It is their desire to open a work in the city of Watertown, N. Y., as soon as possible.

The writer is engaged in revival meetings in his own church with Rev. I. T. Johnson as evangelist. Brother Johnson is feeling much improved in body and preaches with his old-time fervor and liberty. This scribe will hold a ten days' meeting with Brother Johnson's church at Long Island, Me.

Rev. Charles Washburn, our pastor at Beverly, has recently held special meetings with our church at Worcester, Mass., we understand, with encouraging results.

A recent note from Sister A. F. Skinner, of the Lynn church, who is wintering in California, voices her feeling as to the climate in the following lines:

"Folks say it ain't no Christmas,  
If the snow ain't on the ground;  
If the frost ain't on the pumpkin  
And the sleighbells ain't around.  
But I send you Christmas greetings  
Though the sun is seventy-three,  
You can keep your frost and pumpkins—  
California for me!"

The writer rode a dozen miles with Brother Schurman and family on their way to their new home at Olivet, Ill., and the Chicago Central District. Ex-District Superintendent Lewis N. Fogg follows Brother Schurman at Haverhill, as shepherd. We are glad to welcome him back to the pastorate with his genial smile and fellowship.

Lewis Bacheller, of Malden, Mass., has recently been engaged in revival work with the M. E. church at Franklin, Mass. The doors are opening for our brother in other places also. C. P. L.

**MICHIGAN DISTRICT**

Winter is upon us in earnest, but the work of the Lord is moving on. We have opened up missions in Mt. Pleasant,

with Rev. A. T. Harris as pastor, at Big Rapids, with Rev. A. C. Clark as pastor and at Cadillac with Rev. Charles C. Hanks as pastor. These missions are new, and we are not able to say at this time how long they will live, but we believe the pastors will do their best to build up soul-saving stations and holiness centers. The question is "Will they be supported?" We are going to open another one in Jackson on Sunday, January 9th.

Brother Bush has had a gracious revival at the Beulah church.

Brother Halliday is at it, at Gagetown. Brother Meiras had a holiday convention at the Lansing church with Dr. E. F. Walker, General Superintendent as leading evangelist. A number of souls were at the altar, and \$1,285.00 was raised to pay indebtedness on church lots.

Brother Miller has a new church about finished at Collings and Brother Bush has one nearly finished at Richfield, which we will say more about later on.

Grand Rapids had a little boost while the students were at home on their vacation. Michigan is going and growing.

A. H. KAUFFMAN, Dist. Supt.

**General Church News**

**TUSHKA, OKLA.**

We have just closed a meeting at the Mowdy schoolhouse, twelve miles northeast of Conigate. We had victory in the name of our Redeemer. I am now at Tushka, pastoring the little church called Mt. Harmony. We are in perilous times, when people seek for almost everything rather than holiness. I praise God this morning for the experience. Some are being tempted to stop preaching the second work; but let us hold fast that no man take our crown.—WADE L. NELSON.

**FARNAM, NEB.**

We recently closed a small meeting at the above place with real victory. Rev. V. E. Clark, of Gothenburg, and Rev. H. C. Tittlemore, formerly of Curtis, were the evangelists. Rev. Clark brought us some stirring messages, with old-time Holy Ghost power sent down from heaven. He certainly knows how to get hold. He prayed and persuaded his way into a building large enough for a church and parsonage, at a reasonable rent. Rev. Tittlemore, a man owned and blessed of God was chosen to lead the little flock on to victory. The Lord is bringing our brother into favor with the people, and we believe the outcome will be a Nazarene church with a membership that will stand when the world is on fire.—J. N. SMITH.

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been brought up Catholics, but are proving to be very staunch and loyal Christians. However, they are a poor class, and it has fallen upon a few of us to assist them in erecting their building, as they were unable to secure a place for worship, being driven out from the hall where they first located because of the opposition to the work. We have succeeded very well, but need a little money to complete the work and to furnish the building with seats. This will enable our people at Westville to have a place of worship where scores and hundreds will have the privilege of hearing the gospel, probably the only place where they will hear it in this wicked town.—Rev. G. WILKERSON.

### MALDEN, MASS.

God is with us, and souls are being saved and sanctified. The writer has preached twice recently for Brother Borders, and we were wonderfully blessed. Three people were sanctified in one service. Our morning prayer-meetings are times of refreshing from the upper world. We are planning a great watch night service for New Year's eve. Brother Davies, of Lynn, is going to preach for us. We are looking forward to greater things the coming year.—LEWIS BACHELLER.

### NASHUA, MONT.

Our work at Nashua, Mont., is moving along fine, and the prospect is good for the coming year. Our District Superintendent, Rev. Lyman Brough, gave us one week's meeting which was a great uplift to the saints, and caused many of the unsaved to think about their souls. The Sunday evening subject was "Man in the Devil's Grip." Brother Brough is able to master a subject of this kind. We are looking for great things.—J. LUCHSINGER.

### PARFIELD, IDAHO

We are enjoying an old-fashioned New England winter here—deep snow, zero weather, fine sleighing, and full salvation. The Sunday school had a fine program. All did well. Received the "Wonderful Birthdays" on time. Great meetings on Sunday. Had liberty in my Christmas sermon, and the fire fell. Also at night, as I discoursed on the Twenty-third Psalm. Remember us at the throne.—ARTHUR F. INGLER.

### KALVESTA, KAS.

We have just closed a splendid revival at this place. We enjoyed the privilege of being the first to introduce holiness to this vicinity. While the teaching was new to most of the people, and some did not accept the doctrine, yet we feel grateful to God for a goodly number who bowed at the altar, the most of whom found the experience they sought. Kalvesta is a little inland postoffice and store, about twenty-three miles from the railroad. Our services were held in the schoolhouse. We were a little crowded for room at times, but God was there to bless, and we can truly say that His Word did not return unto Him void. The writer was afflicted the first few days with an attack of la grippe, but notwithstanding the fact, my co-worker, Brother Charles F. Crites, preached faithfully to the crowds until I recovered, then we both opened fire on the enemy's ranks with effect. Holiness has come to Kalvesta to stay. The people are not ashamed of holiness, and they testify to it in the old-fashioned way. Our Bible School at Hutchison was well represented, and a number of subscriptions were taken for the HERALD of HOLINESS. We are looking up and thanking the Lord for victory.—D. AVERY HOOVER.

### MIDDLETOWN, OHIO

Since resigning the pastorate at Marshalltown, Iowa, I came near dying at Chicago; but thanks be unto God, through prayers to Him and the tender nursing of my faithful wife and Sister Burke, and the care of a good physician, I am spared. The new Nazarene church at Middletown, Ohio, asked me to spend a few Sundays with them, and assist them to secure a pastor. Yesterday was my first Sabbath there. The class numbers twenty-three true and faithful tithing Nazarenes. There were sixty-two present at Sunday school. The hall was well filled at the three services I conducted. There were five seekers for pardon or purity during the day, with some clear cases of getting through. I baptized two, and received one woman into full membership. The regular offerings for the day amounted to more than eighteen dollars. We bespeak great things for our little church there. Let everybody pray for the Nazarenes at Middletown, Ohio; and that they may be able to secure a good, fire-baptized pastor. My address is 6119 Ellis avenue, Chicago. I will be at Middletown perhaps for a few weeks.—J. M. WINES.

### POCATELLO, IDAHO

We are still laboring in Pocatello for the Master, and believe God is taking a hand in matters. One soul recently professed pardon at our altar.

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### WALTER, OKLA.

A fourteen days' meeting closed the last night of the year at Esquinadle, five miles south of Walter, at the place where Sister Bessie West held a successful meeting two years ago. The meeting was conducted by Rev. E. A. Copeland, an evangelist of the Nazarene church, Oklahoma Assembly. Brother Copeland did some great preaching, and it seemed that a good spirit was manifested among those who attended. Brother Copeland had invited all who were standing for God to come and take part in the meeting as the meeting was not for holiness people alone. A number were almost persuaded to become Christians. At the close of the meeting the Christians promised God to do more for Him and live better than we had before, and to get closer to God.—WILLIAM DYKE.

### EVANSVILLE, IND.

We wish to say that the Nazarene folks in Evansville are still on the firing line. The work here has increased spiritually and in every other way in the last year. We have a band of young folks here who will be a blessing to this city if they keep true to God. Truly the Lord is with us, and we can say, "The Lord hath done great things for us, whereof we are glad." We thank God for ever sending Brother and Sister Akers to Evansville. Their stay here of about sixteen months has been a blessing to many outside the church, because of their inspired messages. The world is looking for the plain old truth, and they hear so little of it today in most of the churches. It is with sad hearts

we at this time must bid them good-by. Brother Akers has resigned as pastor, and will leave soon for Olivet, Ill., to take up work with the school as field secretary. May the Lord bless them wherever He leads them. We ask all who read this to lift your hearts to God in a word of prayer that we may follow His leadings and get the man whom God wants to take Brother Akers's place. Brother Akers will preach his last sermon here Sunday. We had a watch meeting in the church, and the Lord was with us. Rev. James Thompson, who has lately joined what Brother Akers calls the "Rough Riders," brought us the message, which was deep and uplifting. We are looking for great things ahead.—Church Secretary.

### MT. VERNON, ILL.

The meeting here starts off with the promise of a great victory. This city was the home of that great evangelist, E. A. Ferguson. His family live here. Pray for the meeting.—ANDREW JOHNSON.

### WESTVILLE, ILL.

For the last few weeks we have been busily engaged in erecting a new church building for our newly organized church at Westville, Ill. Westville is a town of about four thousand people, and has about fifty saloons. Many of the citizens are foreigners, and a large majority are Catholic. God's blessing upon our work has been marvelous. Within the last year we have seen quite a number saved and sanctified. Many of these having

C. N. U. OPENING

The winter term of Central Nazarene University, Hamlin, Texas, opened December 28, 1915, with a swing of victory and a great increase in enrollment. All but about three of the old students returned together with a host of new ones. All seem to be delighted with the school and have settled down to work in earnest, with no sign of the "blues" having appeared.

The young men are now domiciled in their new hall, which fills a long felt need. Both dormitories are almost filled and if our enrollment continues to increase, we will soon have to enlarge our quarters again.

A number of excellent people have bought lots in University Place within the last few weeks, and some new residences are being built.

Abounding victory continues to characterize all our services. The first mid-week prayermeeting after the opening of the winter term was a time never to be forgotten. The chapel was crowded with earnest worshippers and the Holy Spirit seemed to grip every one present.

The pulpit Sunday morning and evening was filled by our beloved pastor, Rev. J. E. Gaar. His theme Sunday morning being, "Perfect Equipment Insures Perfect Victory." It was a masterpiece of thought and was delivered in the power and unction of the Holy Spirit. His message Sunday night brought deep and pungent conviction upon the large audience and at the conclusion the altar was filled with earnest seekers. The scene that followed beggars description. Men and women writhed under awful agony, coming through with shouts of great victory.

God is with us and this is proving to be the best year in the history of the institution in every way. We are expecting greater things farther on.

J. E. L. MOORE, *Pres.*  
OSCAR HUDSON, *Bus. Mgr.*

and last Sabbath evening conviction was on the people, one raising the hand for prayer. Our Sabbath school gave a Christmas program which endeavored to magnify the Christ, instead of the time-worn legendary individual, who has so little right to share honors with our Savior. One young lady, of another denomination, declared it the best she had attended. We feel some encouragement, for since the field was practically abandoned quite awhile ago, the few laborers have worked against tremendous odds, one of the more difficult ones being the lack of a church building, rent being unreasonably high, for any suitable building. We have been renting a place of worship, but are now forced to vacate because the place is rented to the "Overland Limited" at a far greater amount than we felt like undertaking. Pray for us. God has done wonderful things for us in the past months. Is He not still able? The Sabbath school is good; the preaching services unctuous.—Mrs. W. M. FRANKLIN.

HAVERHILL, MASS.

On Sunday, December 26, 1915, our pastor, Rev. W. G. Schurman, preached his farewell sermons. In the evening his text was found in the twenty-fourth chapter of Acts, twenty-fifth verse. Before the preaching service, one person was given the right hand of fellowship. Brother Schurman was at his best at that service. He preached as never before, and there were several seekers. The congregation was large, and most of the people waited to bid our precious brother good-by. There was hardly a dry eye at the farewell service. Surely Brother Schurman was well liked by both Christians and sinners. At the depot, Wednesday, December 23rd, there was a large gathering to see our late pastor off for his new field. As he was about to board the train, he started to sing, "We'll never say good-by in heaven." It was a sad parting, but there was a precious hope of one day seeing Brother Schurman and his family again—if not on earth, at the throne of God. On Sunday, January 2d, our new pastor, Rev. L. N. Fogg, opened his pastorate with us. The half-past-nine prayermeeting Sunday morning was quite largely attended in spite of the very bad snowstorm, and the congregation in the preaching service was good. Our pastor was welcomed by all, and we believe that he will be well loved. We all loved our former pastor, and were very sorry to have him go. We believe he had a call West from God, and cheerfully say amen to God's will. We believe with the co-operation of the church and new pastor great victories may be won.—ILDA E. HANKE, *Reporter.*

JUDITH GAP, MONT.

I can report victory for the Nazarene work in Montana. Since our revival with Brother Brough, District Superintendent, God is still blessing us. More interest has been shown in Sunday school work. One seeker prayed through and was saved at our prayermeeting Wednesday night. Brother Wilson was with us in the latter part of the meeting, and had charge of the song service. He and his wife have come to help us in the work. We have two more preaching points near Judith Gap. Other places look favorable for preaching points. God is taking care of the preachers since we have cut every shore line.—CLIVE WILLIAMS.

REHOBOTH, GA.

I have just closed a Christmas meeting at the above place. Sunday the altar was packed, and seekers wept and shouted. Some were converted and some sanctified. The Lord gave and broke the Bread, and I passed it around. I can never forget my labors with these dear people with whom I prayed and shouted for twelve months. I leave Brother J. H. Bond, a Spirit-filled man, to pastor them; as I go out into the evangelistic field. If you want me to hold a meeting for you, address me at Crest, Ga.—C. E. SHAW.

SUBLETTE, KAS.

We have just closed a meeting about eleven miles from the above place, in which eight seekers prayed through to victory. When the meeting began there was not a person in the whole country, so far as we knew, who would or could pray in public, and yet the land was full of "ites." We left an appointment for preaching services. My singer was M. M. Kleck, who did good service. I have some dates left yet for summer camps.—J. C. WALKER.

From Evangelists J. C. and P. F. CASSIDY

We have just closed a three weeks' meeting at Burnside, Ky., which was a hardfought battle. We found there the effects of the tongues movement. God blessed His truth and some found Him. The last night was a time of shouting and praising. We came on to Lexington and have opened fire on the enemy. There have been a number at the altar. We had the privilege of attending the Kentucky Assembly, Dr. Walker presiding. It outstripped anything we ever saw. There was no wire pulling, but perfect harmony and a beautiful spirit of love. Rev. W. W. Hankes, who was re-elected Superintendent, is a fine man, and has sacrificed much for the cause in this state. Rev. Allie Irick, pastor of the church where the Assembly was held, surely has a live church. Any one desiring our services as evangelists may address us at Bloomfield, Ind.

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PENIEL UNIVERSITY

It is with thankful hearts that we record the fact of God's continued blessings upon us at Peniel University. We are finishing up one of our most successful semesters. Examinations will be completed January 15th. The work in all departments has been quite satisfactory. The enrollment has been larger for this semester than for the entire session last year.

Last Sunday was a red letter day. At 11 o'clock President Chapman presented the matter of a note of \$242 which was due January 1st. The people responded gladly and paid off the obligation. Pastor Bates brought a concise, pungent message from the Sermon on the Mount in the few minutes that remained before the hour for the service to close. Pastor Bates has made a reputation for beginning and closing on time. This is an important item in the ministry of one who would leave permanent success.

Evangelist A. G. Jeffries preached at the evening service. Deep conviction came upon the people, and when the invitation was given, the long altar had to be supplemented with chairs to make room for the forty or more seekers who sought the place of prayer. About fifteen prayed through to victory. Prayer is being answered, and victory is perched upon our banners.

The second semester opens January 18th, and we are expecting a number of new students at that time. The mid-winter revival led by Pastor J. E. Bates, is set for February 11th to 20th. We are praying for a great outpouring of the Spirit, and shall be glad to have many of our friends to visit us at that time.

Pray that God may continue to set His seal upon Peniel and her great work.

JAMES B. CHAPMAN, *President.*

MANGUM, OKLA.

Sunday was a day of power at Hester. I preached three times. The congregations were small but attentive. At the afternoon service there was a general rejoicing, shouting, shaking hands, and weeping. Two expressed a desire for sanctification. There was one conversion at the evening service. I secured one subscription to the HERALD of HOLINESS. Let every pastor do his best to put the HERALD of HOLINESS into every Nazarene home, and as many others as possible.—N. D. HUGHES, *Pastor.*

COLUMBUS, MISS.

Sunday was a good day with us at the Nazarene church. Our new pastor, Rev. R. A. Breeland, was with us and did some fine preaching. The Lord wonderfully blessed us in the first appointment of the new year. I believe we are going to do great things this year by the help of the Lord. Brother Breeland stands for a clean church, and preaches against tobacco and lodges, and stresses the Bible doctrine of the second blessing. We have a church here that stands for holiness, and is determined to live true to God.—H. E. BENSON.

ST. LOUIS, MO.

We have just closed a twelve days' meeting at Rolla, Mo., in Union Mission. Twenty-five were at the altar, some seeking pardon, others reclamation and purity. One minister was sanctified. The pastor, Brother Parker, is surely a man of God, and stood by the evangelist in every way to help make the meeting a success. We praise the Lord for giving us victory in His name.—J. KEPPEL, *Evangelist.*

COLORADO SPRINGS, COLO.

We are much encouraged in the Lord. New ground is being steadily gained by our loyal band. Last Sunday, January 2d, six new members were received into the church, and one who had gone away came back to help us in this mighty cause. Our special meeting began last night, Wednesday. One soul was sanctified. We are expecting a great ingathering of the lost. Brother D. I. Vanderpool, who is to be God's mouthpiece for us, will be on hand the 7th inst. Meeting is to run indefinitely. We are here to see victory. Pray for us.—R. J. PLUMB, *Pastor.*

BETHANY, OKLA.

We have just closed a successful meeting at Dill, Okla., where Rev. J. A. Ludlam was with us the first ten days. The pastor, Rev. R. H. Dennis, was there only a few days on account of serious sickness in his family. We expect great

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things at Dill. They are planning to build a good church in the near future. I am at home for the month of January, with the special Bible course in Oklahoma Holiness College.—C. B. JERNIGAN.

### KANSAS CITY, MO.

The glory of the Lord continues upon First Church with six great services a week—two regular preaching services, young people's meeting, prayermeeting, Bible school, and Sunday school—all held with the salvation of souls in view. God has so blessed us that no week passes without some getting saved or sanctified. During the past week there were between fifteen and twenty clear professions, many finding God in cottage and other prayermeetings, as well as at the altar in church. The church is to make each service from now until March 1st especially a revival service, and expects not less than one hundred souls in that time. God gave us an earnest of His approval in a great victory at the altar Sunday, both morning and night. We are still full of faith that our God will help this little company to meet its obligations on this great church property.—Reporter.

### From Brother and Sister BLOOMQUIST

We are again in the battle in the Union Mission at Sawtelle during the holiday vacation at the Nazarene University, expecting to spend another semester in that school through the spring of 1916. Sister Case, who is now taking a little rest while we are here, has a great work here, a work that calls for haste; between fifty and sixty of the old veterans slipping into eternity the last month, most of them unsaved. Praise God, a few are coming to the fountain and are made every whit whole. Pray for those men who fought for their country that they may have courage to enlist in the army of the Lord. The watchnight at the mission was great; singing, and shouting, and handshaking, and one purpose to make the New Year the greatest.

### EVANSVILLE, IND.

We regret to announce that Rev. Ira R. Akers has resigned his pastorate of the Nazarene church here, to take up new duties that he feels God has called him to. While we are grieved to lose Brother and Sister Akers, we are not cast down. He and his devoted wife have labored faithfully, courageously, and sincerely in our midst. Our church has come up through some hard places, but we remember that hard rubs make things shine. May the dear Lord abundantly bless and encourage him in his undertakings for the Master. We wish him God-speed, meanwhile we are depending entirely upon the Captain of our salvation to supply us with just the one whom He will choose to fill the vacancy. Desiring an interest in the prayers of the readers of the HERALD of HOLINESS, we feel that you sympathize with us in our loss.—BELLE SNYDER, Deaconess.

### UPLAND, CAL.

The Lord graciously blessed in the all-day meeting here December 28th. There were brethren from Pomona, Cucamonga, Ontario, Pasadena, Bakersfield, and Los Angeles present. The fire fell in the morning service. Our District Superintendent, Rev. Eckel, preached morning and evening, and the Lord honored the word and gave victory at the altar. In the afternoon our new parsonage was dedicated. A large crowd was present, among the number six or seven ministers. Brother Eckel was in charge. The songs and exclamations of praise made the people in the neighborhood know who and what we were. A good brother on this District whose money is consecrated to God, saw the need of a parsonage here, and wrote out a check for a thousand dollars and gave it to us. At the night service the saints gave \$550 to finish

paying for the parsonage. After the street meeting in the evening, Rev. Frazier, our pastor at Cucamonga, had charge of the baptismal service. The candidates shouted as they came out of the water, and our ideas concerning the Quakers were somewhat shattered as we beheld Pastor Frazier, who came to us from the Quakers, jump up and down in the water and shout. This was the first time we were privileged to be in an all-day meeting here, and the brethren acted just like all Nazarenes, and made us to feel at home on the Southern California District. We are now in the midst of a revival meeting here and we invite your prayers on our behalf.—WILL H. and L. B. NERRY.

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### REVIVAL AT MONTEREY, N. Y.

I wish to make mention of a four weeks' revival campaign which I, under God, conducted at Monterey, N. Y., closing January 2d. Spiritual life was much lacking in the old M. E. church at this place, very few members left, and they had a long while ago lost their testimony and had forgotten how to pray. But in preaching the gospel, in demonstration of the spirit and with power, proved to the people that the day of revivals had not passed; that God is still able to save the sinner, freeing him from his evil habits, and that

he can also cleanse the heart of the believer and sanctify wholly. There was deep conviction on the people from the first. Some old men nearly seventy years of age were converted. Both blacksmiths in the village found Christ, and in all there were nearly one hundred definite seekers. Quite a number of the new converts came forward in the latter part of the meeting seeking the blessing of sanctification, and several members of the Baptist church came, sought, and received the blessing. This was not a card signing revival, but run on old-fashioned Methodist lines. The pastor can now open the meeting for testimony, and listen to fifty or seventy-five good ones in a very few minutes. I have just opened a meeting at Swartwood, N. Y. I have a few open dates after February 1st. Would be glad to hear from pastors desiring evangelistic aid.—Evangelist R. H. STEBBINS.

### WORCESTER, MASS.

Glad to report victory here. God is with us. On December 5th, we opened a new hall in a better location, with Brother C. J. Washburn as preacher. He remained with us for ten days. God's blessing was there and souls got saved and sanctified. Although quantity was not so large, yet we have the quality. Had a blessed watchnight service with prayer and thanksgiving to our Savior, who has done so much for the saints this last year. We are having good services. Our pastor, Brother Roundy is still pushing the battle for holiness. Pray for this little band of people. Our fight is hard in this city, but God is able. We will hold up the banner of holiness in spite of opposition, by His grace.—CHARLES H. NEILD.

### ELLINGTON, MO.

The little band of warriors at this place who have been victorious through the blood of Jesus, just closed two meetings here, one with Brother Rudolph, and the other with Will O. Jones. The church is greatly handicapped by the lack of pastoral support, but the services continue lively, and full of the presence of the Holy Ghost. We are just receiving another brother into our fold who has been serving our sister church (Methodist) for the past thirty years. Our dear departed saint and brother, Dr. Bresee, so often commanded us to "Make Nazarenes," which is still our business. We are marching on. Harmony prevails within the ranks, but consternation and confusion without. The enemy is planning and scheming how to overthrow us, but we press on following the Man with the drawn sword.—FRED and DELLA GRITZ.

### NATIONAL CONVENTIONS IN NEW ENGLAND

The conventions of the National Holiness Association in New England have gone down in history, and hell is poorer and heaven richer because of these two meetings. The Rev. G. W. Ridout, associate editor of the *Christian Witness*, and the Rev. W. H. Huff were the two preachers at the Boston Convention, Brother Huff preaching twice daily and Brother Ridout once each day, with the exception of one day, when Dr. Ridout preached twice. The convention went beyond our highest expectations, and it was proven that holiness conventions can be held again in Boston as in former years. There had been no national convention in Boston for twelve years. The preaching was the best that could be had, as all who know Will Huff and Dr. Ridout well know. The afternoon and evening audiences were large. About one hundred seekers knelt at the altar, and many others were greatly helped in their experiences. The outlook is good for a larger convention here next year. The people are stirred, and the holiness movement needs to take advantage of the opportunity

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Directory of Evangelists

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

Just as we go to press, the sad intelligence reaches the office in a telegram to Brother Kinne, that his mother is desperately ill and calling him to her bedside.

now open again around Boston. The Rev. C. W. Locke had charge of the singing. The writer had general charge of the work, and the Holy Ghost had His way. Dr. Fowler attended the convention every day but one, and when present had the oversight of the meetings. The presence of this general of the holiness forces added much to the success of the convention. The date of this meeting was November 30 to December 9, 1915. The next convention was held in the People's Evangelical church at Montpelier, Vt. The Rev. W. H. Huff and the writer were the preachers. Brother Huff did most of the preaching. The holiness constituency here is small, and of course the attendance was small part of the time. The preachers did not allow this to affect their preaching, and toward the end of the meeting the congregations increased, and over thirty souls sought God for pardon and purity. One young Methodist student-pastor was gloriously sanctified wholly. The old Vermont State Holiness Association was revived, and we are expecting much for the cause of holiness again in this state. A number of clergymen came in to the various services, and God was pleased to smile on the meeting. It was a treat indeed to have a national convention in this small capitol city of the Green Mountain state. The Sabbath congregations filled the church three times each Sunday. God bless all the holiness people in Vermont, and make them aggressive in pushing the work there. In the reorganized Vermont State Holiness Association they have an Evangelical pastor as president, a Methodist preacher as secretary, and a Pentecostal pastor as treasurer. Pray for this association. The date of this convention was December 9th to 19th, 1915.—E. HILTON Post.

**GARFIELD, WASH.**  
The Lord is blessing us here in many ways. Three souls were saved in the morning service, and two Sunday night. We have just finished building a large new front porch on the parsonage, and wiring it with electric lights.—J. W. FRAZIER, Pastor.

**SALEM, ORE.**  
The first time I had the privilege of meeting Dr. Bresee was May 19, 1914, at Troy, Idaho, where he came after a long journey from the New England states, to preside over an annual Assembly. I was introduced to him as the pastor of our church at North Yakima, Wash., which church I was serving at that time. I shall never forget that handshake, the kind expression on that dear old face and the look of love in his eyes as he said: "God bless you, I am so glad to meet you." I felt he then was and realized that he loved me as if I had been his own son. A few days later at the close of the Assembly (Northwest District) held at Seattle, Wash., he drew me to his side and told me that he loved me and wanted me to succeed in my ministry and kindly and affectionately pointed out to me some things that, if not remedied, would cripple my ministry and hinder my usefulness. I have tried to profit by what he said that day. As yet I have not been able to see how we could spare him at this time, but the Lord knows better than we. I miss him, and there are moments when my sorrow and grief is too deep to find expression in words. I am certain he was the greatest preacher I have ever heard. I can never see him again here, but we shall meet again "In the morning, just inside the Eastern Gate." I am a better man today for ever having known Dr. Bresee. I can never regret having come into church fellowship with such a people as he represented. At present I am in a great revival at the Commons Mission, Salem, Ore. People are stirred all over the city. The Holy Ghost has come and folks are waking up. Souls are seeking and finding God.—N. J. LUND, Evangelist.

**LINCOLN PLACE, PA.**  
The church here is reaching out and praying for a revival and notwithstanding the holiday season, our people are doing more praying than at any time since we have been with them; our services are being well attended. We are looking forward for a good, old-fashioned revival to begin January 2d. The pastor will do the work of an evangelist, being assisted by Miss Lena Heim, deaconess of Lisbon, Ohio, and Miss Flora Ruth, gospel singer, of New Brighton, Pa. It was announced that on December 23d, there would be held a prayermeeting at the parsonage. When the saints came they brought with them a Christmas remembrance of groceries and provisions, and laid them in the dining-room, and it had the appearance of a small

**ARKANSAS**  
Bell, Thomas.....Box 543, Red Deer, Alberta, Can.  
Edgins, J. D.....Osark, Ark.  
Valley, A. J.....Pilot Point, Texas  
Waggoner, D. J.....Peniel, Texas  
Imhoff, C. A.....Vilonia, Ark.

**CHICAGO CENTRAL DISTRICT**  
Jones, Will O.....1102 South "A" st., Elwood, Ind.  
Angle, Miss Virginia.....6580 Yale ave., Chicago, Ill.  
Fleming, B. A.....R. F. D. 1, Wayne City, Ill.  
Gillmore, R. E.....Olivet, Ill.  
Williams, L. Milton.....University Park, Oskaloosa, Ia.  
Wells, L. T.....Olivet, Ill.  
Richards, Mrs. H.....6350 Drexel ave., Chicago, Ill.

**DALLAS**  
Franklin, J. D.....Trinidad, Colo.  
Williams, R. T.....Peniel, Texas  
Cluck, C. C.....Dodd City, Texas

**HAMLIN**  
Williams, J. A.....Connersville, Ind.  
Irick, Allice and Emma.....Pilot Point, Texas  
Sewell, W. J.....Hamlin, Texas  
Wells, J. M.....R. F. D. 1, Box 4, Roby, Texas

**IOWA**  
Merryman, W. D.....309 3d ave., Oskaloosa, Iowa  
McFarland, Will.....Creston, Iowa  
Sutton, B. D., and wife, song evangelists,  
724 H ave. West, Cedar Rapids, Iowa  
Wines, Mrs. Mattie.....6119 Ellis ave., Chicago, Ill.

**KANSAS**  
Bassett, H. M.....513 East 9th, Hutchinson, Kas.  
Demarec, J. G.....Hutchinson, Kas.  
Whitney, Mark.....Newton, Kas.  
Usher, Jesse.....Clearwater, Kas.  
Walker, J. C.....215 E. 4th St., Hutchinson, Kas.

**KENTUCKY**  
Sweeten, Howard W.....Box 136, Ashley, Ill.

**LITTLE ROCK DISTRICT**  
Middleton, Wilburn.....Mena, Ark.

**MICHIGAN**  
Bradley, C. L.....Nashville, Mich.

**MISSISSIPPI DISTRICT**  
Breland, R. A.....Poplinville, Miss.  
Gosoy, S. B.....Millport, Ala.

**MISSOURI**  
Bradley, G. C.....Redford, Mo.  
Crow, Bertha.....Springfield, Mo.  
Davis, Clarence L.....Ramsey, Ind.  
Redolph, P. A.....Keosauqua, Ill.  
Keppel, J. A. and wife.....3830 Delmar blvd., St. Louis, Mo.

Seal, William.....Des Arc, Mo.  
Williams, Mrs. Beaslie.....Lockhart, Texas  
Taylor, Elwood.....Des Arc, Mo.  
Wright, C. A.....Des Arc, Mo.

**NEBRASKA**  
Ludwig, Theodore and Minnie.....York, Neb.  
Hunter, J. R.....619 S. 30th st., Lincoln, Neb.

**NEW ENGLAND**  
Phillips, R. S.....Burlington, Vt.  
Fogg, L. N.....Sanbornville, N. H.

**NEW MEXICO**  
Safel, T. D.....Farmington, N. M.

**NORTHWEST**  
Baltzore, M. L.....Walla Walla, Wash.  
Dilly, Clyde T., and wife.....Albany, Ore.  
Elliott, Harry J.....737 East Davis st., Portland, Ore.  
Elliott, Wm. A.....General Delivery, Spokane, Wash.  
Ethell, H. C.....Springfield, Ore.  
Lewis, E. Arthur.....6600 Ferry ave., Chicago, Ill.  
Mathews, Ernest S.....Winlock, Ore.  
Nilsson, Aug. N.....666 E. 74th St., N. Portland, Ore.  
Wallace, DeLancee.....P. O. Box 304, Walla Walla, Wash.

**NEW YORK DISTRICT**  
Miller, F. E.....173 Dayton st., Lowville, N. Y.  
Curtis, Earl E.....Watertown, N. Y.  
Schnabel, Miss A. Columbia.....Sag Harbor, N. Y.

**PITTSBURGH DISTRICT**  
Bacon, David G.....735 Woodland, Alliance, Ohio  
Thomas, H. G.....Pulaski, Pa.  
Covault, Orville.....Troy, Ohio  
Cooley, Anna M.....Haines, Wis.  
Dearn, Earnest.....Mohhagan, Me.  
Erskin, G. W.....Ironton, Ohio  
Elliott, Homer E.....Grove City, Pa.  
Herrell, Lillian B.....Olivet, Ill.  
Lytle, Henry C.....Dyceville, Ohio  
Bisanz, Carrie (Crow).....East Liverpool, Ohio  
Short, Mrs. J. W.....Dayton, Ohio

**EASTERN OKLAHOMA DISTRICT**  
Osborne, Miss Essie.....Hugo, Okla.  
Jay, W. P.....Ada, Okla.

**WESTERN OKLAHOMA**  
Jones, Lum.....Kingston, Okla.  
Oliver, J. W.....1407 West 3d st., Oklahoma City

**SAN ANTONIO DISTRICT**  
**SAN FRANCISCO**  
St. Clair, Fred.....Los Angeles, Cal.  
Smith, Frank B.....543 E. Hawthorne, Stockton, Cal.

**SOUTHERN CALIFORNIA**  
Clarke, V. E.....Gothenburg, Neb.  
Epperson, Mrs. Phoebe Jewel.....Payallup, Wash.  
Lillenas, Halder and Bertha.....  
R. R. 1, Box 304, Pasadena, Calif.  
Mesch, Fred Jr.....1232 Sierra Bonita, Pasadena, Calif.  
McBride, J. B.....Berkeley, Cal.  
Robinson, Bud.....R. F. D. 1, Box 215, Pasadena, Cal.  
Ruth, C. W.....1853 Nowland ave., Indianapolis, Ind.  
Black, J. T.....693 Atchinson st., Pasadena, Cal.

**WASHINGTON-PHILADELPHIA DISTRICT**  
Yeakley, M. L.....709 N. High st., Martinsburg, W. Va.

grocery store. Also a small purse of money was given to her, and besides this, the children were remembered with presents. This was followed with a gracious time of song, and testimony, and waiting before God in prayer. On Sabbath evening we held our Christmas service under the auspices of the Sabbath school, at which time we had special singing. The pastor brought a message on the "New Born King." The scholars were given their remembrance, and eight were given rewards of honor for attending every Sabbath of 1915.—WILL H. HAFER, Pastor.

EVERETT, MASS.

On December 31st, we opened a mid-winter revival campaign with a grand watch night service. Evangelist Fred St. Clair preached. Rev. E. H. Post was with us, and sang, prayed, and helped to push the battle. Brother St. Clair is to be with us through January, and we expect a real out-pouring of the Spirit on the church and city. Will every reader of these lines send up a prayer for these meetings at the People's Pentecostal Church of the Nazarene in Everett.—A. K. BRYANT, Pastor.

A NEW PENTECOSTAL NAZARENE CHURCH

The Rev. N. H. Washburn, District Superintendent of the New England District of the Pentecostal Church of the Nazarene, was here in Providence, R. I., and organized the Wesleyan Pentecostal Church into the Nazarene movement. The day was stormy, but good audiences greeted the District Superintendent at both the afternoon and night services. At the close of the night service, the District Superintendent completed the organization. The Rev. M. E. Borders, Rev. A. J. Myers, and the pastor, assisted the District Superintendent in giving the right hand of fellowship to the new Nazarene church. The blessing of the Lord is upon this young church, and the prospects for another strong holiness church in this large city are very good. To God be all the praise.—JOHN NOBBERY, Pastor.

From Sister EATON

I have not reported to the HERALD of HOLINESS for sometime. I was waiting, hoping to report the entire amount necessary to liquidate the whole debt on Hallaleujah Village, i. e. \$3,500. However, if all pledges are paid, I shall have, up to date, all but \$400. I pray those who still owe, may be able to meet their obligations by January 1st. I feel this is wonderful considering the financial depression. Some thought it could not be done, when I began this campaign, and I confess to you it did seem to be a big undertaking for one frail woman, but oh, what the Father hath wrought through the many kind friends He has raised up. Surely He hath made "Himself strong" in behalf of the little

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## TELEGRAM

Walla Walla, Wash., January 10, 1916.

To the HERALD of HOLINESS:

L. Milton Williams, of Oskaloosa, Iowa, is with us for the month of January. Interest intense from beginning. Large crowds in attendance and increasing every service. Tide running high. Deep conviction on people. Brother Williams is carefully laying a broad, deep foundation, and prospects bright for greatest revival Walla Walla has ever known.

(Signed) Mrs. D. L. WALLACE.

widows of India, and their home in Calcutta. Even strangers have been miraculously led to our home, leaving hundreds of dollars, and others have sent checks, one to the value of five hundred dollars. Sheeshu and I arrived home in time for Thanksgiving dinner, after a tour of about ten weeks with our dear people in Iowa, Nebraska, Kansas, and four points in Oklahoma. Had the pleasure of visiting our colleges in Bethany and Hutchinson. Everywhere we received a royal welcome, and I trust we shall meet many souls in the kingdom above as a result. Nearly everywhere we were greeted with large crowds. Much prejudice was broken down, as the outside folks saw we Nazarenes are really "doing things"—giving such distressed little Hindu widows like Sheeshu a chance, not only to learn but to know Jesus. How we praise God for all the dear pastors, and we pray real missionary fires will burn with greater intensity; then surely some flames will leap across the seas and bring us blessings everywhere in rich abundance.

PASADENA, CAL.

## NASHVILLE, TENN.

We have just closed a wonderful meeting at the First Pentecostal Church of the Nazarene of Nashville, Tenn., under the leadership of L. Milton Williams. For some time our people have been crying to God for a real Holy Ghost revival. This has been one of the burdens of prayer in our prayer service, which is held every Wednesday from 10 a. m. until 4 p. m. This campaign lasted through four Sundays. The first week there was not an altar call made. During this time we saw that Brother Williams was laying a foundation for a real revival. He kept before the people this one thought that the God revealed in the Bible is a God who hates sin and loves holiness; that the Devil revealed in the Bible is the Devil who hates holiness but loves sin. Brother Williams kept this truth before the people until every person located himself. It took no begging or persuading to get them to the altar. At the first call there were about sixty who came crying for mercy. We are satisfied we never saw a deeper work here in Trevecca College and in the church than was done during this revival. Other denominations were helped as well as the Nazarene church. We have just learned that another church in North Nashville of another denomination had been split into two factions over some cause, but some of the members came to these services, got reclaimed and sanctified, and now this church is united and pressing the battle for God. The fire continues to burn and we are not expecting to see all the results until we get on the other side.—C. E. HARDY.

## LOWELL, MASS.

The Lowell church has just closed a very profitable and blessed revival meeting with Brother Earl E. Curtis, the evangelist. Brother Curtis is a strong Bible preacher, a great man of prayer. The power of the Spirit is upon his preaching; many seekers were at the altar and found deliverance. The church was much blessed and quickened to greater spiritual activity in the Holy Ghost. We expect

Brother Curtis to be with us again the first of March for another meeting. The Lowell church is girding on the whole armor of God and marching forth to war against sin and worldliness, and trying to keep the standard of holiness up, which our fathers fought and prayed for.—S. W. BEERS.

## NORTH HOPE, MICH.

We still are living on victory avenue here at this place. Our pastor, Brother C. I. Harwood, who came to us October 1st, is truly a man filled with the Holy Ghost, and his sermons are blessed of God. Surely the Lord sent us the right man here. As he visits the homes both in and out of the church, God is blessing his labor and winning their hearts. His dear wife is a great help at the church, in the singing and also in her consecrated life. God bless them good. This is a hard place, but we are bound to stand by our Captain and the victory is ours. Are now in special meetings, and God is blessing His Word.—Secretary.

## From Evangelist A. H. LEVELY

On December 13th, I started a ten days' revival meeting in the Elm Grove school house, Gladwin county. This is a small settlement in the eastern part of the county, twelve miles from Gladwin City, their nearest trading point. Mail three times a week; no telephone nearer than seven miles. But thank God, we had the royal telephone to glory and the lines were clear and the answer came clear and strong. In the second service the Holy Ghost seized the hearts of the unsaved and deep conviction settled on the little gathering and over the neighborhood. One precious woman had been burdened for some time for the place, and the Holy Ghost put on her a burden for a clean heart. Another precious mother was aroused and prayed through to victory, both receiving the blessing of sanctification. Three others sought forgiveness, one a dear young man who felt the call to preach. They are anxious to become Nazarenes. I am praying God may open the way for me to go back for another series of meetings before spring, and that others may join in and get the little band established and organized. They now have a Sunday school conducted by Christian people, and have prayer services. This is one of the many needy places in Michigan. I expect to open a revival service in Midland, January 16th in a hall on East Main street. This is a city of six thousand population and no real holiness church there, although there is a loyal band of about twelve holiness people who have the fire, but so far have no place to worship in except their homes. We are praying and expecting God to help us get a church building there in 1916. Brother C. L. Bradley, our Michigan evangelist of Nashville, Mich., will be the evangelist in charge, assisted by Brother C. I. Harwood, of North Hope, pastor of the Nazarene church, and the writer. Pray much for us.

## BATH, ME.

The good work goes on. God is blessing in this part of his vineyard. Souls are seeking at our altars. Recently one young man made a start in the Christian life and he is pressing on with a shining face and a clear testimony. Others have been at our altar and given clear evidence of finding salvation. Our congregations are increasing, and interest is awakening. The Christmas season was rightly observed in our midst. Monday night the pastor and people called at the home of the widow of our late Brother Gillies, and left our Christmas donation. A company of our young men stood outside the window and sang "Tell mother I'll be there." We rejoiced and wept together, as

## WHAT MIGHT BE

*If every one were kind and sweet,  
And every one were jolly;  
If every heart with gladness beat,  
And none were melancholy;  
If none should murmur or complain,  
And every one should labor  
In useful work, and each were fain  
To help and cheer his neighbor—  
Then what a blessed world 't would be  
For you and me, just you and me!*

*And if, perchance, we both should try  
That glorious time to hurry;  
If you and I, just you and I,  
Should smile and never worry;  
If we should grow, just you and I,  
Kinder and sweeter-hearted—  
Perhaps in some near by-and-by  
That good time might get started.  
Then what a blessed world 't would be,  
For you and me, just you and me!*

—SELECTED.

# SUPERINTENDENTS' DIRECTORY

## General Superintendents

H. F. REYNOLDS—Kansas City, Mo.  
Res., 4024 Agnes ave.; office, 2109 Troost ave.  
E. F. WALKER—Glendora, Cal.  
Residence, Glendora, Cal.; office, Olivet, Ill.

## District Superintendents

ALABAMA—F. M. Covington—Jasper, Ala.  
ALBERTA MISSION—W. B. Tait, Box 133 Red Deer, Canada.  
ARKANSAS—Jos. N. Speakes, 209 Locust st., Ark., Ark.  
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GEORGIA—W. R. Hanson—Glenville, Ga.  
HAMLIN—J. C. Henson—Roscoe, Texas  
Mingus—January 14  
Gainesville—January 15-18  
Bridgeport—January 19-23  
Sunset—January 21  
Pleasant Ridge—January 22-23  
Sunset—January 21  
Bowie (Preachers' meeting)—January 27-30  
Hamlin (Board meeting C. N. U.)—February 1  
Hamlin (District Advisory and District Missionary Board meeting)—February 2  
IDAHO-OREGON—Harry Hays—Nampa, Idaho  
INDIANA—U. E. Harding, E. Thornburg st., New Castle, Ind.  
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NEW MEXICO—R. E. Dunham—Artesia, N. M.  
NEW YORK—E. J. Marvin—Luckabo, N. Y.  
NORTHWEST—J. T. Little—Newberg, Ore.  
EAST OKLAHOMA—F. R. Morgan, Henryetta, Okla.  
WEST OKLAHOMA—S. H. Owens—Bethany, Okla.  
PITTSBURGH—B. Herrell—Olivet, Ill.  
The Philo—January 12-14  
Columbus, Ohio—January 15-18  
SAN ANTONIO—William E. Fisher, 1719 N. Conal st., San Antonio, Texas.  
SAN FRANCISCO—H. H. Miller, 2323 McKinley ave., Berkeley, Cal.  
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Tennessee st., Los Angeles, Cal.  
TENNESSEE—E. W. Johnson—Di-kson, Tenn.  
WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

we realized that one who loved his mother, had gone and was truly with mother's God. Tuesday night we had a Christmas tree and concert at the church for the Sunday school. The little ones were well remembered with useful gifts. Young and old rejoiced together, and the pastor's heart was gladdened by sweet remembrances. God is with us, and we are looking up with expectant faith. Brother Sulston preached Sunday afternoon from that wonderful text, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." God blessed our souls as we feasted on the deep things. While the writer is at the forefront of the battle continually, husband is standing by the stuff, and both are laborers together. We expect to remain with our church in Bath till Assembly time. At that time Brother Sulston and the writer expect to give all our time to the ministry of the Word. The HERALD of HOLINESS is a benediction in our home.—REV. JOSEPHINE BURNS SULSTON.

## BLOOMFIELD, IND.

Since we organized a little more than a year ago, we've had no permanent place of worship. Have held services part of the time in a small church, that had not been used much for some time, part of the time in a vacant dwelling house, but most of the time in the homes of the members. There has been much opposition and many hard battles, but we are glad to report to the glory of God that we are having victory. We are building a nice little frame church, about four miles north of Bloomfield, on a lot donated by one of our members. The location is ideal and good roads leading in all directions from the church. The church when completed will seat about four hundred and fifty people. They are now ready to begin plastering. We are expecting to have the church completed and ready to begin a revival soon. How grateful we are to our dear heavenly Father that we are to have a brand new Pentecostal Church of the Nazarene. We ask the HERALD of HOLINESS family to please join us in prayer, that God may prosper this church and for the revival that many precious souls may find full salvation.—DAISY KINDRED, Secretary.