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Rev. J. W. Goodwin



Rev. R. T. Williams

The New General Superintendents

REVS. J. W. Goodwin and Roy T. Williams have been elected General Superintendents to fill the vacancies caused by the death of Dr. P. F. Breese and Rev. W. C. Wilson. They have accepted and while these words are being printed from the press or mailed out from the House, the two new General Superintendents and Drs. E. F. Walker and H. F. Reynolds will be in session at the Publishing House, arranging and planning the labors of the General Superintendents for the coming year.

We extend a warm greeting to the two brethren chosen to fill this responsible position and wish them abundant success in the new field of labor to which they have been called by the suffrages of their brethren of the District Superintendency, and, through them, representatively of the church at large. We think a fine choice has been made and we predict that the brethren chosen will make full proof of their ministry in this important office.

They are both young men and well equipped for the great work of their office. Rev. J. W. Goodwin has served the church faithfully in the position of District Superintendent and pastor, and has always been a faithful and successful minister of the gospel. He is loyal to the church and believes with his heart in her call and her mission and in the doctrines for which she stands and in the absolute necessity of organized method for the propagation of the great truth of holiness. We have heard Brother Goodwin preach and he is a strong preacher, and a most earnest advocate of the gospel as revealed by the Father and committed by Him to the Apostle Paul, which is the power of God to cleanse from all sin. Brother Goodwin has a most pleasing personality and one is instinctively drawn to him on first meeting as a man of God, sweet-spirited and without

guile and solely devoted to the work of the Master. His personality is pleasing and smooth and gentle and gentlemanly and dignified. His manner in the pulpit is most engaging and forceful. His presentation of the truth is of a kind that will win and attract. His presidency of deliberative bodies, judged by what we witnessed of him as president of the Committee on General Superintendency, will be gentle but firm, just and expeditious but careful and painstaking, and withal satisfactory to all concerned. There has been no mistake in the selection of this kind-hearted, courteous gentleman, this able and faithful minister of the gospel to the important position of one of the General Superintendents of the church. We congratulate the church on his selection, and the electorate to whom we are indebted for his election as well as the dear brother who has been ordered to the responsible duties of this office.

Rev. Roy T. Williams, who has been elected to this position, is a tried and true man of God. Though younger than Brother Goodwin, he is nevertheless a man who has had quite an experience in positions tantamount to presidential duties like those to which he has been called. We refer to his work as professor and president of Peniel University, in which institution he was educated and in which he has taught and over which he has presided as its head. In these positions Brother Williams gave eminent satisfaction, and retired from the presidency at Peniel with the regret of all concerned, for he had made good in that position. Brother Williams is also a fine preacher, clear, logical, and convincing, and has a personality most engaging and dignified and attractive, yet simple and humble as a child. His preaching will be found to please and elevate the thought and win the hearers closer to the Christ whom he lifts up in his messages. No District Assembly will be disappointed in

his preaching, or in that of his colleague, General Superintendent Goodwin. The church can rest assured she will not only be protected and her depositum of holiness be faithfully propagated by these brethren but her banner will never be allowed to trail in the dust in any respect whatever but will always be held aloft in spotless whiteness and power by these holy men of God. The scholarly gifts of our dear Brother Williams and his consecrated zeal and every social gift he possesses will be dedicated to the promotion of the interests of the church to which he has consecrated his life. We promise for these two gifted brethren that the church will never have cause to regret their choice but will be thankful they have been put into this position of great and grave responsibility. As in the case of Brother Goodwin, we also congratulate the electors, the church, and Brother Williams on his election to this position and predict for both the brethren long and useful careers in the General Superintendency.

As we turn our thoughts from the new-made graves of the dear departed ones whose places these honored brethren are to take, we pray that their mantle may fall upon them and that the memory of such faithful servants whom they are to represent will be helpful and stimulating to them in the cares and anxieties and trials of their new positions.

We congratulate Drs. Walker and Reynolds on the character of their helpmates whom the District Superintendents have sent to them to assist in pushing the battle for the Lord and holiness. Now let us all feel a personal responsibility of praying for all of these four brethren and let us hold up their hands while they, in long absences from home and in privations and faithful service, endeavor to lead the charge against the bulwarks of the enemy.

Finishing the Beginning

WE HAVE been asked if the Pentecostal Church of the Nazarene is opposed to the Billy Sunday meetings or to his work. This question related more specifically to the meeting Mr. Sunday to hold in Kansas City in April. We reply that we are not opposed to Billy Sunday or to his meetings. We extend to him our prayers and best wishes for the greatest success possible in getting souls through to God.

We expect and believe that the local church at Twenty-fourth and Troost Avenue will do more work of real assistance to the approaching meeting than any other church in Kansas City, though perhaps less in the limelight than many others which will co-operate with said meeting. We recognize Mr. Sunday as a great awakener or John the Baptist, and believe many souls get to God in salvation in his meetings. We believe there are many more who are aroused and stirred to take a position for God intellectually and wilfully and with the purest intentions, but who do not land into a clear experience of conscious salvation from sin or in a justified and regenerated state, not to speak of the work of sanctification.

We are praying that God may trend multitudes of these to First Church at Twenty-fourth and Troost, where they will hear the Word of God expounded unto them more perfectly and where they will find an atmosphere and a power which will be tremendously helpful in swinging them entirely into such a surrender to God as will bring them to a conscious knowledge of salvation from sin and further into a definite salvation from the being as well as the guilt of sin.

It is to be hoped that thus there may be conducted at this First Church a work of finishing the beginning, which will turn out men and women by the scores who will be flaming lights and saving factors in this wicked city for many long years to come.

Let no man intimate for a moment that there is the least opposition to the Sunday meetings among us. He is a cyclone of power and awakens men and women to a sense of sin to a degree that few if any man does or has for a century in this broad country. Besides, he has the ear of the people as no other man has. Let every man and woman who knows God as a personal Savior from all sin help Billy Sunday by their prayers and also by their presence, as far as they can without neglecting their regular duties at their own church. Meanwhile let us all pray God to trend numbers of interested listeners of this great evangelist in our direction, and for tactfulness in doing our utmost in the way of bringing to a gospel completeness much of the work which is accomplished in his meetings, but which lacks the touch of fulness which they get only by a proclamation of the gospel of holiness without which no man can see the Lord.

The Common People

A BRAHAM Lincoln said that "God must love the common people because He had so many of that kind." Christ was born of the common people, among the common people, and it was said the common people heard Him gladly. His very place of birth was not marked by distinction as men count distinction. Man would have arranged it for Him to have been born at Athens, the seat of literature and philosophy; or at Rome, the seat of power and law; but God had Him to be born at Bethlehem, a small town in a conquered province of a small nation. Even then He had to become a refugee or exile in His infantile days to save His life from the malice and cruelty of the great and powerful of earth.

Thus is it manifested again that God's "thoughts are not our thoughts." That His ways are not as our ways. God brings Jesus the closest possible to the great throbbing heart of humanity by such connection with the lowly, for after all, they are the great mass of human beings. God begins at the bottom to build great and strong and enduring structures. Only man is foolish enough to try to begin at the top to build.

Man thinks he does big things, especially in this age of stupendous combinations, such as the mammoth trusts and colossal enterprises. Perhaps it is such a monster trust that will finally head up in the great Anti-christ, we do not know. Certain it is that one day God will show man how puny are his mightiest doings when "He cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

The lowliest as well as the highest who will meet the conditions laid down for the benefits of the gospel of Jesus Christ may have them applied to their needs and be saved wondrously from all sin. Paul well expressed the marvelous scope of this mighty gospel when he said: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

A Neglected Mixture

WE ARE more and more persuaded that we oftener than otherwise fail in our praying because we mix too little of the Word of God in our praying. There is no doubt about it; God is grieved when we neglect His Word and no amount of praying or attempted praying will atone for such neglect. This neglect is serious and grievous and a sore offense to God the Father.

A son living at some remote place to whom his father wrote regularly and lovingly and besought the son's attention and responses, but whose letters were systematically neglected and left half or more of the time unread and unanswered, would prove himself a very undutiful son indeed. Then for this son, when in need or trouble, to come to the father seeking never so earnestly and persistently for some benefit or relief, or means for a great achievement or trade, would be very selfish. How could a father enjoy complying with the requests of such an undutiful and grossly neglectful son?

That is just the way with so many of God's children. They do not read systematically their Father's messages to them as found in His precious Word. They let it lay unread from week to week and from month to month and finally, when some great sorrow or need or dire trouble comes to them, they feel their need of God and come to Him pleading for the needed blessing. Is it any surprise that they so often go away unblessed? Is it any surprise that they are so often turned away unheard of God? They have treated Him with such gross neglect and insult in this flagrant neglect of His Word which He has entreated them to read and devour and love and reverence, that He can not consistently hear or regard them until they repent of this their folly and sin and come back to the Holy Bible with love and reverence and joy and faith.

Hear and heed this Word, beloved, if ye would be heard at a throne of grace in your needs and weaknesses and woes! Listen to His sweet Word if you would be listened to when in need and sorrow you turn to Him for light and help and blessing! !

If you would be kept free from certain sins you had better keep yourself from certain sinners. Nothing is truer than that bad company breeds bad habits.

THE EDITOR'S SURVEY

News and Notes

Rev. L. S. Tracy informs the Board that on Nov. 25th he turned over all of the responsibilities of the East India District Superintendency to his successor, Rev. George J. Franklin, and would return to his appointment in Western India about December 15, 1915, to take up his long desired evangelistic work.

Brother Kinne has returned from his visit to his mother and reports her still very low.

General Superintendent H. F. Reynolds gave the first of a series of four lectures on his missionary travels abroad, illustrated with stereopticon views, on Sunday afternoon at the First Church, Kansas City. This first lecture is to be followed by three others as he may have time to give to the matter, all, however, within the next few weeks time. The lecture Sunday was greatly appreciated and no doubt will do great good.

In the death of General Victoriano Huerta, former Dictator of Mexico, there passed from the scene of action a character who has figured conspicuously in his nation's history, but not to his credit or the credit of his people. He was an Indian by birth, and entered the Mexican army in 1876. He obtained a malodorous reputation in 1913 in the conspiracy to remove President Madero from power. He seized executive power and held it until the United States took Vera Cruz in April 1914. He had a long illness and had been under arrest for quite a while by United States officers in El Paso, Texas, when he died.

A communication from the Anti-Saloon League informs us that through the labors of this institution one saloon has been closed every thirty-four minutes during the last five years, and one brewery or distillery each week for the last two years; while the output of beer has decreased nearly eight million barrels, and that of distilled spirits fifty-three million gallons during the last two years. The internal revenue from intoxicating liquors shrunk twenty-three million dollars last year. One saloon is closed for every \$42 contributed to anti-saloon work. In seven states no liquor advertisements are allowed to be circulated or displayed.

The *Rescue Messenger* announces the Annual Spring Convention and Home Gathering of Rev. Allie Irick and wife and the Roberts Brothers for April 13-23. Rev. George B. Culp, of Battle Creek, Mich., has been engaged for the entire ten days. The convention proper and anniversary of Rest Cottage will embrace April 20-23.

The announcement is also made that Rev. B. F. Pritchett, of Sherman, Texas, has engaged the services of Rev. L. Milton Williams for a revival campaign to commence the fourth Sunday in April.

The Tuskegee Institute compiles statistics on lynching. Its record for 1915 gives the total number of lynchings as 69, fifty-five of negroes and 14 of whites, which is an increase of 17 over the previous year. Three women were lynched, and in four instances it developed that the persons put to death were innocent of the crime. One-fourth of the lynchings occurred in the State of Georgia.

It is stated that the highest price ever paid by any magazine for a serial was given to Messrs. Nicolay and Hay for their "Life of Lincoln," by the *Century Magazine*. The president of the company first offered \$25,000, upon which the authors looked at each other in surprise, which the president of the company took to mean dissatisfaction. Whereupon he proceeded to offer \$50,000, which was promptly accepted.

It seems that the United States can now boast of having the largest city in the world. Greater London has a population of 7,251,358. Greater New York it is claimed has a population of 7,383,871. Another indication of the size of New York is found in the fact that during a recent snowstorm 42,000 men were employed to clear the streets of snow.

We are glad to see that the Secretary of the Interior, Honorable Franklin Lane, has abolished football at Carlisle Indian School. His reason for this was that too much attention was given to sport and not enough to studies. We devoutly wish that every institution of learning in the land would do the same. The harvest of death from this brutal game last year was fifteen. Think of fifteen bright, brawny, splendid young men murdered as the price of this senseless sport.

The failure of the jury in the trial of the *Menace* publishers at Joplin, Mo., for sending obscene matter through the mail, was quite a defeat of the Roman Catholics. They were at the bottom of this prosecution, or rather persecution, of the *Menace* publishers. Had the defendants been found guilty there is no doubt whatever that Rome would have held high carnival in haling many other publishers of papers before the courts of the country, and they would have reaped a horrible harvest in the suppression of free speech and of a free press in this American country.

The Rev. George Sharpe, of Glasgow, Scotland, who was a visitor to our last General Assembly in Kansas City, Mo., met with an accident recently which came near being a very serious one. Writing of it to the editor, Brother Sharpe says:

You will be surprised to hear about an accident to the writer. It was the result of a street car running headlong into an empty cart traveling in the same direction. The impact swung the horse and cart across the pavement just where I was walking. The end of the shaft struck me in the ribs. It was a very close call. Had I been six inches nearer the curb, or twelve inches further up the street it would possibly have ended my work on earth. We praise the Lord for preserving us that we might still continue our work for holiness yet a little while longer.

So sorry to hear of the death of dear Brother Wilson. Surely our God knoweth all things, and we trust Him for the future.

Kindly remember me to all the saints in the Publishing House. Mrs. Sharpe and I are still living over the days spent in the Assembly in Kansas City.

The Guile of the Devil

It is appalling how subtle and resourceful the Devil has shown himself in his schemes for alluring and deceiving the young into the gambling habit and mania. There are literally thousands and tens of thousands of such devices in all our cities, and the commercial

world is literally honeycombed with such schemes, and some churches are so low in piety and common decency that they will allow themselves to be drawn into such questionable schemes as render them *particeps criminis* in this wretched business. The following is one of tens of thousands of examples of how the young are beguiled by such traps:

"Give me a halfpenny, and you may pitch one of these rings; and if it catches over a nail, I'll give you threepence."

That seemed fair enough; so the boy handed him the halfpenny and took the ring. He stepped back to the stake, tossed the ring, and it caught on one of the nails.

"Will you take six rings to pitch again or threepence?"

"Threepence," was the answer; and the money was put into his hand. He stepped off well satisfied with all he had done, and probably not having an idea that he had done wrong.

A gentleman standing near him watched him, and before he had time to look about and rejoin his companions, laid his hand on his shoulder and said, "My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your halfpenny and won six halfpence, did you not?"

"Yes, sir, I did."

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken your first lesson in their path. That man has gone through it, and you see the end. Now, I advise you to go and give his threepence back, and ask him for your halfpenny, and then stand square with the world, an honest boy."

He hung his head, but raised it quickly, and his bright, open look, as he said, "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy, and doubtless an honest man.

Preaching Holiness

Some holiness preachers seem a little chary about preaching holiness. They claim that it is a mistake to preach it too much, especially where it is not believed or where it will provoke opposition. Dear brethren, here is a very great peril which we must steer clear of. Where can it be preached clearly and definitely that opposition will not be provoked? Again, where can we find a place where it is more needed than where it is not believed? It is the very purpose in preaching it to reach such as do not believe in it. We can far easier preach it too cautiously than too frequently or too earnestly or too boldly. A writer in the *Free Methodist* related the experience as he heard one brother tell it about a time when he feared to preach it too much, and how afterward he found that he ought to preach it, anywhere and everywhere. He says of this brother:

Brother ———, then stationed in Seattle, Washington, was passing through Portland, and stopped over to help Brother Salls in a meeting in a little Methodist church in the southern part of the city and of which this brother later became pastor. Having moved to this section, at great distance from our Free Methodist East Portland class, the writer attended these meetings and heard the experience related as here given.

Brother ——— preached two sermons, both on conversion and purity of heart, regeneration and entire sanctification. At the close of the first he said, "I was clearly converted, and subsequently just as clearly sanctified wholly." Here he gave dates and details of the works wrought within his heart. "But," he continued, "for some years I seldom preached on holiness, although I held holiness meetings weekly at the parsonage, and believers were led into the experience of heart purity."

"However, the second year of my pastorate at Salem the Spirit led me to preach clearly, positively, and definitely on holiness of heart or entire sanctification as a second work of grace, the privilege and the duty of every child of God. Not only was I brought to see I must thus preach it but I must preach it on all occasions, at every opportunity. I had feared to do this, thinking it might be rejected, cause contention, and injure the revival.

"During our revival meeting the year prior, we had fourteen conversions. Led of the Spirit, I now preached holiness in every sermon. The second year there were fifty conversions. With the blessing of the Lord, I continued to preach holiness, and the third year we had over one hundred clearly converted during our revival services, and many were sanctified wholly."

"Now," he triumphantly added, "I am pastor at Seattle. I preach holiness all the time, and we do not need to get up a revival. The church is in a revival spirit and we have a constant revival. Some one saved or sanctified wholly at almost every meeting, even in the mid-week prayermeetings."

While the invitation hymn was sung he was persuading sinners and believers, and at its close came down the aisle, singing, "He sanctifies me wholly, oh, glory hallelujah. He sanctifies me wholly, before the dying day." His face was all aglow with divine light, no one could question it.

Subsequently, as pastor of this same church, we heard him preach holiness, and he continued to preach it, I recently learned from a reliable source, until the Lord called him to join in the great holiness anthem, "Unto him that loved us, and washed us from our sins in his own blood," etc., the song of the redeemed.

We believe this is not an exceptional experience. Undoubtedly the Lord always blesses the clear presentation of the truth; therefore, "preach holiness."

The Horrors of War

There are horrors innumerable attending war and we fail to see how any lover of his race, much less a lover of God, can be other than opposed to war vehemently. One of the unhappy results we reap from such a monster war as the present one is a dulling of all our sensibilities and a more or less inbruting of the moral and refined faculties of the soul. Men are so easily trended to one or another course to which they become inured and so easily suffer a loss of the delicacies of their moral fiber, that such a war is bound to have such a deteriorating effect. The *Herald and Presbyterian* calls attention to this danger in the following remark:

The tremendous moral danger that looms above us just now is that of becoming callous in our hearts and sensibilities over the horrors of this fearful war. We are beginning to read about the sinking of ships with all on board, the slaughter of thousands of men and boys, the burning and sacking of cities, without deep emotion. But what shall we do? To thoroughly appreciate the horror of it is to sicken and grow insane. To pass it by unfeelingly is to grow hard in heart like the devils themselves. May God in His mercy and power bring the horror to a speedy end!

Little Things Count

How seldom is it considered how great is the influence of little things. This is true of the young and the old, but is seldom thought of duly, especially by the young. Thoughtful people are always looking at the little things of life. Employers are careful to investigate and seek to know of the little things entering into the life and habits of one applying for a position. The *Journal and Messenger* tells the following incident illustrative of this truth, especially in its relation to youth:

"Which boy will you have?" asked Mr. Ames. He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames and be ready to run errands. Of course he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer. "You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else.

"There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the younger children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand.

"He takes off his hat, and speaks to me very politely when I am calling on his mother, and if he tried he could be a splendid boy. But I've been looking up back-door recommendations, and he does n't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me!"

Courage the Need of All

There has never and will never come a time when courage will not be a prime necessity of men in the Christian fight for cleanness and fidelity. There is no let up in the great battle. Satan seeks to hinder and intimidate us at every turn. If he can affright us and cause a laxness or a cessation in our resistance to the death, he is happy and is sure to win greater victories further along with such as thus partially surrender. We must never show fear or timorousness under any circumstances whatever, but evermore fight bravely and hopefully on against any and all sorts of seeming odds. We must remember that the odds are only seemingly against us. Greater is He that is for us than he that is against us. There is always absolute certainty of the outcome if we trust on and fight on and never cease or surrender one inch of the ground. *Zion's Herald* says with truth:

When George Whitefield was facing a hissing mob, his wife whispered quietly: "Now George, play the man for God today!" And the great preacher did what she bade him.

Not many of us are called to face an unfriendly concourse like that; we labor in less troubled fields. No angry sea of hate-bearing faces surges and sways before us; the faces we see are not like that. We stand before no inflamed rabble and hear no wild cries rising from a hundred throats. There is none of that for us; but there are the times when we stand haltingly, debatingly, and, perhaps, fearsomely swaying between the good and the evil. And it is then that we need to hear, from some courageous soul, the whispered words: "Play the man for God today!" Yes, there is need enough for that!"

Every man, if he is to render an honorable accounting of the tasks that have been accorded him, must let the spirit of those words be the urgent force that incites him to high endeavor. There will be a fineness and a quality about his strivings then, that will leave no doubt in the minds of his fellows what it is that is arousing him to heroic effort. They will know that there is at work in him a determined purpose to play the man for God, that day and every day. And there will be something so sturdy and wholesome and normal about his living, that they will realize that there is a power that is his that is a strengthener sufficient for every event.

When we are ready to meet generously and bravely the obligation that those words call for, there will be for us no more occasions when we shall strike sail to a fear. We shall then, in the words of Emerson, either come to port greatly, or sail with God the seas.

Consecrating a Child for Christ

Why should we not make specific dedication of our children to God. Of course in a general way we dedicate them all to God, but there are times and occasions when we are brought face to face with special needs in some department of God's vineyard. Sometimes it is the foreign field. Sometimes scarcity of laborers in the home field. Wherever it is, when the parental heart becomes especially burdened for some specific need, may this not be a call to them to make specific dedication of some child to God for this specific work? The following from an exchange is a heroic case of such consecration of young life to mission work in China:

Have you heard the story of Horace Tracy Pitkin? He was a Philadelphia boy, a graduate of Yale University, who went to China as a foreign missionary. During the Boxer Rebellion he was attacked by the Chinese, and after bravely defending the women of the mission, he was put to death. After he was gone, a letter written by him was found. The letter to his wife said that he wished her to bring up their little boy so that when he was grown he would become a missionary to China. Suppose the father had said, "Wife, I dedicated my life to the Chinese. I am dying because I came here. Remember never to let our little boy come to China where his father met his death." That might have been quite natural, but the martyred missionary wrote just the opposite. In Yale University today, among the memorials to its heroes, there is a tablet to Horace Tracy Pitkin, who was killed in China because he had enlisted as a soldier of the cross. He gave himself to death.

The Human Touch

God uses man to reach man. He uses human agency in reaching and uplifting men and women to Himself. He might have ordained other means but He certainly has not. Since the days of the apostles He has used men to find and capture and save men to Himself. The *Biblical Recorder* gives an apt illustration of this truth in the following:

A visitor to a manufactory saw a man molding clay into pots. Noticing that all the molding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied: "There is no tool that can do this work. We have tried different ones but somehow it needs the human touch."

And how true it is in shaping lives for God there is need of the human touch. We can not do the Lord's work by machinery. Jesus touched men, imparting health, cleansing, and salvation.

Laying Foundations

All worthy and enduring work must be based on foundations, and these foundations must be laid deep and be unseen. Though unseen they are essential and the very hope of the safety and permanency of the thing built thereupon. Missions and all Christian work must thus rest on such solid and deep foundations. It takes heroism in men and women to be the foundation stones for such work. An exchange says of a young Oxford student:

The story is told of a brilliant Oxford student who had just offered himself to the missionary society for African service. Some one remonstrated with him, telling him that he would die in a year or two, and that he was throwing his life away. The student answered: "I think it is with missions as with the building of a great bridge. You know many stones have to be placed in the earth unseen to be a foundation for the bridge. If Jesus wants me to be one of the unseen stones lying in an African grave, I am satisfied to be such, certain as I am that the final result will be a Christian Africa." It was a fact that that young man died after a few years there.

THE OPEN PARLIAMENT

I WILL speak of the wonderful revelation of Christ in the Bible; a revelation remarkably real to those who have become personally acquainted with the Savior.

1. *The first revelation of Christ* is in the beginning with God. "In the beginning was the Word" (John, 1:1). This explains Christ's origin and His divinity. He always was. You can not understand or comprehend that? No, but the Bible has revealed "the Word was with God." It is beyond the mental comprehension, yet there is a way to understand it, and to know it is true. "Through faith we understand that the worlds were framed by the Word of God." Christ was in the beginning—God. Scientists have never fully understood creation and have tried to find another than the Bible explanation. Here faith comes to our aid, and we see Christ in the beginning, and all things created by Him.

2. *The next revelation of Christ* is in the incarnation. "The Word was made flesh." Can science explain that? Jesus, "the only begotten Son of God," took upon Himself the form of the flesh to reveal God to mankind. Philip said unto Jesus, "Lord, show us the Father and it sufficeth us." Jesus answered, "Have I been so long time with you and yet hast thou not known me, Philip? he that hath seen me hath seen the father." He was God manifest. He was seen first in the manger at Bethlehem, a little babe. Christ, who was in the beginning, had come into the world in that little flesh. Skeptics can not understand it and scoff at the truth; yet there is plenty of light to the eye of faith when we read of the account of His miraculous birth by the virgin, Mary. It was a little matter for God, who created the worlds, who created the first man, Adam, to reveal the second Adam, miraculously.

The angels sang of His birth; the shepherds found Him; the wise men came to worship Him. It was all clear to them. It was no impossibility to Peter's faith, who said, "Thou art the Christ, the Son of the living God."

3. *The third revelation of Christ* is on the cross. Here is the thrilling, pathetic, marvelous tragedy of the world. God manifest in the

Christ Revealed in the Bible

Written by ALPIN M. BOWES

flesh, suffering, bleeding, dying upon the cruel cross of Calvary! Taking our sin upon Him, suffering in our stead, purchasing our salvation with His own life. Can you understand all that? Can you explain how there is saving virtue in His shed blood? Ah, faith looks to Calvary for release from the curse of sin, and "His Spirit answers to the blood and tells me I am born of God."

4. *Then Christ is revealed* in His resurrection. While the High Priest and the people who clamored for his death were rejoicing and boasting in their victory over the man who called himself equal with God, Jesus got up from the dead, and went forth to show Himself to His disciples. Even Thomas could not believe it, when the disciples said, "We have seen the Lord." Science can not explain it, but here is the climax of our faith. "If Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept."

5. *The next revelation is Christ's ascension.* The disciples who watched Him disappear in the clouds of heaven were amazed. Then they began to understand that this was what He meant when He said to them, "I go to prepare a place for you. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." But they understood it better on the day of Pentecost, when the Holy Ghost came and assured them Jesus had arrived at His Father's throne. The Scripture

How Best to Conduct Altar Work

Written by W. B. TAIT

iron method in all phases of his work. Variety of method does not mean violation of principle, and while, of course, in all evangelistic work there are general principles which must always apply, we shall find, betimes, the mode of application will admit of alteration and adaptation to meet change of conditions in place and people. Recognizing this "fertility of expedient" will be cultivated.

We certainly all agree on two things which are for ever fixed principles in holiness evangelism. We must get seekers to the altar or its equivalent, and they must be faithfully and definitely dealt with after they get there. We would not advocate coaxing folks to come, but we believe the truth preached may be followed by a warm, earnest invitation to the altar, and our whole deportment from start to finish should show that we are tremendously interested in bringing people to a present, personal knowledge of salvation. The mourner's bench without doubt is the royal way into the kingdom. A raising of the hand alone, card signing, or shaking hands with the preacher, are miserable substitutes for that decisive and desperate course of action indicated by Jesus in the words, "Strive (agonize) to enter in at the straight gate." This alone will give grip to the arm of faith reaching out to embrace the Savior of sinners, and bring a satisfactory experience to the soul.

To deal definitely and thoroughly with seekers is of great importance. Failure here may be fatal. This writer was deluded for months because of faulty and superficial treatment at the altar, but finally reached the clear light of

regeneration through reading Wesley's sermon, "The Almost Christian."

reveals Him now, "at the right hand of the throne of God, where He ever liveth to make intercession for us." And faith leaps beyond the doubts of critics, the denial of unbelievers, the limitations of human possibilities, to the place where Christ is interceding, and brings an answer down.

6. *Again, Christ is revealed* in the midst of His saints. "For where two or three are gathered together in my name, there am I in the midst of them." Have we not often met Him there? Has He not often blessed us there? Let a sinner but cry out to God for mercy, and he will find Christ is right there to forgive him. Let a believer but dedicate himself and call upon God to baptize him with the Holy Ghost, and he will find Christ is right there to fulfill His promise. Let a saint but cry out, "Bless me Lord," and he will find Christ is right there to bless him.

It is easy for us to gather a large congregation of people when we announce some noted speaker; but it should be easier to gather a large company of Christians when we announce that the saints will meet; for Christ will be there. It is much of curiosity that draws us to hear a man, but it is true devotion that draws us to hear God.

7. *Christ is also revealed* as dwelling in believers. "I am crucified with Christ; nevertheless I live; yet not I; but Christ liveth in me." The Christian has the life of Christ within him. The sanctified Christian has the Holy Spirit dwelling in him. "For He dwelleth with you and shall be in you."

8. *Finally, Christ is revealed* as coming again. So He said Himself, "I go to prepare a place for you, and I will come again, and receive you unto myself; that where I am, there ye may be also." So Paul said, "Behold I show you a mystery. . . . The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

OVER fifty years ago an eminent soul winner, Thomas Collins, giving advice about altar work, wrote these words:

"If strength permit, marshal the after meeting yourself. Study the peculiarities and tastes of the people. In mode be pliant; let not the lion of your will roar about mere methods. Meet prevailing notions of decorum as far as may be consistent with the work being done."

Another paragraph of his advice reads thus: "Study the Acts of the Apostles. In them lie the seeds of all evangelistic methods. Cultivate fertility of expedient. In principle be fixed but in action manifold."

If not interpreted too liberally this is, no doubt, good advice, and will apply alike to the efforts put forth to get people to the altar as well as in dealing with them after this has been accomplished. There is no uniform method that will apply fittingly in all cases. We know of one evangelist who started a series of special meetings and after preaching a certain length of time, the Spirit fell upon the people and such conviction was produced that souls flocked to the altar without even an invitation and the revival was on. This is quite ideal and we wish it could always be so, but alas, how often is this the case? We know of another preacher who heard of the case just mentioned, and, concluding he should expect results in precisely the same way, ran his meetings without giving altar calls, and the result was failure and disappointment. Local conditions have very much to do with the success or failure of a campaign and no evangelist has ever succeeded in getting results by ignoring this and pursuing a cast

regeneration through reading Wesley's sermon, "The Almost Christian."

Should we talk to seekers at the altar? Certainly where instruction and help are necessary. And the necessity exists in many cases. Every Christian worker should be a close student of human nature, and where this is so it will be known that while there are some people who know the way and the conditions of salvation so well that all they need to do is to fall at an altar and call upon God in earnest, without help from any one, there are others, just as honest, to whom the way is not clear even after the most searching preaching, and although sufficiently convicted and concerned to come to the altar, they need a word of counsel, to explain, perhaps, the nature of repentance and saving faith, thus directing their prayers in the right channel. Or, it may be a seeker for heart purity who will need some plain instruction about inward depravity and the Spirit's cleansing baptism.

Generally speaking, of course, much talking at the altar should be discouraged. Many talk to seekers on non-important questions. Hold to the business in hand and keep the seeker's mind directly on the need in the case and the unfailing source of all spiritual supply. In this connection we may say a wise pastor will not leave the altar work to any one who happens to be on hand, but will aim at having a number trained along this line of work and able to deal with all kinds of cases.

Another point. Don't take hold of seekers by the hands or arms and force them up the air in an effort to produce earnest prayer. Some,

even among prominent evangelists do this. I know, but, nevertheless, *don't!* An odd case may occasionally be helped in this crude manner, but to adopt it as an indiscriminate method will cause more harm than good. Hands off the seekers is a good rule to follow.

Never despair of a case where the individual keeps coming repeatedly to the altar, apparently without getting help, and never be indifferent to such a one. Chronic cases are hard to deal with but they are not always incurable. Some of the brightest and most useful Christians we know were a long, long time getting a definite experience and becoming established in the way. Encourage all such and throw about them the arms of prayer and faith till they are safely landed.

Finally, let the altar service be a place of burning intensity. In all our warfare this is the point of closest contact with the enemy. Immortal souls are in the balance. In giving counsel, praying or singing let everything bend to the one great end, that of bringing the souls into actual, saving touch with God. Allow no side issue. Endeavor to make real the awfulness of sin, actual and inbred, and fall not to exalt the almighty Savior whose blood atones for all our race, and sprinkles now the throne of grace.

"The Budget System"

Written by WILL H. HAFER

We, as members of the Pentecostal Church of the Nazarene, are waking up to the fact that the church is a divine planting of the Almighty. We praise God for a church that stands for real scriptural holiness, where we can preach and testify to the "fulness of the blessing." God has blessed us as a people with much: beside being an organized body, we have our local churches, foreign missionary work, General and District work, also our Publishing House.

There are four departments of our work outside of the local work, that demands our support; these four departments are the missionary work, General Superintendent, District Superintendent, and our Publishing House.

There are many of our churches that are not doing much for these different departments of the work, because they feel that they have all that they can do to keep up their local churches. But to make a success, we will have to do our part in standing by the work in general, as well as the local work. But many will ask this question, What can be done?

The only solution of this matter is we must get down to systematic work, and then work at it.

1. Above all we, as a people of God, need the blessing and glory upon us, because an individual or a church without the glory is in a sad condition.

2. We must remember the Lord with our substance. The best way to do this is to practice God's plan, "The tithing system." Malachi says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi calls those that failed to pay their tithes robbers, and that "Ye are cursed with a curse: for ye have robbed me, even this whole nation." This is one of the reasons that many a church, preacher, or individual is having a hard pull.

3. We now come to the issue of this paper; this paper is to deal with the way in which our tithes and offerings should be dispensed, so we can get it rightly in apportionment. Here is the only solution, "The Budget System."

Through the "Budget System" we have the amount due each department of the great work, which is a part of the Pentecostal Church of the Nazarene. This apportionment is made by the District Advisory Board. In this way each church is apportioned exactly alike according to the membership.

4. There are several ways that this "Budget" can be raised. (1) Let the Sabbath schools set

the first Sabbath of each month aside for missions, and the entire offering of that day go to the missionary part of the "Budget." Also let each church have a missionary prayer-meeting once a month, at which time a missionary offering be taken. Out of these two offerings you will find most likely that you will have your missionary "Budget" raised. (2) Now to the raising of the general "Budget," which is composed of as follows: Home Missionary, General Superintendent, District Superintendent salary and expense, and the contingent. For the raising of this "Budget," we would recommend the Duplex Envelope system. Use one part of the envelope for pastor's support, and the other part for the "Budget," or for both the "Missionary and General Budget" as one fund.

We have found some people in our ministry who were afraid that if they would be systematic in the business affairs of the church that that would be the beginning of a spiritual decline; but this is a mistake. A church or pastor who neglects the business end of the work, will sooner or later make a failure.

Notice all the large business concerns that are making a success in the business world, are making every effort to improve their business system. If the men of the world take so much pains to make their business a success; then how much more ought the church arouse herself on these lines. For the church has the greatest business in this world, of all institutions, that is the salvation of souls.

Jesus said, "The children of this world are in their generation wiser than the children of light." The church needs to wake up and be more aggressive in the business end of our affairs, as well as keeping the evangelistic spirit in our meetings, and the blessing of the Holy Spirit on our souls.

If we will be systematic in our giving and also in the dispersing of the Lord's money, to the different departments of the work, no part will suffer. We will have money in our treasures, so we can enlarge our borders and take new territory for God and holiness.

LINCOLN PLACE, PA.

Personal Work

Written by E. J. MARVIN

IN thinking of this subject, it comes to my mind that every branch of human activity has its personal workers and that those qualities that lead to success in the commercial, educational, political, or social world would not be amiss in the personal worker in the religious world. A book agent once said to the writer, "If you have a good thing and you know you have a good thing, you can make others believe the fact." He sold me a set of books that I didn't need. Insurance and other agents have told me you must know or be able to size up your man before you "sell him." Hence the necessity of a knowledge of men and how to approach them in order to win them. We learn by doing, but let us do as little harm as possible while learning.

The writer was born and reared in the country by the sea, where the people obtained their livelihood by farming and fishing. Every one knew something of both of these occupations. As a lad of ten summers, I knew more about the rocks and rills, the highways and the hedges, the rivers and the lakes, the great bay with its long cove and many islands, than all the scholars of the world who have never been there. When it came to the harvesting time, every one was in the field.

It is this way in the Lord's harvest field. There is something for every one to do. As for fishing, as early as I can remember, I knew that there were several kinds of fish, and because of this there were different nets, traps, lines, hooks, and baits necessary to catch fish. Also there were places, times, and seasons wherein one might expect success. There were salt and fresh, deep and shallow water fish, and different methods of catching each. No child would ignore these facts and expect success. There was one day in the year when every one

went on a fishing party. I do not remember seeing many fish at such times. The parties were not after much fish, but much fun and they were not disappointed. I have often been reminded of this in some of our meetings where the chief object seemed to be to have "a good time." Finally one had to be firmly stationed on the shore or in the boat in order to land the fish. This also applies to our condition before we can throw out the life line to souls struggling in the sea of sin.

Before proceeding further, let me say the Bible gives some precious hints on personal work. Our people are great believers in the Bible, thank God, and will pay more heed to what it says than to what mere man may declare. Let me call attention to a few suggestive passages.

Prov. 11:30, "He that winneth souls is wise."

Matt. 10:16, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

Matt. 12:20, "A bruised reed will he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

1 Cor. 9:22, "I am made all things to all men that I might by all means save some."

1 Cor. 10:32,33, "Give none offence (R. V., occasion of stumbling) neither to the Jews, nor to the Gentiles nor to the church of God."

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

1 Peter 2:17, "Honor all men."

There is in the above quotations one phrase I wish to lift out and hold up for our consideration, namely the words, "harmless as doves." In recommending pastors or workers, the first thing I consider is a person that will do no harm. I have made the (perhaps extravagant) statement that holiness has suffered more from its fool friends than from the Devil himself. I have known an unconverted but clean young man to stay awake at a holiness camp most of the night because he was insulted and wrongly judged by a good intentioned worker. I have seen an elderly, gray haired, gentlemanly professor slapped on the back and told to pray through by an uncouth lad from the woods. I have known preachers to enter homes and criticize the furniture and rush roughly into private affairs where angels would fear to tread and offer harsh criticism and judgment, never realizing, because of their ignorance and lack of culture, that they were heaping insult upon injury. It takes a strong mind and character and considerable grace to withstand these onslaughts. I have prayed the Lord to keep these rough-edged workers away from some sensitive souls with whom I was working, until they were landed or established. I venture to say that many weak ones have been driven away from the place where they might have gotten the truth, and are today in the broad road to destruction — if they have not gone over the falls of eternal despair — many who might have been saved had the worker waited for the Holy Ghost, and been "as harmless as a dove," and as meek and gentle. Meekness and gentleness are the great characteristics of the personal worker today.

Bear with me while I say a final word concerning the worker's personality and his work. We can not conceive of a monk as a good personal worker in this modern age. Nor can we think of an unspiritual so-called good mixer as such. The character or personality of a personal worker should be a mixture of intense and sympathetic humanity with intense and sympathetic divinity — a normal temperate being walking in the center of the happy highway of holiness. Finally to be a success as a personal worker one must honor all souls for I fear that if God took the give-up, unmerciful, legalistic attitude of some toward us, we would all fare badly, and there would be no Methodist movement or Salvation Army or holiness movement.

Therefore, to be a successful personal worker, one must have faith in the Holy Ghost, know God, saving truth, self, men, and have faith, and hope and love — long suffering, kind, and never failing toward all men.

Bud Robinson's Corner

Greetings to all the HERALD OF HOLINESS family: Well, I am trusting that every Nazarene on earth is so filled with the grace of God today that we may forget all of the hardships of life, and think that they are a thing of the past, and for a few minutes just sit back and revel in our estate, and for the time being, make the millionaires askamed of themselves.

We talked to you last week about finding the law of the Lord that had been lost. Today we will speak of two other things that have as truly been lost from the church of our day as the law was lost in the days of the kings of Israel. As a church in the United States, we have lost the thought of the coming of the blessed Son of God, and as a church, we have lost divine healing. Thank the Lord, it is not lost from us as individuals. In the meetings I am now holding, it was announced that I would preach on healing, and the folks came, as many again as was there the day before. Again it was put in the paper that I would preach on the "Second Coming of the Lord," and my! how the folks came. And right in the same little city there were three other revivals going on at the same time, and all of them had their announcements out for the same hour.

When any man or set of men undertakes to restore a lost doctrine to the church, by many in the church, he is looked upon as a preacher of false doctrine, and as bringing new and strange things to the ears of the public. I had been in the church at least fifteen years before the first time that I heard about divine healing. I had also been in the church not less than twenty years when I heard about the second coming of the Lord.

The first time I ever heard of divine healing was through little Sister Laura Penuel, a little sanctified Baptist woman, one of the most precious souls on the face of the earth. I never knew her equal, and I don't think I ever will. The first sermon I ever heard preached on the second coming of Christ, was by Brother H. C. Morrison. Of course we have now among

the holiness people a good deal of preaching on the second coming, and some preaching on divine healing, but as to the amount that is done in the American church, it is almost unheard of among them.

In proof of that fact, if we think of it, Mrs. Eddy added divine healing to all the crooked stuff that she was teaching, and that gave her a wonderful pull with the people of America. Mr. Russell, equal to Mrs. Eddy for crookedness, hitched all of his rot and crookedness on the coming of the Lord, and that gave him a mighty pull with this nation. When we think of the things as they really are, we see that people will take anything that is crooked and dangerous if it has healing attached to it, and also they will take anything that is crooked and dangerous if it has the coming of the Lord attached to it. We see that in the life and teaching of Russell and Mrs. Eddy, every sane man in America knows that Eddyism and Russellism is of the Devil, but where Mrs. Eddy caught her crowd was on healing, and where Russell caught his crowd was on the second coming of Christ. All that proves to me that both of these doctrines were lost from the American church. If the church had been true to these doctrines, there would have been but little room for such dirt as we now have in this country. We see that no false doctrine is all false; it all has some truth mixed with it—just enough truth to catch the crowd, and just enough poison in the truth to kill everything that eats it.

When we put out poison for rats, we put it in the meal, and the rats eat the meal, and in so doing, they get the poison and die. The meal did not hurt the rats, but the poison in the meal killed every rat that ate it. That is Russellism and Eddyism today, as we find it over this country: one pint of corn meal and one spoonful of strychnine makes splendid rat poison, and it will kill your children as quickly as it will your rats.—BUD ROBINSON.

festations of the Holy Ghost are opposed. Such as "shouting aloud, clapping your hands, and making a joyful noise unto the Lord, etc." But these are greatly endorsed in the Scriptures, especially by the Psalmist. You can always look out for that opposer. There is generally something lacking in his experience. And as a general rule, he has not that experience that preserves him blameless (keeps him sweet). Oh, that more people would seek the experience that at all times and everywhere, they might manifest that sweet peace that makes their countenance glow, their face shine, their voice sing God's praises and their lips tell out the wonderful message of salvation from all sin. "So when all around you things go wrong and you with trouble meet, you may have peace you never knew, if you just keep sweet. Just keep sweet and you will conquer; this is the only way. This is the way to win the day—if you just keep sweet."

"The Pastor and His Support-- The Other Side"

Written by D. D. TOWER

HOW exceedingly possible it is to state "the truth and nothing but the truth," without stating "the whole truth," consciously or unconsciously, touching any subject under consideration! And how frequently inadequate conceptions and distorted views are thereby engendered!

Without dissenting consciously from a word of the letter of Dr. Agnew's vigorous article in the HERALD OF HOLINESS of December 29th, under the above superior caption of this article, may we not sincerely inquire if there is not another side to this question? Is this not a question involving lay as well as clerical duty, and may we not safely look to the third and fourth verses of the sixth chapter of the Acts of the Apostles for a scriptural key to the problem?

In these verses, it will be noticed, the preacher's obligation and opportunity to devote himself exclusively to spiritual labor, is made logically contingent upon some one else attending to the temporal affairs. The layman's duty in this matter, it will be noticed, comes first in the divine order.

To reverse this order is not simply to subvert the divine order, (may we submit?) but to subvert in fact any and all order. Is not, in fact, this subversion of the divine order the very core of the difficulty we are striving to remedy? Is there not among holiness people entirely too great a willingness already to go off home, self-satisfied, and leave the ravens of kind hearted worldlings to supply the preacher's temporal needs and stigmatize the cause of holiness thereby? Really, how much of the exhibition of that love—our ensign to the outside world—(John 13:35), which can not enjoy temporal blessings, denied the messenger of Jesus? How much of the real pentecostal spirit of Acts 4:32, do we find on you here on earth today? How much of fellowship, of suffering? (Phil. 3:10). How much of real brotherly love? How much of real holding up of the hands of God's Moses today?

Dr. Walker said in the first Pentecostal Bible Teacher we ever saw, (October, 1913, I think) that after some years of experience, he had to say that holiness people took the poorest care of their preachers of any class of church people. Why?

Nor do these conditions appertain exclusively to our times. How it does inspire us to do and dare and suffer for Jesus sake, to know that the great Apostle to the Gentiles labored with his hands to supply his temporal needs while ministering to an apostolic church, asleep to its great privilege and honor, unimproved, along this line (1 Cor. 4:12). And let us notice please, he purposed repeating that action on a future occasion rather than put himself under obligation to people not disposed to regard it as an honor to relieve him along that line (2 Cor. 12:13, 14).

"Keeping Sweet"

Written by JOHN ANGLIN, JR.

SPIRITUAL Sweetness" is one of the greatest outward manifestations of an inward Holy Ghost experience. There is a marked difference between the treatment of God to His children and Satan to his children. Satan "pickles" his children, as it were, while the triune God preserves His children. See 1 Thess. 5:23, "And I pray God your whole spirit and soul and body [our all] be preserved [kept sweet] blameless [not faultless] unto the coming of our Lord Jesus Christ."

The blessed Holy Ghost is a most wonderful preservative. Spiritual sweetness is not a blessing, but it is a wonderful manifestation or fruit of "the" blessing. A life as a general rule without the Holy Ghost, is a sad failure. That is, a man, woman, or child, having the experience of justification, but opposing their pentecost or the baptism of the Holy Ghost as a second definite work of grace, will find that their life, as a general rule, is quite gloomy, dark, and sour. They always want an argument, and if you argue with them, they, nine times out of ten, fly off the handle, as the saying is, and they do not wear that sweet smile of complete victory on their face. Too many clouds bring too much rain and "too much" rain keeps the soul damp and soon mildew and moss, yea weeds appear. My! what a sad experience of many a holiness fighter. Praise God for a blessed Holy Ghost that is able to preserve us blameless (to keep us sweet) under every trial. In every battle and over every mountain of difficulty and through every temptation, and thank God, when the bombs of the pit, and the arrows from the fighting imps, and the bullets from Satan's guns are falling in every direction around us, and shattering and shaking, as it were, the very

earth beneath our feet, we can just look up and push on and fight with all our might, never looking back, for if we do, no telling what will happen. We might receive a black eye or even get one put out, which no doubt, would cripple us for life. We might stop for ever, never to go again (as did Lot's wife), till the trumpet calls us to judgment. It is an awful thing to look back. But not counting on this, we press on through all kinds of roads, over dangerous precipices, through rushing torrents, along thorny ways, and we just smile and sing and whistle and shout and shine through it all, and all the time, and soon we enter an exceeding, rich, resplendent, and magnificent field of sweet clover. And oh, what a time we do have with God the Father on the throne, Jesus Christ by our side, and the Holy Ghost in our hearts (we enjoy all this because we are kept sweet on the battlefield), and the rich things around us give joy untold, and unspeakable, and full of glory.

But just to think of being robbed of all these things by failing to keep sweet; so it is our privilege, if we have this experience, to move out on the tip end of the diving board of conviction and simply tumble in at once. Oh, what changed creatures we will be. I often wonder how some folks stay away from it. It appeals to me very forcibly that the secret of our blessed Master's success in rescuing a lost race (as an outward manifestation) was His keeping sweet. If we want to be a successful Christian in this life, we must keep sweet; if we want to be a successful soul winner we must keep sweet; if we want to be so we can move God to action in prayer we must keep sweet; if we want to be a continual overcomer we must keep sweet; if we want to be a power for God we must keep sweet; if we want to have a crown with many shining stars we must keep sweet.

This is an age in the world's history when, as perhaps never before, that outward mani-

MOTHER AND LITTLE ONES

HOW ARNOLD CARVER MADE HIS WAY

ARNOLD, I think you will have to give up the idea of college for a year," Mr. Carver remarked one day to his youngest son.

Arnold Carver looked at his father in astonishment. "Why, father, what would I do, since I graduate at the high school so soon?"

"You could take a post-graduate course there," was the reply that showed some previous thought.

Arnold looked still more puzzled. Ever since he entered the high school, the plan had been for him to go to college as soon as he was prepared, and he could not understand the reason for a change.

"I think I would be wasting my time to take a post graduate course here. And since I intend to study medicine I want to bend all my energies to that end."

Mr. Carver looked worried. He knew his son did not suspect that money matters had anything to do with his suggestion. "It is just this way, Arnold," he said at last. "Business has been so very dull this year that I find it necessary to retrench somewhat. I expected to sell some land, and I was planning to use that money for your college expenses; but I can not find a buyer, so I am 'land poor' now. That is why I can not send you to college in the fall. Your brother Wilson has completed two years already, and he is older than you, so it would hardly seem fair to ask him to stay out and fall behind his class. I hope you can go after this one year."

Arnold was impressed by the note of anxiety in his father's voice. "I am sorry, father, that you have money worries, but I am glad you told me. I will try to help by economizing all I can. But," he hesitated, "you do n't mind if I do not give up the idea of college for the fall? I do not mean that I will ask you to send me, but if I should find a way of my own, you will let me go, will you not?"

Mr. Carver smiled slowly. "Yes, if you find a way to go, I will gladly give my consent. If I should sell the land before fall I can send you, but I do not want you to count on it. As things are now, I could not stand the expense of keeping two boys in college."

"All right," responded Arnold, speaking cheerfully in spite of a feeling of disappointment. "We will leave it that way. Wilson must go back even if I must stay out."

The boy went to his room to study, but his mind was on the conversation that had just taken place. He recalled what President Gordon, of Clifton college, who was a friend of his father's, had said on his last visit to Grantley, a few months before. "In this day and age any young fellow with energy, a fair amount of brains, and the ambition for an education, can get it, even if he has n't ready money; for he can make his own way." Arnold pondered over the idea for some moments. "I expect to undertake a profession that will bring relief to others. Just now, I must think of relief for myself—some way out of this difficulty—for, if it is possible in any way, I am going to college in the fall." With that determination he turned to his lessons.

It was not until Saturday, two weeks later, although he did much thinking, that Arnold conceived of a plan that would help him start an "educational fund" as he called it. While he was washing his father's automobile, the thought came, "Why not wash autos for other people?" He had built a platform of boards for a washing stand, and as he used the hose it was not hard work, so that part of the equipment was ready. That evening he broached the subject to his father. "A lot of people dislike to take care of their own machines, so I think I can make enough money doing that to start me in college this fall. It will take a few weeks to get settled and find work, after I get there, but I am sure I could get along if I had money for those first few weeks."

Mr. Carver looked both astonished and pleased. "You mean, Arnold, that you are

going to make your own way rather than delay the beginning of your college course a year?"

"That's just it; that is, if I can make enough to pay the tuition for the first semester and my board for a few weeks. I can do some work now before and after school and on Saturdays; and when the high school closes, I will have all my time for doing jobs that will help pay my way."

"All right, go ahead. I will contribute the chamois, soap and sponge for a beginning, and I will try to get you some customers," promised his father.

Arnold had two patrons the first week, more the second, and the business increased steadily. He made it a practice to do such good work that people would come again. In a short time, he had quite a reputation among the owners of automobiles.

A few weeks after the close of school, President Gordon was again in the vicinity of Grantley and, as usual, he stopped off for a day with his friend, John Carver. Mr. Carver took his guest home for lunch, and as the car stopped at the front step, President Gordon, before he stepped out, read aloud a sign that was on one of the trees:

"AUTO LAUNDRY—Cars called for and delivered; satisfaction guaranteed."

The college president turned to his friend with a smile. "Quite an original headline. What does it mean, John? Have you opened a new business?"

"No but my son Arnold has. He is washing automobiles as a business, and he has made six or eight dollars every week since school closed."

"He makes his own spending money? That is a good idea," the president remarked.

"He does n't spend it," replied Mr. Carver. "You see, Gordon, I told Arnold that I could not afford to send him to college this year; so he declared that he would make his own way and is earning money for that purpose. He expects to study medicine, but he wants to go through Clifton college first. He says he can not afford to lose a year's time. I could not allow Wilson to stop, since he has such a good start at the State University, and he is not strong enough to work his way and keep up his studies. Arnold wants to do it; and as he is strong and well, I am willing that he should make the trial. It may be a good experience for him."

President Gordon's face was alight with interest. "Well, I am glad to learn that is the kind of stuff Arnold Carver is made of. He overcomes obstacles instead of waiting until somebody can remove them from his path. We need that kind of young fellows at Clifton. John, I am glad one of your boys will be in Clifton college. I coveted both of them, but I am satisfied with one—especially such a one as Arnold." Just then they reached the door, where Mrs. Carver met them, and nothing more was said on the subject.

After lunch, Arnold went out on the porch and the two men soon joined him. "President Gordon, I wish you would keep your eyes open for a place where I can find reasonable board and room for next year," Arnold requested. "My business has been quite good so far and gives the assurance that I can enter college in the fall."

"I shall be glad to help you," President Gordon assented heartily. "I was interested in your original sign, and your father told me of your determination to make your own way in college. I think you have chosen a new field for making money. I never heard of an 'auto laundry' before."

"Would you like to see my place of business?" Arnold asked, laughingly. He led the way to the back yard where an auto stood on the washing board ready for its weekly cleaning. He explained how he did the work.

President Gordon listened thoughtfully. "By the way, Arnold, I have water in my yard and a hose, so you may continue this business when you come to Carlton. I will give you the use of the yard, water and hose, but you will have to build a washing board and provide the other equipment. So bring along your sign and you can begin business the first week of college. I engage you now

to wash my auto and keep it well oiled: I dislike both jobs."

A glad light illumined Arnold's face. "President Gordon, I know I will make my way, the first year at least, without any difficulty, because of your kindness. The business will be profitable except for a few cold months, and I can do something else during that time. I do n't know how to thank you."

"Do not try it. Just make a record that will be an honor to Clifton college. That is all I ask. It is your own originality and determination that have brought you this success thus far and opened up the way for success in the future. If I stay at Clifton college for the next four years, you may continue your auto laundry in my yard all that time. I always say that a young fellow with brains and ambition can get an education without money."

Arnold laughed. "I know you say that, President Gordon. You said it the last time you were here and that is what led me to think I could put myself through college; so you deserve the credit of all the success I have had."

The President shook his head. "An idea is of no value until it is worked out. The credit is yours, for you put the idea into action."—SARAH N. MCCREERY, in *Young People's Paper*.

HEAVEN

"One world at a time," some people say, and push away impatiently all suggestion that it is well to keep the other world also in view. That, they think, will take care of itself when the time comes, and need occasion no anxiety now. Nevertheless, since we must take the journey, why not have the destination specifically before us and make what preparation for it seems reasonable? The tendency to ignore the fact of death and that which comes after can hardly be defended. While natural with the person who tries to put God out of his mind and live carelessly or selfishly, it is not natural or necessary for the Christian to deny himself the stimulus and comfort which come from the contemplation of heaven. He properly looks ahead and asks what is there. He consults his Bible as the chief source of knowledge concerning it. He takes delight in anticipating reunion with the departed, a clearer vision of deity, a closer friendship with Jesus, emancipation from the restrictions of the body, enlarged freedom for happy activities, an augmentive intensity of mental powers, occupations that will satisfy every demand of the soul.

Dr. Guthrie's description of heaven is well worth quoting. Here it is: "A city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose street rushes no tide of business; no nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for its citizens; whose walls are salvation and whose gates are praise." Oh, what will it be to be there! "Let me pass out!" were the dying words of a believer. Yes, yes, "it is better to depart." "To die is gain." "If it were not so I would have told you."

MOMENTS OF REST

(My Staff)

I have a staff to prop my way
As I plod onward through the day;
And if by stony paths I fare
I lean on it—the staff of prayer.

If so be I must toil and scale
The heights that frown above the vale
It aids my lagging footsteps there;
It buoys my heart—the staff of prayer.

It is my comrade and my friend,
And so shall be until the end
Of every mortal coil and care,
Staff of my soul—the staff of prayer.

—CLIFTON SCOLLARD.

THE WORK AND THE WORKERS

Announcements

WANTED—To get in correspondence with Rescue Homes and Orphanages, who need clothing, etc. We are filling two barrels. Door of Hope Mission, Lowville, N. Y. Rev. F. E. Miller, Supt.

The jail meetings mentioned in last issue, are not under the auspices of the Door of Hope Mission, though the mission people do attend.—F. E. Miller, Supt.

ATTENTION, HOLINESS COLLEGES—A mother wishes to know if there is a way in some place that she may work and help educate her family of six small children in a holiness school. I am used to hard work, and love to teach and work with children.—Mrs. Laverne Shipley, Litchfield, Neb.

OMAHA MID-WINTER CONVENTION—The sixth annual mid-winter holiness convention of the Omaha Holiness Association, will be held in the First United Evangelical Church, 2420 Franklin st., Omaha, Neb., beginning February 13th at 2:30 p. m., continuing ten days or two weeks. Rev. F. M. Cox, of Titusville, Pa., will be the evangelist in charge. Let all who can, attend, and come praying that God will bring conviction on many sinners, that they will be saved, and believers sanctified. For rooms or board, write in advance to Fay L. Stearns, 3023 Redick ave., Omaha, Neb.

BORN—To Rev. and Mrs. R. R. Still, on January 12th, at the home of the mother's parents, at Bushton, Ill., a daughter.

EVANGELISTIC—Rev. Julius Miller and wife, are open to calls for evangelistic meetings, and would like to correspond with some church in need of a pastor. Address, 1522 East Central, Ashland, Ky.

MARRIED—Announcement is made of the marriage of Miss Lillie May Whitten, of Cole, Ark., to Rev. W. L. Glaze, of Caddo Gap, Ark., January 2, 1916. Rev. T. W. Sharp officiating. The bridegroom is pastor of a Pentecostal Church of the Nazarene, on the Little Rock District.

SPECIAL NOTICE—Bud Robinson will be in Alliance, Ohio, from February 14th to March 5th, and conduct a campaign in a large tabernacle the Nazarene church is building for that purpose. Let all who are near, plan to come and hear Bud.—David G. Bacon.

District News

FLORIDA DISTRICT

We arrived in this city January 14th, and preached our first sermon in the Pentecostal Church of the Nazarene on the following Sunday. We had a blessed time.

We met with a hearty welcome here. Some fine Nazarenes in Miami church. They have treated us royally since we came. The good women had the parsonage scrubbed and cleaned, and we are now living in same.

On Monday night, January 17th, our members met at the parsonage and gave us one of the best poundings we ever had. They loaded the dining table with groceries, and fine fruits of all kinds, such as grow in this great state. In connection with this nice offering, we had a glorious prayer-meeting. How God did bless us.

I am assisting Brother Kunkel, our pastor at Princeton, in a revival. Numbers are coming to the altar and some are getting through to victory. We have a splendid new church at Princeton, and God is blessing the people there. They love Brother Kunkel very much, and the Lord is blessing the pastor by giving him souls.

We are delighted with this great country, and we must dot it down with Nazarene churches.

Let our people pray everywhere for the Florida District. I do not know a place anywhere that affords greater possibilities for our work than here. The climate is excellent, and it seems to be a very prosperous section of the country. We desire to give the people in this country the full gospel above everything else.

C. H. LANCASTER, *Dist. Supt.*

828 4th st., Miami, Fla.

ARKANSAS-LITTLE ROCK DISTRICTS

Program of the Arkansas-Little Rock joint District convention, to be held at Little Rock, Ark., February 23-27, 1916:

WEDNESDAY

7:30 p. m. Opening sermon by J. D. Edgin.

ELECTION NOTICE

Rev. J. W. Goodwin, and Rev. R. T. Williams, having received the necessary two-thirds vote of all of the District Superintendents, January 25, 1916, they were duly elected General Superintendents of the Pentecostal Church of the Nazarene, to fill the unexpired terms of Rev. P. F. Bresee, D. D., and Rev. W. C. Wilson, who so recently were transferred to the Church Triumphant.

H. F. REYNOLDS,

for the

General Superintendents.

Kansas City, Mo., January 29, 1916.

A meeting of the Board of General Superintendents is called for February 3d, 1916, 9:00 a. m., at headquarters, Kansas City, to consider the general interests of the Church, the assigning of the District Assembly work, and the Residential Zones.

The earnest prayers of the whole Church are very much desired, that both grace and wisdom may be bountifully bestowed by our heavenly Father, that all of the work of the Pentecostal Church of the Nazarene may be properly arranged, and that a great, Holy Ghost revival, may accompany our efforts in all lands.

H. F. REYNOLDS,

for the

Board of General Superintendents.

Kansas City, Mo., January 29, 1916.

THURSDAY

8:00 a. m. Devotional.
8:30 a. m. Opening address by President.
9:00 a. m. Words of Welcome by Pastor.
9:15 a. m. Response.
9:30 a. m. Roll Call.
9:45 a. m. Paper.
10:20 a. m. Paper.
11:00 a. m. Preaching.

2:00 p. m. Devotional.
2:15 p. m. Minutes of Previous Session.
2:30 p. m. Rescue Service by G. E. Waddle.
3:30 p. m. Paper.
4:00 p. m. Paper.
4:50 p. m. Adjourn.
7:30 p. m. Preaching.

FRIDAY

8:00 a. m. Devotional.
8:30 a. m. Minutes of Previous Session.
9:00 a. m. Paper.

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BOOKS BOOKS BOOKS

9:30 a. m. Paper.
10:00 a. m. Paper.
10:30 a. m. Paper.
11:00 a. m. Preaching.

2:00 p. m. Devotional.
2:15 p. m. Minutes of Previous Session.
2:30 p. m. Missionary Service.
3:30 p. m. Paper.
4:00 p. m. Paper.
4:30 p. m. Adjourn.
7:30 p. m. Preaching.

SATURDAY

8:00 a. m. Devotional.
8:30 a. m. Minutes of Previous Session.
9:00 a. m. Election of Officers.
9:30 a. m. Paper.
10:00 a. m. Paper.
10:30 a. m. A. H. C., by C. A. Imhoff.
11:00 a. m. Preaching.

7:15 p. m. Minutes of Previous Session.
7:30 p. m. A. H. C. Program.

SUNDAY

9:00 a. m. Love Feast.
10:00 a. m. Sacrament the Lord's-Supper.
11:00 a. m. Preaching.

2:30 p. m. Memorial Service, "Our Dead."
7:30 p. m. Preaching.

Let all who are coming, notify Rev. B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark. Free entertainment will be given those who attend. T. W. SHARP, *Sec'y.*

MISSOURI DISTRICT

Program for the preachers' meeting, to be held at Dexter, Mo., April 27-30, 1916:

THURSDAY

7:30 p. m. Devotional Services.
9:00 p. m. Preaching.

FRIDAY

9:00 a. m. Devotional Services.
9:15 a. m. Permanent Organization.
9:30 a. m. "Our Relation to Other Holiness Organizations"—J. E. Linza, B. T. Flanery.
10:00 a. m. "The Relation of the Pastor to the Evangelist, and the Evangelist to the Pastor"—Jesse Koppel, Fred Geitz.
10:30 a. m. "How to Reach New Fields"—William Seal, L. Hibner.
11:00 a. m. Preaching.

2:00 p. m. Devotional.
2:15 p. m. "The Church, and How to Keep a Pastor"—A. J. Mitchell, J. L. Cox.
2:45 p. m. Devotional.
3:00 p. m. Preaching.

SATURDAY

9:00 a. m. Devotional.
9:15 a. m. "The Pastor and His Support"—W. T. Mason, Jerry Clevenger.
9:45 a. m. "How to Conserve Our Work"—W. U. Fugate, J. A. Hill.
10:15 a. m. Sunday School and What It Does for the Church"—C. F. Linza, C. A. Wright.
10:45 a. m. Devotional.
11:00 a. m. Preaching.

2:00 p. m. Devotional.
2:15 p. m. Systematic Giving, J. A. Hill, Edward Taylor.

SUNDAY

10:00 a. m. Prayer and Praise.
11:00 a. m. Preaching.

2:30 p. m. Song and Prayer.
3:00 p. m. Preaching.
7:30 p. m. Song and Prayer.
8:00 p. m. Preaching.

Let all the preachers come to this very important meeting. G. O. Crow, *Dist. Supt.*

NEW ENGLAND DISTRICT

The New England District has organized a Nazarene praying band, made up of twelve preachers, as follows: Revs. S. W. Beers, F. W. Domina, C. P. Laupher, G. G. Edwards, M. E. Borders, T. W. DeLong, T. E. Beebe, F. E. Talbec, L. N. Fogg, H. R. Jones, Tom Brown, A. K. Bryant. The object of this praying band is to help small churches and new fields to special revival meetings,

where they are not able to bear the expense of evangelists. The band only asks car fare and entertainment.

All requests for meetings should be addressed to Rev. S. W. Beers, 403 Beacon st., Lowell, Mass.

HAMLIN DISTRICT

The work is starting off well, and the prospects are encouraging for a good year in the Lord.

The first church to visit was Nazarene Chapel, with Pastor T. C. Eason in charge. Brother Eason is the oldest pastor on the District, but he says he never expects to get old, and abhors the idea of ever having to go on the shelf.

My next visits were to Arah and Bethel, which were without a pastor, but I supplied them with J. P. Ingle, from Hamlin. Brother Ingle, though a young man, is quite an able preacher, and if he stays true to God, is destined to make his mark in the world.

Next visit was to Hamlin, to visit the University church. To say that we had a great time is putting it mildly. The pastor, Rev. J. E. Gaar, who is now serving his second year, with the Spirit-filled President, Rev. J. E. L. Moore, and that strong business manager, Oscar Hudson, keeps the revival on the year around. We had great liberty in preaching, and the altar was filled. A number of souls found the Lord while we were there. If you have children you are planning to send to school, and are in reach of Central Nazarene University, I don't think you would make any mistake by sending them there.

My next stop was at Mingus with Pastor L. E. Northcut. While Brother Northcut is a young preacher and a young pastor, he seems to be taking hold of his work in earnest, and no doubt he will succeed.

From Mingus, I ran over to Gainsville. This is a young church, but they have purchased them a nice building, and are moving along under the leadership of Rev. A. C. Gustin. While there are but a few of them, they nearly all tithe, and no doubt God will bless them abundantly according to His promise. Returning from Gainsville to Bridgeport, we narrowly escaped a serious train wreck. They had coupled a dead engine onto the passenger train, and were pulling the dead engine backwards. It jumped the track, and ran about one hundred yards across a trestle, hanging off over the side. The fireman jumped and the engineer was out on the running board fixing to jump, when it stopped. I remembered that the good Book said, "The angel of the Lord encampeth round about them that fear Him," so I thanked the Lord and went on to Bridgeport as soon as we could get away.

The Bridgeport pastor is also a young man, but he is doing a good deal of pastoral visiting, and has won his way into the hearts of his people. From reports in the business meeting, the work is on the upgrade. Brother B. Freeland came by while I was there, and stopped over with us and gave us a little boost.

From Bridgeport, I went over to Sunset and supplied the church there with that old "war horse," J. T. Stanfield. The friends of Edgar Burkart will be glad to learn that he is up again, after being so near death's door, for so long, and he hopes to be able to get out in the Lord's work again as soon as it gets warm weather. Those needing a good singer and musician, will do well to secure him. Address him at Sunset, Texas.

My next stop was at Pleasant Ridge, on Pastor G. W. McCluskey's work. I found things moving along, and they were greatly in love with their new pastor.

I am now at Bowie, preaching a few days before the preachers' meeting, which is to meet here. I am stopping in the home of Pastor McCluskey, and last night before preaching, they began coming in in bunches, and I began to suspicion something out of the ordinary. Sure enough, it was an old-time pounding, which was much appreciated by both pastor and District Superintendent. Brethren, I like to see this. We ought to have more of it than we have. It makes the pastor feel like he is appreciated, and also helps him out and makes the donors feel better. I would exhort all on the District to go and do likewise.

Good reports are coming from the pastors. Sister Whitley sends a good report from the Childress church. Pastor Cooper from Wichita Falls says he has received several members since the Assembly. Pastor H. C. Cagle sends good reports from the work at Abilene and Buffalo Gap churches, stating also that he had received several new members since the last District Assembly.

Let the pastors push the church apportionments and get them up early. Remember that Rev. V. S. Coughran, Hamlin, Texas, is the District Missionary Treasurer, and they are calling now for help for the General Superintendents. This ought to be paid quarterly.

THE NEW MANUAL

The new edition of the Manual will be ready in a few days. We will fill orders promptly as we receive the book from the bindery.

The Manual will be sent postpaid at prices as follows:

Leather, gold title, gilt edge	..35
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God bless every faithful Pentecostal Nazarene on the Hamlin District. Brethren, there are many things to encourage us, yet there is much land ahead to be possessed.

J. C. HENSON, *Dist. Supt.*

KENTUCKY DISTRICT

Our church at Ashland, Ky., under the leadership of Revs. Allie and Emma Irick, as pastors, is surely making strides for God and holiness. Our membership has more than doubled since they came to us in November, and the writer wants to say that we are not only pulling for members, but we surely believe in letting the seekers dig and tunnel, and confess and make restitution, and come through in the old-fashioned way, and have a heart panting for holiness; then they are candidates for membership.

Thank God for such pastors that will preach hot and straight, and hew to the line and keep the church clean. May the Lord send us more of the kind and keep us from cooling off.

We have five regular services each week, and there is scarcely a service but that we have seekers. Our Sunday school is growing nicely; our new Superintendent, Brother Jess Wilson, is doing fine, and God is blessing him and we feel he will make good. We would not forget to mention our musical director, Brother C. C. Childers, and his good wife at the piano, which surely adds to services greatly, as good singing is a great feature in church work.

Our pastors are tireless in their labors. They

seem to have the burden on them. Beside all the visiting and pastoral work here at home, they have held two other revivals near us, one at Iron-ton, Ohio, and the other is now in progress at Hampton City, Ky., just five miles away, and connected by street car. At both places, God has given them souls.

We are sorry that we can't keep them as pastors, but must part with them in April, to take up their summer camp engagements. This was understood when they came to us. However, we feel God has given us a man to fill the gap.

Ashland church, and the entire Kentucky District, is surely looking up.

W. W. HANKES, *Dist. Supt.*

NEW ENGLAND DISTRICT PREACHERS' MEETING

The February Preachers' meeting will be held on Wednesday, February 9th, with our church at Salem, Mass. Sisters Constance and Allen, pastors. The meeting, as will be noted, is to be the second Wednesday in the month instead of the first. Because of the small attendance at the January meeting, this meeting should rally a good number of preachers. It is expected that Rev. M. E. Borders will bring us something of interest in his paper entitled, "The Advantages and Disadvantages of a Long Pastorate."

Sisters Constance and Allen will be prepared to entertain a good, large company, and unless sickness or other cause prevents, all should plan to be there. Remember the date, February 9th.

C. P. LANPHER, *Sec'y.*

General Church News

Notice to correspondents:—We find it still necessary to remind those who write reports for the Herald of Holiness that we can not print any article or report that is not accompanied by the name of the writer. Simply signing "Reporter" will not do. We must have the name. If for any reason you do not wish your name printed, say so, and if possible, we will defer to your desire. Your name must in every case be given with your report or article.—Editor.

From Evangelist F. L. McDONALD

I have just closed a revival at Rushville, Ind. God brought many souls into the experience of conversion and sanctification. We had large crowds to preach to. The pastor said there were thirty-six claimed to pray through in the two weeks. We had some claim to get healed. We want our District Superintendent, Brother Harding, to organize a class for us there soon. We intend to push the work there. Anyone desiring my help in revival work, may address me at 1326 Shelby st., Indianapolis, Ind.

SHERMAN, TEXAS

A revival meeting will be held in this city, beginning April 9th and running until the 30th. It will be held under a large temporary tabernacle on South Travis st., four blocks from the square. It will have a seating capacity of 1,800. Rev. L. Milton Williams, of Oskaloosa, Iowa, will be the evangelist, and Prof. A. S. London and wife, of Oklahoma City, and Miss Margie Mahard, of Frisco, Texas, will have charge of the music. There will be free entertainment furnished for all regular Christian workers. The committee is: J. C. Aston, C. W. Ireland, J. A. Hammond.—B. F. PRITCHETT, *Pastor.*

COLUMBUS, MISS.

My brother and I have been in the Alabama District, where we had the privilege of preaching twice. Once was at Ethelville, and the other time was near Gordo. Neither of these were Nazarene churches, but of course, we stand for "second blessing" holiness wherever we go. I pray God's blessing on the holiness movement everywhere.—H. E. BENSON.

DALLAS, TEXAS

We are on the upgrade at First Pentecostal Church of the Nazarene, Dallas. We have eighty-five members, and I am sure that nine-tenths of them are titheers. Our church property, worth about \$7,000, is free from debt, and we have a very good church, but expect to sell soon and build a new church and parsonage, as our present building is on a business street. Our membership is spiritual, and of splendid citizenship. The pastor, Rev. H. B. Wallin, and his wife are among the best to be found anywhere. He is a young man filled with the Spirit, with a good education, and is a splendid preacher and singer. He never tires of work in the Master's vineyard. A great work is being accomplished here under his leadership. Our

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Sunday school is growing fast. Our superintendent, E. S. Drummond is among the best to be found. We extend a hearty invitation to all to stop and visit us when passing through Dallas.—R. S. CABD.

KANSAS CITY FIRST CHURCH

Sunday, the 23d, was a continuation of our great days, and one of the greatest. At Sunday school we had a record attendance, and there was conviction for salvation upon the classes. The boys under fifteen years of age, under the care of Mr. F. R. McConnell, hold weekly prayer-meetings, at which salvation results are expected and seen. At the preaching service by the pastor, God came mightily on the scene, as we prayed for efficient service in the cause of the Master. At 3 o'clock, Dr. Reynolds gave his missionary address, with pictures, to an audience that filled the auditorium. God proved that a Spirit-filled address on missions in nowise interferes with revival spirit, for at the close of Dr. Reynolds' address, the altars and all the front seats were filled with seekers, at least twenty finding God. Nearly all of these were from the Sunday school, and were those for whom we have been praying. The object of our Sunday school is salvation as well as instruction. At night the service was one of a kind not to be described. God came in power upon that large congregation, a large portion of them strangers, and the altars were again filled, while probably not less than fifteen prayed through to definite experiences. God is giving us a hearing in this city, and we are putting no bounds to what He may do in the way of saving folks. The church is alive, and praying as well as giving tithes—and then some.—Reporter.

COPEVILLE, TEXAS

We were with the saints at Copeville on last Saturday night for the first time since Assembly. The people came through the bad weather, God blessed, and we took courage to press the battle. We have some here who know how to pray the fire down, and we see no reason why we should not have a great year, spiritually. The work at Ash Grove is on the move. Most of the members have the blessing of sanctification, which saves from worldliness and empowers for service. The community as a whole seems to realize that holiness has come to stay. Some of the unsaved are hungry for salvation. We were fortunate in being able to secure Rev. William Nelson as our evangelist for the summer meeting, to embrace the last two Sundays in July and the first Sunday in August. We are going in for victory.—GEORGE M. AKIN, Pastor.

TREADWAY, TEXAS

On the night of November 24th, at the family altar, after reading that week's issue of the HERALD OF HOLINESS, again the call of God came on me to preach. After some hours, I said yes to God's will. Tongue can not describe how He blessed me. May the Lord bless the Publishing House. The HERALD OF HOLINESS has been so much to me.—E. A. POWELL.

WEST WARSAW, N. Y.

God gave us a gracious visitation here in revival effort. Over seventy-five souls have found their way to the cross. I am free for calls after April.—JAMES M. BELT, Evangelist.

From Evangelist W. H. HUDGINS

We began a meeting in the Methodist Episcopal church, Marion, Ind., January 2, 1916, with Rev. H. G. Rodson, pastor. The meeting going eighteen days, the Lord gave us fifty souls saved or sanctified. I find many hungry hearts that want to hear the old-time story of the cross. Please pray for me in my next meeting at Winona, W. Va. Have some open dates. Would be glad to correspond with any one who may desire my assistance.

CLARKTON, MO.

We are at home at present recovering from a spell of the la grippe. We are expecting soon to be in the battle. I am thanking God for the abiding Comforter. We have some time we could give in a meeting this winter. Address me at Clarkton, Mo.—L. HIBNER.

NORTH YAKIMA, WASH.

Almost day and night we are praying and preaching, singing, and shouting in an effort to rout Satan and save some one. The week before Christmas we met nightly for prayer. Then on December 26th, opened fire with the gospel gun, and for three weeks the writer, assisted by Brother D. L. Rice, poured the hottest, largest shells we could command upon the Enemy's strongholds. The battle was not as decisive as we had hoped for, nor the results as great, nevertheless, about twenty different persons bowed at the altar as seekers of

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pardon or purity. We found Brother Rice a true yokefellow, a prayerful, humble, devoted servant of Jesus; a man greatly in love with souls and enthusiastic in all efforts to rescue the perishing. Our own dear brother, Vert Anglin, president of our Young People's Society, who feels called to the work of gospel evangelism, was a great help in the services. He is a mighty wrestling Jacob in prayer, and preaches and sings the old, old story with unction and power. He and Brother Rice are now in a meeting with Pastor John Anglin at Parker, Wash. Will the saints help us by their faith and prayers to defeat the enemies of our King.—G. S. HUNT, Pastor.

BATH, ME.

The weather has been inclement through these winter months, and our progress has been rather slow. A number of our people come from West Bath, and have a long, cold drive, so can not always be present with us at all the services. However, God is blessing us. A sweet spirit prevails, and we are looking forward with expectancy. The past two Sunday nights we have felt led to unite with the Baptist church in union services at the city hall, under the leadership of Rev. Lawrence Greenwood, as evangelist. Our people have been taking hold, and we have been laboring together for a Holy Ghost revival in this city. The writer had the privilege of preaching in the First Baptist church in Portland, Me., Tuesday night to a large congregation. This is one of the largest churches

in the city and has a membership of over one thousand. God blessed us, and honored His truth. The pastor of this church is a Spirit-filled man, and has a deathless passion for souls, as can readily be observed from the crowds of people that fill his church, and the souls that are converted to God. The good work is going on, and God is blessing and encouraging our heart.—JOSEPHINE BURNS SULTON, Pastor.

COLFAX AND DIAMOND, WASH.

We love the church of our choice, her doctrine and her paper, which is a weekly visitor to our home. We shall take Brother Bud's advice and try to get a few subscriptions for our church organ. Thank the good Lord for a church that stands for Bible holiness. We have been on the work here for the past six and a half months, with some success. The interest is increasing and also the congregations. We held a tent meeting here in July with a degree of interest, and are praying and planning to start in a revival soon at Colfax, Wash., and later at Diamond. We have some true and tried saints here. They sacrifice for the work of God. We have purchased a church lot in Colfax and have paid off \$500, but we still owe \$700. We have a small, six-room house on the lot that we use for a parsonage, but trust to be able to move it back on the lot in the spring and build a church on the front of the lot. We have a central location. On one side of the street, stands the court house, and on the other side is the high school with an enrollment of two hundred students. It is one

block from the Inland depot, and three blocks from the O. W. R. R. N. depot. The population of the town is about three thousand five hundred. It is one of the best business towns in the Northwest. The Farmers' National bank has agreed to assist us in a liberal donation when we build our church. A goodly number are looking our way, and we pray God that we may have a gracious revival that will give us many precious souls for the Lord. We are encouraged to drive the battle on.—IRA and ESTHER BROWN, *Pastors*.

OKLAHOMA HOLINESS COLLEGE

The revival meeting in the college began January 2d, continuing two weeks. The special Bible course ran through the entire month of January. President Widmeyer had made great effort to get his church ready for the revival, in house to house visiting and prayer. The people were expecting a revival, and they were not disappointed. As a result, a large per cent of the unsaved students were converted. The crowds came through the cold weather. Some of our citizens found themselves without the experience of holiness, so they sought and obtained the blessing. Everybody enjoyed the meeting—many said as they had never enjoyed a meeting before. Several young preachers and workers came in from various parts of the country to get the benefit of the special course in the college. It was one of the greatest privileges of their lives. Every one received inspiration, got new thoughts, acquired knowledge, had a clearer vision of his future and possibilities, and was stirred to a new life of usefulness. They were made better preachers, and better men and women. Character building was stressed; manhood and womanhood was to be first. Brother Williams gave lectures on "Preparation for the Ministry," "Genesis," "Exodus," "Leviticus," "The Opposites of Life," "The Book of Job," "The Preachers' Elocution," and "Influence." Scores of Bible questions were answered. Brother Jernigan gave lectures on "Church Polity," and his talks to young preachers were highly appreciated. His pioneer work in the holiness movement gave him experience that many of our boys will not have to go through. He speaks from observation, experience, and to the point. All our preachers should begin to plan now to attend a special Bible course next year. Every holiness college should have one. President Widmeyer's work in Homiletics and Bible was very helpful. The students appreciate his work. His teaching is clear; his example worthy. Rev. R. T. Williams is a man—and surely this covers the ground. He is a man of character; a man with an ideal; he is an educator, implanting in his hearers a purpose to be and do something. His sermons are constructive; he is tender; he is a foe without hate; a friend without treachery; a leader without vices; as gentle as a lamb. His book, "The Perfect Man" should be read by every one striving to reach the ideal of life.—A. S. LONDON.

OLD TOWN, ME.

We have been passing through deep waters and fiery trials, but we are still above and not beneath. Our brethren have all been out of work and on the sick list. Whole families have been down with the grip. The writer was stricken and before we were able to be out of bed, husband had to take his bed. I was healed instantly through prayer, and then was able to pray the prayer of faith for husband, who was able to be out on the fourth day. God is helping us to preach, and we are having results. A backslider, a child of many prayers, came back to Father's house, and truly repented. Our Christmas exercises were enjoyed by a good congregation. We also had a watch night service which lasted until after 1 o'clock. Four seekers bowed at the altar, two for pardon and two for cleansing, and started in the new year with victory. We have moved into the block where our hall is located, and have to step from one door to the other, and we are in church. We have four fine rooms, all modern.—MEDA CLIFFORD SMITH.

COLORADO SPRINGS, COL.

The revival is still going on, and God is putting His seal on His own work. Brother Vanderpool, although but a stripling, is waking up the dead all over this rocky region. The tide of victory is rising higher at each service. Yesterday, the pastor, Brother Plumb, gave us a fine talk on the needs of the Publishing House, and I am sure that every one put down his share of the amount proportioned to this charge. The evangelist preached from Paul's admonition to Timothy to be a good soldier of Jesus Christ, to fight the good fight of faith. God blessed the message and people wept and shouted all over the church. Hands went up all over the room for prayer. As an old, wornout pilgrim, I felt like saying, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy glory." We have dear Dr. Bresee's picture on the wall, and it looked as, if it could speak, it

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would say, "Children press on. I'm over here waiting for you. Fight the good fight of faith."—J. P. MANNING.

From Evangelist B. M. KILGORE

We are in a glorious meeting at Butler, Okla. Crowds are coming to hear the gospel preached. There were seven at the altar last night, four praying through to victory; one of them a Baptist preacher. He said he now would preach sanctification until the day he died. His wife, who is a school teacher, also prayed through. I think they will make good Nazarenes. A ten days' meeting will not do the work any more in these towns, so I am going to stay for victory, regardless of the time it takes. The HERALD OF HOLINESS gets better all the time. My home address is Peniel, Texas.

RYAN, OKLA.

Coming up from the trenches, where we had been fighting sin, to report at headquarters, I met Dr. Bresee. His venerable form and features fixed my attention. His fine, intelligent, beaming, piercing, brown eye at once bespoke the fact that I had

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met a prince among men. His words of inquiry and encouragement while receiving reports from deaconesses, Sunday school superintendents and delegates, fell on my ears like balm on a suffering, bleeding spirit. How they encouraged, cheered, and soothed my heart. To me, this character shines out like a great arc light among many lesser lights.—NELLIE BARRETT, *Deaconess*.

LAKE CITY, MICH.

We have been here in a meeting for about two weeks, and have at last organized a Nazarene church with some solid Christians—reliable men and women who can be depended upon. Next summer we expect to conduct a tent meeting and at that time make arrangements for building a church. There is need for a live church in this cold country. Unless you have the fire and keep it glowing, you will soon freeze out. My next meetings will be at Napoleon, Ohio.—H. G. Thomas, *New Castle, Pa.*

GOTEBORO, OKLA.

The Lord has blessed in every service at Glendale and Center churches. We arrived here on Thanksgiving day, and preached at the Glendale church on Friday night following. Brother Owens, our District Superintendent, was with us the next night, and over the Sabbath. He preached three times, and we all thought he preached the best we ever heard him. There were three at the altar, two of whom professed to get sanctified. Since then, there have been others seeking the Lord, and we have heard a few shouts in the camp. Most of the saints are keeping blest. We all are expecting great things this year in the work of God. We find some of the best saints here in the world, for they know how to pray things through. The Lord gave us two glorious services at Glendale, Sunday, and the last time we were at Center church, was a great time of blessing. I have been kept at home most of the time since Christmas on account of my wife being in such poor health. Doctors say she will have to go to the hospital for an operation before she can recover. May we have the prayers of the saints for her. We are expecting Rev. G. M. Wilcox, of Oline, to assist us in some revival meetings soon. We learn he is having a great revival now south of Parkman, Okla.—J. H. GRAY, *Pastor*.

GARDEN CITY, KAS.

The meeting is progressing nicely. There have been twenty-two professions, the most of which are very bright. Old grudges have been settled, tobacco thrown away, and family altars set up. The revival is on, fire is falling, the glory holds, and God is answering prayer. The meeting continues. Pray for us.—MARK WHITNEY.

BIRMINGHAM, ALA.

Since our last report, the Lord has greatly blessed, and many souls have found relief at the altar of prayer. Our meeting at Dora was one of success. The church, which had been disbanded, was reorganized, and is now twenty in number. At the close of the missionary rally, held Sunday, the 16th, an offering was taken amounting to \$41.50. A number of souls found the Lord at this place. We went from Dora to Empire, where we gave them three services. Seven new members were received and we left the little church rejoicing. We are now in the battle at Forty-sixth street mission in this city. We go from here to Jasper, Ala. Any one desiring our services, will please write us at Jasper.—Rev. and Mrs. S. E. GALLOWAY.

NEW BEDFORD, MASS.

We closed a gracious revival campaign in Mattapoisett church, Sunday. Sorry we could not have continued a week longer; we were just getting well under way, with twenty seekers. Many more were on the point of surrender. On the last night, one fine young woman, the third in one family, got through. Five others requested prayer. The attendance was large. It was one of the best meetings I have been in around here. Sister Lulu Barnard, of Lowell, was made a great blessing in song and prayer. This was my third campaign with this people in less than two years, and was the best in every respect.—F. W. DOMINA.

EVERETT, MASS.

We are having a great meeting here. Evangelist St. Clair preached a great missionary sermon, Sunday. Over \$60 was raised for missions, and the altar was filled with seekers and young people, who are ready to go wherever the Lord shall call them. The meetings are to continue another week.—A. K. BRYANT, *Pastor*.

MALDEN, MASS.

The last few weeks have brought much illness to our people, but God has made bare His arm to

save from death in answer to prayer, as well as in saving from sin, and reclaiming backslidden ones to the fold of Christ. Rev. A. K. Bryant, pastor of the Everett Pentecostal church, preached an impressive sermon on "Losing Jesus," a week ago, and seekers came to the altar at the close and touched Jesus afresh. Rev. L. D. Peavey spoke to us the same evening and his message on Gen. 19:17, was with power and conviction. Our services are increasing in attendance and power. Two weeks ago four seekers found Christ, and last evening six were made to rejoice in sins washed away. Our Sunday school, under Superintendent L. D. Peavey, is flourishing, and we were inspired by hearing of the recent revival and enlarged Sunday school at Mountain View, N. H., where Brother Lewis Bacheiler of our church has recently been laboring for God. The Franklin M. E. church was recently revived under his ministry, and he was asked to return later. Brother Borders preached from the text, "Choose ye this day whom ye will serve," Sunday evening, with power, and souls were deeply moved. Some came for pardon at the close of the sermon. Our church was moved with sorrow at the recent resignation of our beloved pastor, Rev. M. E. Borders, who has received a call from the First Nazarene church in Chicago, Ill. Our church has called as her new pastor, Rev. Isaiah G. Martin, who has served the First Nazarene church in Chicago, having also founded that church, and served two years as Superintendent of the Chicago District. He is also a writer of many of our best hymns. We are expecting a great and glorious future for our church, and an inspiration to the cause of holiness in New England through the coming of this man of God. We also congratulate the Chicago church, who is to have such a soul-stirring preacher of the gospel of full salvation as our much-loved pastor, Rev. M. E. Borders, who has been for seven years so faithfully laboring and winning souls for Christ here in Malden. God bless him as he goes to Chicago.—M. B. MARSHALL, Reporter.

GRINNELL, IOWA

Our special revival services began January 2d, and continued for three weeks. Our people requested us to hold our own revival, and so trusting in the Lord, we began to attack the enemy's stronghold. There were fifteen who bowed at the altar during the meeting, and we believe most of them prayed through. There was much confession and restitution made by the seekers; old debts were paid up and old grudges confessed out and made right. We like to see them go through on this line. Although the special meetings have closed, yet we feel that we have just got a good start for a revival all the year around. Our faith is looking up for constant victory.—CHARLES BAUERLE and WIFE.

STOCKTON, ILL.

Our newly appointed District Superintendent, Rev. W. G. Schurman, visited us and preached twice on Sunday and again on Monday night to the edification of all who heard. Our people were favorably impressed with this man of God, and feel that his appointment to the office was of the Lord. Rev. R. R. Still left us a few weeks ago on account of ill health. He is in a sanitarium in Colorado Springs, Col., where he is rapidly improving in health. Brother Still's short pastorate here was fruitful, and his departure was greatly regretted. At present we have no pastor, but in our midst is a retired minister, eighty years of age, who preaches to us the gospel with power and unction. One brother, who is a sexton, was sanctified while digging a grave the other day. God put the burden on his heart and he prayed through in the grave. God's blessing is upon us. The outlook is glorious.—HETTIE TUCKER, Church Reporter.

CHICAGO HEIGHTS, ILL.

After an eight weeks' campaign, we have come out victorious through the blood of Jesus, and are still on the firing line. Our pastor was the evangelist, and was mightily used of God. Several souls were saved and sanctified, and nine additions were made to the church membership. The saints were encouraged and placed on higher ground. We have been having good prayermeetings, especially all night every Saturday night. On January 22d, the saints were under a heavy burden for the work and lost souls, and God heard and answered prayer on the Sabbath. The fire was on in the beginning of the Sunday school and continued throughout the day. The Lord surely blest our pastor's message. One soul was sanctified, and such a time of rejoicing and shouting as there was in our little church surely touched the heavenly host. In the afternoon eighteen from our church went to the Nazarene mission at Harvey, Ill., and the fire fell and one poor sinner was saved. It was a real Pentecost. We came back in the evening to the Heights with the fire burning, and had another

A REMARKABLE LIFE CLOSED

Rev. Wilburn J. Honea, who lived in Nevada county, Arkansas, was one of those unique characters that the world is always richer for having.

He was a man of St. Paul's type, positive, aggressive, a hard fighter, big souled, and wholly given to whatever he undertook. He was converted while a soldier in the Confederate army. He was shot through the body with a "minnie" ball. He told the Lord if He would spare his life, he would live only for Him. God saved him, and with a literalness and devotion characteristic of the man, he ever after considered himself as belonging to God. His faithfulness never weakened and his faith never waned. His considering himself as the Lord's so literally led him into the entire consecration of himself to God, and hence into the experience of sanctification, many years before the "holiness movement" reached his section. He was like John the Baptist, a "burning and shining light." For many years he was a local preacher and made full proof of his ministry.

He was born in 1833, and was married to Eliza Ann Roy, June 2, 1853. She proved a worthy helpmeet, and walked by his side for fifty-three years. There were born unto them fifteen children, of whom eleven still live, four boys and seven girls. And there are ninety-seven grandchildren, forty-seven great grandchildren, and two great great grandchildren, making a total of 156 descendants.

He lived to see, perhaps, the most numerous offspring of any man in America today. And his spiritual offspring are far more numerous than his natural. He died in holy triumph, November 27, 1916, being a few months over eighty-two years of age.

Rev. Albert Lambert, one of our preachers, conducted his funeral—one of the most glorious, the attendants say, they ever witnessed. It was like a glorious revival. People shouted, sang, and testified. How fitting! It was as if the mantle of this old prophet of God was dropping upon the shoulders of those left behind, who had been blessed by his life.

He was for a number of years a member of the M. E. Church, South, but when the Holiness Church of Christ was organized in his community, he cast his lot with his own people. So he became a Pentecostal Nazarene by the heavenly marriage that took place at Pilot Point, Texas.

He was a father to this writer, and loved him as few men that I ever knew, and I'm glad to say it was mutual. I was his pastor in the Methodist church some fifteen years ago, and our friendship and love has grown stronger and sweeter through the years.

While he was much misunderstood, and by many opposed, he held the full confidence of friend and foe. The world has lost a shining light; the church one of its cleanest, humblest, most faithful members and ministers; his children, a father that was like a priest and prophet to them! How truly could he say, "For me to live is Christ, and to die is gain." "Let my last end be like his."

JOSEPH N. SPEAKES.

great time with one soul praying through to victory. God is blessing both spiritually and financially, as our people are all tithers, and find out that the more we give the more we have. We are expecting greater things through Jesus Christ our Lord.—Church Secretary.

OAKWOOD, ILL.

On December 18th, we opened fire on the enemy at this place. God's blessing was on the meeting from the first. We had been praying for a long

time that the Lord would break down prejudice, and give us an old-time revival. The Lord heard and answered. Praise His name. The revival began with our own mission folks. When they prayed through and struck fire, it was not hard to get sinners to the altar. During the series of meetings, which lasted four weeks, there were no two services alike. The Lord manifested His saving and sanctifying power. The little mission was not large enough to accommodate the people. About fifty-one prayed through. It was wonderful to see them arise from the altar with a shine on their faces, and hear their testimonies of God's saving and sanctifying power. A number of these were members of other churches. Saturday, January 15th, Miss Cora Ryan, of Chicago, who was helping me in the meeting, opened the service by giving her testimony. The Lord poured out His Spirit on the meeting. The people shouted for almost half an hour, then we all marched around the church. A sanctified United Brethren preacher arose and exhorted for a few minutes, and a number came to the altar and prayed through. Monday evening our District Superintendent, Brother W. S. Schurman, came and organized a Nazarene church, with fourteen members. Misses Buell and Sudduth, students of Olivet University, spent their holiday vacation with us in the meetings. They were a great help and blessing with their singing and music. I will be glad to recommend Miss Cora Ryan to any one wanting a Spirit-filled evangelist; one who can pray fire down from the skies, and preach the old-fashioned gospel.—Miss BERTHA WELCH, Pastor.

From Evangelist DAVID G. BACON

Sunday, January 23d, was a great day in the Free Methodist church at Franklin, Pa. There were about forty seekers at the altar during the day, and some prayed through. At night the power of God in mighty conviction so rested upon the people that they broke down and wept all over the church. Twenty-five came to the altar. This is our third week here. We will be here until January 30th.

From Evangelist I. D. FARMER

Since our District Assembly, I have preached at the following places: Eeru, Harden school house, Houston, Derma, Big Creek, Mathiston, and I have held one meeting near Cleveland. At this writing I am in a good meeting three miles east of Cleveland. Souls have been blest in my meetings. I have organized a good church near Cleveland; has some of the best of the holiness people in it. They have organized a Nazarene Sunday school and have things moving on in good shape. The prospect is fine for a great Nazarene work in this Delta country. I go next to Mathiston and hold a meeting. Let all the saints pray for our work.

SPRING CONVENTION AT PILOT POINT, TEXAS

The annual spring convention, and thirteenth anniversary of Rest Cottage, will be held April 13-23, 1916, under the camping tent shed in Pilot Point, Texas. Rev. George B. Kulp, of Battle Creek, Mich., the noted pastor, evangelist, lecturer, and writer, will have charge of the pulpit ministrations, assisted by the Roberts Brothers and Allie Erick and wife. There will be a host of pastors, workers, and leaders in the ministry and laity present to help shout the battle on. These great gatherings have to be times of great victory and general advancement in all branches of the church work in this part of the kingdom. The anniversary services will be observed April 20-23, and all the time before this will be a great siege campaign for our city and surrounding country. Cut this announcement out now and place it where you will be easily reminded of the place, and date, the purpose, and the workers. Make your arrangements to attend part, if not all of this great convention. Free entertainment for all coming from a distance. Allie Erick, C. Edward Roberts, J. P. Roberts, convention committee.

From Evangelists Rev. Miss ESSIE OSBORNE and MAE SALLEE

The success of our Durant, Okla., meeting was greatly hindered by the epidemic of la grippe, and the unusually inclement weather, but we had a remarkable victory, and fifteen souls were definitely blessed. The church was in an excellent spiritual condition. This is invariably the case where the pastors are deeply spiritual. The members were in harmony with the meeting and a blessed spirit of unity prevailed, which made the efforts easy. Sunday morning we had a beautiful baptismal service, including six babies, and one boy united with the church. Rev. T. L. Taylor, the pastor, is making good in every respect. He is wide awake, aggressive, and seems to be master of the situation. During his ministry there, the church has

Bible Clearance Sale

You have been wishing a Bible for some time? But "thought you would wait until you could find a good one cheap." If you will be quick, here is your opportunity. If you wait, some one else will get the Bible. These are a few Bibles, odds and ends, *not damaged*, that we are closing out.

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made marked progress. A four hundred dollar improvement has been made on the church building, which enhances the value and general looks, and giving additional seating capacity. The indebtedness on the parsonage is being met without difficulty. The Sunday school is alive, and the influence of holiness is on the little city.

PITTSBURGH, PA.

The First Church, Pittsburgh, Pa., is pulling up, and our audiences are increasing in number. At our last communion service we received two new members, making twenty-five received since we took charge of the work. Our Sunday school is doing nicely under the superintendency of Sister Norris, and our prayermeetings and class meetings are truly spiritual seasons. We open a two weeks' campaign January 30th with Bud Robinson and the Rinebergers, and expect a salvation time. To this end we solicit the prayers of the entire church.—J. N. HAMPE, *Pastor*.

BETHANY, OKLA.

Oklahoma Holiness College has just received an overflowing blessing from the Lord. The last week in December, four prayermeetings were held each night, in Bethany, in which the saints received ammunition and provisions for the fight. The Lord laid the burden of lost souls on His children, and after fasting and prayer, through faith in Christ the victory came. Sinners prayed through, believers claimed the blessing of heart purity, and the saints feasted on the honey and the wine of the kingdom. About seventy professed to have received either pardon or purity. Rev. R. T. Williams has been with us almost four weeks now, and is certainly at his best. The truths which he is giving in his daily lectures, are lighting torches of inspiration in the lives of the students, that will never burn out. Our camp is pitched leagues ahead of where it was January 1st,

and we are still marching on.—Miss EVANGELINE MILLER, *Language Teacher*.

A DAY OF DAYS AT KANSAS CITY FIRST CHURCH

In very truth it would seem that First Church was swinging back into the vision and activities of Pentecostal days; as, though the fervor and consecration of the church of Peter and James and John were again appearing among men. Blessed unity, prevailing prayer, soul burden, paying of tithes and offerings, and care for the poor, mark this church as they did the church in the beginning. The spirit of revival is constantly on, and even through bitter winter weather, every service at the church is well attended, while prayermeetings with salvation are held in different places over the city. In these various services during the past twenty days nearly one hundred people have received definite experiences from God. Sunday, January 30th, 156 children and older people faced the winter storm and attended Sunday school. Nor did the cold keep people away from the church service. Dr. Matthews spoke on "What Are We Here For?"—what it means to be a Nazarene, especially a member of First Church in Kansas City. But before the sermon, we held a great love feast, a holy fellowship in breaking of bread with one another. There were many strangers present, and doubtless they were amazed at the scene which followed the sermon—a scene peculiar to Nazarenes—a hallelujah march. Notwithstanding the generous weekly offerings of our people, the great work which God had called upon us to do had demanded a greater outlay, and we had fallen behind during the year over \$500 in expenses for literature, etc., and this day we came together for a great march and offering to clear away these debts. It was a mighty undertaking for this little band, but nothing is impossible to those who give all to Jesus. He is still in the business of multiplying the loaves and fishes that are put in His hands. The people had a mind to give, and God in wonderful ways, put the money into their hands. As the people marched and sang with joy, they laid \$400 upon the table, and then followed an altar service at which a dozen or more, young and old, found God. It doesn't hurt a revival when people give in the Spirit. At the night service the pastor told us the amount of the morning offering, and asked if we did not want to make up \$150 more to clear up all the debt, and with no coaxing, the people gladly gave \$206 more, making \$806 for the day. In addition, about \$30 was contributed for benevolences. Then, after a heart-searching sermon upon the "Ten Sins Against the Holy Ghost," God again filled the altar, and the blessed day closed in salvation.—*Reporter*.

BROOKLYN, N. Y.

Utica Avenue church has enjoyed some seasons of refreshing since our last report. The church, finding it difficult to satisfactorily fill the pulpit at this time of year, arranged for the present pastor

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to continue with them till the District Assembly. Some time ago we enjoyed greatly the brief ministry of Rev. A. B. Carey, of Syracuse, N. Y. Recently we were again uplifted by the ministrations of Rev. Ira Archibald, of East Rockaway, L. I., and Rev. I. W. Hanson, of Haverhill, Mass. The period of distemper, which swept over the country, greatly affected our homes and decimated our congregations for several weeks, but the attendance on January 23d, was again excellent. Sunday school reached almost the high water mark. The pastor has just reorganized the church's finances, putting them on a systematic basis, thereby overcoming, we hope, a continual shortage in income. We are now planning a vigorous revival campaign for the near future. The time seems opportune for a gracious visitation from the God of Pentecost. May He come in showers of blessing, is our prayer. We have had some good cases pray through at our altar, but we must launch out for a larger draft.—D. RAND PIERCE, *Pastor*.

MT. VERNON, ILL.

The Lord has given a sweeping revival here. Nearly one hundred conversions and sanctifications, and a general uplift to the church and community.—ANDREW JOHNSON.

CENTRALIA, KAS.

We have been here four days. The weather has been very unpleasant, a continual storm of sleet and snow, but God has given us a good time with the saints. Of the two who were at the altar last night, one was mightily saved. We go on today to Topeka, to the group meeting, and on home to St. Joseph, Monday.—HENRY A. DUNLAP.

VICTORIA, B. C.

We came to Victoria on the 12th of this month, from View, Wash. We left the work at View and Diamond Hill, in charge of Brother Blakley, who had just closed a two weeks' meeting at the latter place. It was a hard pull, but the Lord gave us victory and two souls were saved. It would seem that those places that have had the most light, and people refuse to take advantage of it, but who rather sit down and are at ease, are the very hardest to move. We then opened at View on the evening of January 9th. This meeting was in progress when we left to come here. We received a warm welcome from the saints in Victoria, who have been faithful under most adverse conditions, being without a regular pastor for the last six months. The weather has also been most severe; the worst they have experienced for sixteen years, and much sickness prevails amongst the members. The effects of the war are also much in evidence.

not only by the presence of many soldiers preparing to go to the front, but also in much business depression. But our hope is in God and in Him alone we trust. We have three prayermeetings each week besides the regular Sunday services, and we have a few who can get hold of God. Please remember the work at Victoria in your prayers. Our present address is 1031 Pandora ave., Victoria, B. C.—**AWAM WABKER, Pastor.**

IRONTON, OHIO

The little Pentecostal Nazarene church here is still on the move. Since last September, we have grown from fifteen members to thirty-five. The Sunday school has increased from about a dozen to near the hundred mark. Brother Irick and wife gave us a two weeks' meeting with good results. The house was packed and the fire fell. We have a great field here. Hungry souls come from other churches, and some from far out in the country to our meetings, and we are glad to minister unto them. We have a large tent for the summer work, and are expecting some great victories all along the line.—**Rev. D. E. MILLER, Pastor.**

CHICAGO FIRST CHURCH

Our pastor, Rev. I. G. Martin, has resigned, having accepted the call of the First Pentecostal Church of the Nazarene of Malden, Mass., and Rev. M. E. Borders, formerly pastor of the Malden church, has accepted the unanimous call to succeed Brother Martin. The following resolution was passed by the church board: **WHEREAS**, Our pastor, the Rev. I. G. Martin, has felt God's call to another field of labor, and in accordance therewith has tendered his resignation to this board, we therefore, the members of the Official Board of the First Pentecostal Church of the Nazarene, of Chicago, Ill., do hereby express our sorrow and sincere regret for the loss which we sustain, and the loss sustained by the church, of one who has labored among us so many years, so faithfully, fearlessly, and with such heartfelt interest in our welfare and in the cause of Christ. Be it therefore **Resolved**, That we extend to our brother, the Rev. I. G. Martin, and to his faithful and gifted wife, our earnest wishes for God's richest blessing on their work in their new field of labor, and His richest blessings on them personally. Signed, Church Board.—**C. A. WILSON, Sec'y.**

BAKERSFIELD, CAL.

We have been in this new charge for six months and can report a good measure of victory. Like every field, Bakersfield has its peculiar difficulties and trials, but God is favoring us with His smile, and that assures us of glorious triumph. A number of our good people got seriously diverted by the tongues fanaticism, but seem to have gotten their eyes open recently, and are coming back to the good old paths and finding rest to their souls.

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Thank God. From time to time in our regular services, we have had from one to five seekers at the altar for pardon or purity. God's blessing has been very marked at many of these services. Brother Howard Eckel, District Superintendent of Southern California, was to have been with us for a revival in latter part of October or November, but the disappointing, though forgivable action of the General Assembly in flinging us bodily into the San Francisco District, seriously jarred our plans, but we did succeed finally in securing Brother Eckel, who spent two fruitful weeks with us in January. God surely made him a great blessing to our church. Brother D. S. Reed, pastor at Lindsay, came down and continued meetings an extra week. His searching, straight-from-the-shoulder sermons deepened the heart-life of our people and brought a number of souls into the fountain of cleansing. Both these brethren found a large place in the love of our people. A number will unite with our church.—**FRED A. SMITH, Pastor.**

CHICAGO CENTRAL DISTRICT

We arrived about 10 o'clock in Kewanee, Ill., Wednesday a. m., the 12th. It was raining and sleeting, but before 5 o'clock a sudden change brought snow and zero weather. We found the pastor, Miss Butler, and introduced ourself and was made at home at once with the family with whom she was stopping. By 7:30, church hour, the thermometer had dropped to below zero, and the coldest wind I ever remember facing, blew across the plains. We had a meeting, however, seven present, and had a good time. Next morning we started for Canton, via Peoria, but upon arriving at that city, found the extremely cold

weather had played havoc with train schedules, and a train we had planned to take, had been taken off a few days before, which would make it necessary for us to stay around Peoria all day before a train left for Canton. So we went to Bloomington instead. We found Brother and Sister Ashbrook without much difficulty, who cordially received us and invited us to stay over night and speak at the evening service. The thermometer, which registered 18 below zero when we left Kewanee, hung around that vicinity all day, and must have been about 12 or 14 below when we went to the service that evening. Brother Ashbrook having a severe attack of the grip, did not attend service that night, so we preached for him. We only had about a dozen folks present, but we had a grand service, no mistake. The next day being Friday, and we being scheduled for Mansfield on Sunday, we started for Olivet via Danville, and arrived home about 2 p. m. Left home again Saturday about noontime, arriving at Mansfield about 4 p. m., and began our first service Sunday morning. We are having a good time; good crowds, and up to last evening, (January 26th), have had a few seekers, but last night the break came when six sought the Lord, I think for the first time in their lives. The church membership, composed of the very salt of the earth, are united in earnest prayer for an ingathering of souls, and we are looking for a successful meeting. The roads are simply fierce. I never saw such traveling in my life, yet the pastor, Miss Lowe, tells me the congregations are the best in the history of the church. Our Eastern friends will get some conception of the roads, when I tell them that one man with a carriage and two horses, was one hour and twenty minutes coming a distance of four miles from his home to the church, and this

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was the only way he could possibly get to service; to have walked, in my judgment, would have meant to be hopelessly mired. No snow—frost all out of the ground, mud everywhere, yet people come to meeting! Praise the Lord.—W. G. SCHURMAN, Dist. Supt.

NAMPA, IDAHO

I just closed a gracious salvation meeting at Caldwell, Idaho. There was quite a little opposition and prejudice, but the dear Lord gave good victory from beginning to close of meeting. The saints held up the evangelist's hands, and stood by the meeting nicely. There were between forty and forty-nine definite seekers, and not a few happy finders. I go from this place to Center Cove, Idaho. I have eighteen days between this and Assembly time in June that are not taken. I would be glad to correspond with any church in the Northwest that desires a meeting between the 1st and 18th of April. Address me at Nampa, Idaho, 1005 South Tenth ave.—H. C. ELLIOTT.

MURPHY, CAL.

I am located at Murphy, Cal., having abandoned our evangelistic campaign for the winter. Have charge of work at three appointments, viz: Murphy, Vallejo, and Angel's Camp. God has signally blessed our labors here. This is a neglected field, although people grasp the truth eagerly, and we have promise of a well organized work at each place. There are few places in the entire county of Calaveras, where church services are held, and yet there may be found at every small town a church building that has been abandoned. It seems there is nothing for us to do but go in and claim the country for God and holiness. Personally, these new fields (hard places) suit me. I recall the words of Dr. Walker last summer at Stockton, Cal., campaigning, when we were planning our Calaveras campaign, saying he would be glad to lay aside all of his responsibilities, and go to Calaveras county and evangelize. God bless all the churches of all the Districts, and all needy fields. May this year, 1916, be a banner year for the cause of God and organized holiness. "The Smith Band."—FRANK B. SMITH, Evangelist.

UPLAND, CAL.

We held a meeting in our church here, closing January 16th. The 10 o'clock morning prayer-meetings in the different homes proved a source of great blessing to the people and the meeting, and we had seekers in these prayer-meetings. A goodly number prayed through during the meeting, and a class of good folks was taken into the church on the last Sunday of the meeting. Best of all, the revival spirit is still on the church, as is evidenced by the way the folks give of their means for His cause. We raised \$550 on December 28th, and the saints got blessed while they gave another hundred last Sunday morning for District and General Superintendents' fund, etc. Rev. O. F. Goettel, our pastor at Oakland, Cal., was with us last Sunday morning, and brought us a splendid message on "Steadfastness of Faith and Purpose." The Lord blessed, and the saints were encouraged.

The fine climate in California does not make the Devil behave himself any better here than he does in Pennsylvania and Kentucky, but the fire burns in our hearts, and we are doing our best to defeat him.—WILL H. and LILLIE B. NERRY.

Deaths

This paper can not undertake to publish the regular obituaries, for the lack of space. However, death notices will be printed, which are not over one hundred words in length, and which are signed by the pastor.—Editor.

Stout—Margaret E. Haskew was born in Knox county, Tennessee, in 1845, and died January 2, 1916. She was married to T. K. Stout in 1867, and to the

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union were born six children. She was converted early in life, and became a member of the Methodist Episcopal church. After moving to Texas, she became a member of the M. E. Church, South. The family finally removed to Altus, Okla. She was sanctified about seventeen years ago, becoming one of the first little holiness band in Altus. When the Nazarene church was organized, she became one of the charter members. Hers was a beautiful, consistent life, and her testimony convinced all of the reality of the experience. The writer preached the funeral sermon.—S. H. Owens.

McCoy—Isabel McCoy was born in Belmont county, Ohio, in 1847. She moved with her husband, James McCoy, to Nebraska in 1878, residing near Atlanta. She passed to her reward, December 30, 1915. She had lived a beautiful, sanctified life, and when the end came she commended her loved ones to God and she thanked and praised God to the last.—N. D. Essley.

Wilson—Jewel LaDora, daughter of Rev. and Mrs. J. W. Wilson, pastor of the Nazarene church at Windom, Kas., died January 3, 1916, age one year and eighteen days. Spinal meningitis claimed her for its victim, and her sweet spirit took its flight to be with Him who takes the little ones in His arms, where there is no suffering. We expect to see those bright eyes again when the pearly gates swing open for the redeemed to come marching home.

Carnahan—Noah Carnahan passed away December 24, 1915. He was a Nazarene and died in the faith. He waited patiently for the end, and finally said, "The Enemy has destroyed my body, but praise the Lord, he can not destroy my soul." He kissed his wife and children, and with his finger pointing up, he praised the Lord, and went to rest. His funeral was conducted by the writer on Christmas day.—William Seal.

Barrows—Dear Grandmother Barrows, of Ravena, Tenn., passed to her heavenly reward, December 30, 1915. She was gloriously sanctified about fourteen years ago, when the great revival spirit was felt all over the country. Her lot was cast in the midst of privation and sorrow, being many years a widow without support, but she kept the trouble side well buried, and presented to the world the spirit of the Master. Thank God, she is in the land of plenty, where trouble is unknown.—J. W. Aulin.

Blakely—Brother S. L. Blakely passed to his reward December 25, 1915. He was converted several years ago and joined the Methodist church; later he joined the Pentecostal Church of the Nazarene. He was sanctified at our District Assembly at Cabot, Ark., October, 1914. He was a member of our Dis-

DR. BRESEE—AN APPRECIATION

Written by D. RAND PIERCE

I can see it still, that wonderful face,
That in life I loved to scan,
With its softened lines of love and grace
That the hand of God and time did trace
On this masterpiece of a man.

And those soulful eyes; they are looking now
Out of memory's mirror bright,
With their liquid, dark, and fathomless glow,
That enthralled the gaze of the hearer so,
Beaming mingled mercy and might.

And that brow that sheltered the massive brain,
And the jaw so firmly set,
The nose of the leader strong and plain,
And the lips that could silently suffer pain,
How vivid I see them yet.

But, oh, 'twas glory come down from above
That to visage and voice gave their charm;
And the heart full of heaven's compassionate love,
That flamed till the faith of the human did move
The Infinite, Omnific Arm!

Born leader of men and a statesman true;
Apostle and prophet was he;
With a vision rare that could reach down thro'
'The years, and a courage to dare and do
What the eye of faith did see.

'Twas a prince that fell in Israel,
When he laid his armor down;
And the flight of years alone will tell
Of the glorious fight he fought so well
Ere he gained his starry crown.

So we pause to lay on his earthly bier
A flower of memory sweet;
'Then hasten to gather the sheaves down here,
For, he said, "At the Eastern Gate" up there
He'd be waiting the saints to greet!

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NEW ENGLAND—N. H. Washburn—Beverly, Mass.
NEW MEXICO—E. E. Dunham—Artesia, N. M.
NEW YORK—E. J. Marvin—Lucknow, N. Y.
NORTHWEST—J. T. Little—Newberg, Ore.
OKLAHOMA—F. E. Morgan, Henryetta, Okla.
WEST VIRGINIA—S. H. Owens—Bethany, Okla.
PITTSBURGH—N. B. Howell—Canton, Ohio.
New Philadelphia, Ohio—February 3-4
Millersport, Ohio—February 5-6
Lithopolis, Ohio—February 8-9
SAN ANTONIO—William E. Fisher, 525 W. Mulberry ave., San Antonio, Texas.
SARASOTA—H. H. Miller, 2328 McKintley ave., Berkeley, Cal.
SOUTHERN CALIFORNIA—Howard E Kel, 1405 E. Thirty-ninth st., Los Angeles, Cal.
TENNESSEE—F. W. Johnson—Di kson, Tenn.
WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

trict Advisory Board and was a leading factor in the local church. Brother Blakely leaves a widow, two daughters and a son.—T. W. Sharp, Pastor.

Hammond—Parnella Tanksley was born in 1850, near Nashville, Tenn. With her parents, she crossed the plains, locating in this valley in 1859. When a child, she was converted, and united with the Cumberland Presbyterian church, of which she was a member until 1910, when she affiliated with our Walla Walla church. During the last days of her illness, conscious that the end was near, was often heard by those of the household singing some favorite Psalm, and frequently praying, "O, my blessed Jesus, come closer to me in this hour of need." She died on the morning of January 3, 1916, at the home of one of the daughters in California, and was brought to Walla Walla for interment, the funeral being conducted by Mr. Wallace from the residence of Mrs. J. M. Reser, one of the daughters.—Mrs. De Lance Wallace.

McKee—Mrs. Mary H. McKee passed from earth to heaven at her home, Los Angeles, Cal., Tuesday, January 11, 1916. She was born December, 1829, married to Simon B. McKee in 1840, and became the mother of five children. She was converted when a child and united with the Methodist Episcopal church. In 1875, she with her husband, came to California and settled in Los Angeles. When the Church of the Nazarene was organized, she became a charter member, and was found with the holiness people. She was a woman faithful to her convictions, a quiet, humble, true Christian. The funeral services were conducted by Rev. C. E. Cornell, pastor of First Church, where she held her membership.—C. E. C.

Lemond—E. George Lemond, passed to his reward in Indianapolis, Ind., August 2, 1915. He was born February 22, 1838, in the city of Washington, D. C., where he also was gloriously "born again" at the age of twenty-one. In 1870, he was united in matrimony with Miss Elizabeth Holman. He was clearly and definitely sanctified about thirty years ago under the preaching of Rev. John N. Short. For about twenty years he was a prominent figure in the holiness work. He and his wife became charter members of the Pentecostal church of Lowell, Mass., of which Brother A. E. Riggs was pastor; and about ten years ago they removed to Indianapolis. He was greatly loved by all who knew him. I loved him very much.—C. W. Ruth.

Martin—Mrs. Grace Martin, for many years deaconess of the First Pentecostal Church of the Nazarene, of Lowell, Mass., after a sojourn of fifty years on earth, and to the city, which had both foundations and whose builder and maker is God. "Behold she hath done what she could." While earth mourns, heaven rejoices, over one that hath gone through the pearly gates, washed in the blood of the Lamb. She leaves a mother and son to mourn her departure.—(Mrs.) M. Alice Robinson.