

HERALD of HOLINESS

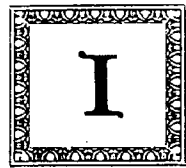
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, MO., FEBRUARY 16, 1916

NUMBER 45

Perfect Love



IT IS a wonderful work of grace when God saves a sinner from his sins and puts divine love in his heart as a living principle. "We know that we have passed from death unto life, because we love the brethren." This happy transition is also testified to "by the Spirit which he hath given us." But there is something further embraced in the glorious provisions of grace made for lost men. After the implantation of divine love in the hearts of pardoned men, God comes with the promise and the provision to make that love perfect. This perfecting of the believer's love results in his possession of "perfect love." And the Bible expressly declares by way of differentiation "perfect love casteth out fear." The reason is also given "because fear hath torment." One great proof of the possession of this rich experience of perfect love is the absence of all phases of fear which have torment. This does not signify absence of all kinds of fear. There are certain phases or manifestations of fear to which even the sanctified will ever be subject.

For instance, perfect love does not deliver from the fear of offending God. This kind of fear is essential to real saving faith and is an attribute of the true Christian. This kind of fear is indicative of, or a fruit springing out of, perfect love. We love God too ardently to offend Him.

It does not deliver us from the fear of sin. Not that we fear lest we will sin, but we are so afraid of sin, have such a holy horror and dread of it, that we determine to keep safe utterly from all sin.

It does not deliver us from that state of fear or dread or nervous rack which comes of sudden shock or violent unexpected concussion which momentarily upsets the nervous system. Perfect love in itself does not reconstruct and completely remedy run down or wrecked nervous systems. Without entering into what God might do in answer to the prayer of faith in the way of healing, we simply say that perfect love in itself does not as one of its normal powers effectuate such a cure. The delicate, sensitive, diseased nerves of the sanctified will still under sudden shock bring a state of trepidation, fear, or dread. In such cases one must not conclude therefrom that he has not the blessing.

On the other hand there are several respects in which there is very blessedly a total deliverance from fear. We are delivered from fear of condemnation. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." The only fear of condemnation that can come to the sanctified is in a great period of testing or fearful conflict with the powers of darkness, when, as a matter of precaution, he digs about his foundation to make sure he is on the rock, fearing that, amid the stress and fury of the conflict, his foot might have slipped, and the blessing passed away. But in the consciously sanctified state there is sweet deliverance from the fear of condemnation.

There is also deliverance from the fear of failure. The Christian worker is not harassed with an irritating fear lest he fail in his persuasion of this or that friend to come to Christ. He is conscious of a faithful effort, and his experience gives him the ability to live hopefully and contentedly, leaving all results with God. He has no fear of failing in his testimony. In testifying as well as in praying, he looks alone to God and not to men. The preacher has no fear of failing in his pulpit

work. He does not claim to know what is and what is not failure. He declares his message under the anointing of the Holy Ghost and claims the assurance of God who has sent him forth with His Word that it shall not return unto Him void.

One of the most blessed deliverances of the sanctified is that he is rid of all fear of man. He feels that if God be for him what matters it who may be against him. With him men are men. Pinnacles to which some men reach with him are but puppets, for the elevation does not change the man. Only one line of demarkation he recognizes running like a thread of gold through the human race. That line is a moral distinction. There are good men and bad men. In the eyes of the sanctified "a vile person is contemned; but he honoureth them that fear the Lord." He is unmoved by the fear of man either as to his frowns or his favor. Man can not possess gold enough to swerve him an inch from rectitude by a mammoth bribe; nor power enough to frighten him from duty by direst threats.

The fact is that holiness is a kingly experience, royal in its source, regal in its bequeathments, sovereign in its sweep of influence, strength, and glory, and gives a kingly character to a man in this life, which is but a presage of the divine and eternal kingship which awaits him when his Master returns in majesty to reign for ever.

The Arch Usurper

IT IS well that we remember that while the Devil is ascribed wondrous power in Scripture, and is represented as a kind of king, yet he is only a usurper of his kingly authority and power. Two points only in this editorial we desire to call attention to respecting this subject. One is that Satan is a usurper, and that his power is limited, or has bounds beyond which he can not go. The other is that his power is nevertheless great and many-sided.

It seems that Satan was from the first inspired with an inordinate ambition and spirit of envy to seek to usurp the place and prerogative of God. Hence his antipathy to Christ whom he sought to slay from His birth. This enmity was predicted back in Genesis where we hear God saying in the first promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

So from the first announcement that a king was born Satan was active in his opposition and his purpose of destruction. He managed through the wickedness of mankind to gain some kind of government over the world, usurping the kingly authority and place of Christ who was and is the rightful King by divine plan and appointment. Hence we hear Satan called the "god of this world [age]" (2 Cor. 4:4). Also he is called "the prince of this world" (John 12:31; 14:30; 16:11). Paul, it will be noted, in calling Satan the "god of this world," uses the word "aion," for "world," meaning "age." John, however, when he calls him the "prince of this world" uses the word "kosmos" for "world," which means "the world," or the people of the world according to Thayer, who gives the meaning to be "the whole mass of men alienated from God."

Let it be understood that when we say the Devil is a usurper of the rightful kingship over men we do not mean that he usurped this rulership by measuring arms with Christ and over-

coming Him by superior power. This is distinctly what he did not do. He is usurper by the consent of the governed. Christ gained the right of rulership by His atoning work but men refused subjection to His authority and preferred subjection to Satan and voluntarily submitted themselves to him. He came to His own and His own received Him not. That makes this age what Paul denominates "Man's Day." It should have been "Christ's Day" but man, by accepting the proffered usurpation of Satan, has made it "Man's Day." Hence Satan is in return making this the age of the exaltation of man. A species of man-worship is seen everywhere and the whole tendency is toward the elevation and advancement of man and the retirement of Christ. This tendency is seen everywhere—in commerce, in politics, in society, in education, in science, and in every realm of human thought and activity—this tendency to the exaltation of man is clearly seen.

As the prince of this world he is only a usurper and the day hastens when he will be thrust from his usurped throne and cast into hell for ever. We are assured that we shall have final and complete victory over this our powerful adversary when Christ comes back to assume the reins of the kingdom.

We are not, however, to despise or lightly esteem the power of Satan while we are tabernacling here below and are engaged in the great battle of faith. His power is great and dangerous, notwithstanding it is within limitations and will finally be overthrown. There is a disposition to minimize or deny the reality and greatness of the power of Satan. This is a grave mistake indeed. We gain nothing in underestimating the strength or resources of our enemy. We had better rightly appraise his strength and govern ourselves accordingly. It is a false piece of tactics to ignore the warnings we have in the Word of God or to deny the truth of these warnings in the interest of a blind optimism. We had better let the Bible tell us all the facts in the case and believe these facts if we would wage a successful and safe warfare against this arch enemy of ours and this arch usurper of the kingdom of our Christ.

Admitting his power, or believing what the Bible says about it, does not augment his power; denying his power, or refusing to believe what the Bible says about it, does not diminish or destroy that power.

A Special Personal Word With Our Readers

WE FIND upon conferring with the heads of other departments in the Publishing House that the HERALD OF HOLINESS has the same experience that all other religious papers have and always have had according to quite a familiar experience with religious journalism the editor has had off and on for over thirty-five years. That trouble is to hold the subscribers after once they are procured as readers. It is singularly the case that the trouble is not in getting people to subscribe for a religious paper, but to hold them on as regular subscribers after they are once induced to become subscribers. This is uniformly the experience with religious papers.

We wish to have a kind word with our readers concerning this phase of the problems of the religious paper, and especially as regards the HERALD OF HOLINESS. This habit of readers changing from one paper to another argues a restless spirit, and more; it indicates a want of settled convictions or ideas as to their needs and wants spiritually. Just why one should want to change their paper from one kind to others which teach the same doctrines and profess to stand for the same thing, we can not see, except for this spirit of restlessness and a want of definite decision in their convictions as to their needs spiritually in the way of religious journalism.

It would be quite a singular phenomenon if these same people should change their denominational relation or membership as often as they change their religious paper. Why not the one, if the other is to be changed every year or two? We insist that readers ought to stick to the paper of their choice for many reasons. If the paper suits you one year it will certainly suit you for ten or twenty years. The paper does not change except to improve as fast as its subscription list will allow. Besides there is a great advantage in having the same paper come regularly to your home from year to year. The children get familiar with its appearance and contents and there is established a kind of tie between them and the paper which is silently helpful to them in their religious education and training. It is a pity to change every year or two, thus needlessly the religious paper in the home and have the family constantly becoming, or trying to

become, familiar with these weekly religious visits of another paper, or of none perhaps. Far better to let the same paper come regularly and the family become familiar with the old friend of a paper and learn to love it and be blessed by its holy teachings and spiritual ministrations.

Besides all this, with our Nazarene people, there is a special appeal we make on the score of loyalty which ought not to go unheeded. How any member of the Pentecostal Church of the Nazarene can fail to take regularly their own church organ we can not see. Much less can we understand the brand of loyalty of the member of our church who after taking and reading their paper one year can get their consent to stop the paper for any other paper in the wide world. What they can mean by this we can not understand. Their own House is endeavoring to do an immense work in the way of spreading holiness literature over the world and the central organ is the pivot on which the whole business turns. As the paper prospers the other departments will prosper. As you cripple the central organ you cripple the whole enterprise vitally and that far hinder the mighty work in hand and which God wants pushed and spread until the whole earth feels the influence of this great plant in Kansas City.

Let our people, one and all, stand by the Publishing House by patronizing their own paper and sticking to it from year to year. Do not cast it aside after a year or two like the woman casts aside her last year's hat to try another style. Holiness according to the Pentecostal Church of the Nazarene is the very style of holiness which suits the writer and we want to see it spread and spread and to do this we need the united and the unvarying and the pronounced support of every Nazarene in the whole world.

The Small Number of the Saved

ONE of the disciples said on one occasion to Jesus, "Lord, are there few that be saved?" In reply He proceeds to warn them to "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23, 24). That injunction is familiar to Bible readers where the Lord said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Also His word: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

This teaching is in keeping with the apostle's teaching in Timothy about the condition in the last days. He gives us no encouraging view of the triumphant reign of grace or the church in this present age or dispensation of grace. We understand the Master in the passages above to be talking of the age of grace or the church age. Paul in speaking of the latter times, meaning the same age, when "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," says expressly in 2 Tim. 3:1-5:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

All this only goes to show that man is a failure and always will be. It does not argue the failure of the gospel in any sense or degree. It argues that man is a failure and that the gospel will triumph only when Christ returns to reign.

In all times the number of the saved has been very small. The family of Noah alone was saved from the general flood. Abraham chosen from amongst men to be the sole depository of the covenant with God. Joshua and Caleb the only two of six hundred thousand Hebrews who saw the land of promise; Job the only upright man in the land of Uz; Lot, alone in Sodom.

The sayings of the prophets are to the same point. Isaiah makes the saved as rare as the grapes which are found after the vintage, which escaped the search of the gatherers; as rare as the blades which remain by chance in the field, and have escaped the scythe of the mower.

There is to be a change, however, in this sad showing when Jesus

comes back. He is to reverse the sad career and history of man. There is coming a time when righteousness shall cover the earth, but this is not to be in this dispensation or church age or during "Man's Day." It is to be at the coming again of the Lord, the second time to reign in His millennial kingdom. Then we shall hear a new song of redemption's glory and triumph. Then will come to pass the fulfillment of such words as the following:

"The earth shall be full of the knowledge of the Lord, as the

waters cover the sea." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "In the wilderness shall waters break out, and streams in the desert." Such glorious promises of universal triumph of righteousness abound in the Holy Word but invariably apply to the period of the Lord's reign in righteousness. Say not the gospel is or can ever fail. It shall triumph but its triumph is to be in God's own appointed way and time. It is during this period that the world is to be saved and heaven populated.

THE EDITOR'S SURVEY

News and Notes

Rev. Will H. Huff passed through the city a few days ago enroute to Colorado, and favored the office with a brief call. Brother Huff is looking well and is still engaged in evangelistic work. Success to our dear brother in the great work to which he has consecrated his life.

Sunday the 6th inst., was a great day in the First Church, Kansas City. We were favored with the presence of the two new General Superintendents, Revs. J. W. Goodwin and Roy T. Williams. Brother Goodwin preached in the morning on "The Unction from the Holy One." Brother Williams preached at night on "Ye are the temple of the Holy Ghost." At both services there was profound attention and a healthful, strong movement Godward. At the two services combined there were not less than thirty people at the altar. At the morning service at the close of the sacrament of the Lord's Supper, there was an informal, unofficial but voluntary, cordial prayer of consecration of the two newly elected General Superintendents to the great work to which the church has called them. Kneeling around the sacramental table were the two Superintendents, surrounded by some eight or ten elders. The hands of the elders were tenderly placed upon the kneeling Superintendents, while prayer was offered by two of the elders. And God came wonderfully near and the Holy Spirit seemed to place His approval upon the tender, brotherly scene.

Brother I. G. Martin, in the January number of *The Preacher*, referring to the term, "Dig and Tunnel," to which reference was made by one of our correspondents from California, cordially endorses the phrase. He says: "I must confess that I am greatly taken with the suggestion — it must have been coined by a miner, for that is just what they have to do to get the precious gold which is stored away in the mountains; and it is exactly what every seeker will have to do to obtain the precious gold of full salvation. Go on, my brother — continue to instruct seekers to "Dig and tunnel."

Brother Kinne was called again to his mother's bedside, and while there witnessed her passing away to her heavenly reward. She was in her eighty-fourth year. For over four-score years she followed her pilgrimage along life's way, practically an invalid, yet bravely she fought the battle of life, patiently endured its afflictions, and in the closing scenes of her long journey evinced the same tenacity of life and marvelous resistance to decay which had characterized her long career. Her end came, however, and gently but slowly she made the descent into the valley and finally slipped

home to be with God and her loved ones for ever. Our prayers and sympathy go out to Brother Kinne, who has lost the best friend he ever had and one whose place can never be filled. Illimitable wealth of money, fame, friendships, or relatives can not substitute the profound love of a dear mother. Our brother's life is poorer essentially by an irretrievable loss which defies substitution or satisfaction. He has this assurance, however, which is his only, but a very blessed satisfaction in itself — she is still his own mother. She has simply changed her place of residence and is just waiting for him on the golden shore, and in a few fleeting years the glad reunion will occur.

That is a good missionary slogan which Rev. J. W. Oliver has adopted for 1916, as it appears in the *Oklahoma Nazarene*: "\$1.00 a member for Home Missions."

Dr. H. K. Carroll calls attention to a shocking state of spiritual destitution in the army and navy of the United States. He says there are one thousand soldiers manning three forts on the eastern end of Long Island, which have no chaplain. He also received a letter from a mother who has two sons in the navy. One of these boys states that there have been no religious services on the battleship to which he is attached for four years. The other boy states that during his two years of service he has never heard a sermon or a prayer by a clergyman. This shocking destitution calls for immediate attention.

We appreciated most highly a compliment paid the *HERALD of HOLINESS* by a Baptist deacon of this city who came into the office to subscribe for the paper for two years. He had read the paper for the last year, and declared it to be the cleanest, clearest, and most helpful religious paper he had ever read. Knowing his capability as a judge of such matters, we appreciated all the more this high compliment coming from our dear brother.

Rev. J. W. Oliver is assisting Brother C. E. Ryder, pastor of our church at York, Neb., in a meeting.

General Superintendent Williams arrived in Kansas City on time for the meeting of General Superintendents on Thursday the 3d. His colleague, General Superintendent Goodwin, was not so fortunate, having been detained by the snow or floods many hours, arriving late Thursday afternoon. Dr. Walker did not attend the meeting. The meeting was held and the work arranged for the year, plans of which will be found in this paper. We wish these dear brethren great blessing from the Lord as they undertake the work for the new year.

May His hand guide and prosper and keep them every step of the way, making them a benediction in their arduous and difficult and responsible leadership of the Nazarene hosts.

Most heartily we endorse the *Sunday School Times* in the declaration: "Stop a moment and think what the Bible is. It is a book written by one Author from beginning to end; in this book that Author, God, has given the full and final revelation of His will for men in this life. He has dealt fully, completely, and finally, with every matter upon which it is necessary that man should know God's will." How tremendously true this is. The editor goes on to show that God has not in writing the Bible given every detail and particle of information on any point in one place or chapter in the Bible, but it is to be found here and there in the Bible; hence the necessity for a well rounded and symmetrical knowledge of this blessed Book if we would know all the Bible teaches about any one thing.

Snow is crushing in the roofs of churches in some of the western cities. Great floods are devastating in other sections. Unusual numbers of explosions of munitions factories and of other kinds are occurring in many places. Altogether, of divers kinds the present seems to be a period of unprecedented catastrophes and horrors. It is a time to look to God and humble ourselves and seek His face that He may bless and rule and overrule in all which may occur.

That was a noble statement made by William Jennings Bryan, as reported in the *Congregationalist* by Grapho, when he said: "There is nothing which the world so much needs today as the baptism of the Holy Spirit, a great revival wave of spiritual religion." This is fine for such a man, and is full of tremendous truth.

It can not be questioned that the interest of the churches in the evangelization of the world is growing when it is remembered that the contributions for foreign missions have increased in ten years from \$8,000,000 to \$19,000,000, which is an increase of more than a million dollars a year. Let it be remembered, however, that this increase has not yet brought up the churches to the level of obligation or to the level of the needs of the foreign fields.

The National Convention of the Anti-Saloon League will be held this year in Indianapolis, Ind., on June 25 to 29, inclusive. Coming so soon after the great national conventions of the great parties this Anti-Saloon League Convention will be of unusual interest and will no doubt profoundly impress the nation with the momentous importance and demands of this great reform.

Prohibition in Washington

The state of Washington went dry the first of January. The prohibition law was bitterly fought by the editor of the *Seattle Times*. This editor was in Kansas City recently, and in an interview announced that he was heartily in favor of the law since he had seen it tried for a month. He says it is absolutely enforced in the city of Seattle, and made the following statement in regard to the Washington law and the effects of its enforcement in Seattle:

We already know that it is a great benefit morally and from an economic standpoint. Its moral benefit has been tremendous. Seattle had 260 saloons and we had an average of 2,600 arrests a month for crimes and misdemeanors growing out of liquor drinking. In January we had only four hundred arrests and sixty of those were made January 1, and were the results of hang-overs from the old year. That in itself is enough to convince any man with a conscience that prohibition is necessary. There can be no true economy in anything that is immoral.

And on top of that great moral result, we have these economic facts: In the first three weeks of January the savings deposits in the banks of Seattle increased 15 per cent. There was not a grocery store in Seattle that did not show an increase of business in January greater than ever known in any month before in all the history of the city, except in holiday time. In all the large grocery stores the increase was immense. In addition to this, every dry goods store in Seattle except one, and that one I have no figures from, had a wonderful increase in business. Each store reported the largest business ever done in one month, except in holiday time.

Oregon also went dry January 1. California is the only wet state left on the Pacific Coast, and it will go dry January 1, 1918. And those three states will remain dry to the end of time. None of them would ever have saloons again. Those who were honestly opposed, as I was, to prohibition in Washington and Oregon, have been converted to it, as I have been, by the actual evidence that prohibition is a fine thing from a business standpoint. No city and no community, too, can afford to have saloons. They are too expensive, morally and economically. In a very few years there will not be a licensed saloon in the whole Nation, and that will be a fine thing.

"A Little Child Shall Lead Them"

Illustrations of the power of childhood in sometimes leading hard men from sin to Christ are numerous. We have repeatedly given instances in these columns of such cases. The artless simplicity of a child's faith, their utter sincerity, and their transparent innocence, together with their childish directness, all combine to give marvelous power and force to their sweet testimony of the faith that is in them. The following from an exchange gives an impressive instance of this kind:

At the corner of the street just under my hill in Seoul, Korea, lives Cheung. He is a thatch vender, which occupation has rendered him two benefits: one, money to buy drink with; and the other, rest and refreshment. Cheung was no common drinker, with only a red nose and bleared eyes to show for it; not he. He was known to his world in general and Seoul in particular as a man who could terrify the onlooking multitudes by the awful manner of his spree. A hard voice he had, a willowy kind of body, too, loosely hung together, that could swing to and fro, double up and right itself, and yet never lose its footing. These exercises were preliminary to a regular periodical outbreak in the middle of the street. He accosted every man that went by. If no reply was forthcoming, he would swing off after the passer with ugly menacings. For a demon of uproar, nothing surely ever surpassed Cheung. The police, like the Levites, went by on the other side, and the street periodically yielded itself up and lay prone while Cheung had his innings. Suddenly a day came when it ceased. Cheung was gone. Some one looking a bit like him, but refined and purified, was seen going by with a softened step to a neighboring meeting house. He carried a New Testament and was seen by the same wondering world with

his face to the floor praying to God. Month followed month and the old spirit of confusion was evidently dead. How did it come about? A little daughter of his was sent to the mission school. She learned her lessons and her young heart drank deep of the teaching. She learned to pray and read and to tell others of what she had found that was wonderful. How she approached that wild father of hers, what she said, how her child faith grappled with his untamed soul, with what soft influences she wooed him away from his world of wild lawlessness and landed him safe in a religion of eternal calm, I know not. She is but a plain, low-class girl, with poor ancestry and a homely face, but the Spirit of the Eternal is in her, "And a little child shall lead them."

George Muller's Prayer Dictionary

George Muller's name is synonymous with prayerfulness. We have often insisted that there was not enough Scripture reading engaged in, in connection with our praying. We wish to repeat that it would be a fine habit always to precede praying with an earnest reading of some portion of God's Word. We find this to have been the position of Mr. Muller. The importance of this order—first reading the Word, in which we are hearing God talk, and then praying, in which we are talking to God—was ardently believed and practiced by Mr. Muller. It was really a discovery with him. His first habit for years was to spend much time in prayer on rising in the morning without special reading of the Word at all. He found this nothing like as profitable as first reading and meditating upon the Word and then turning to earnest prayer. Below we give his experience in his own words:

It has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation.

The difference, then, between my former

practice and my present one is this: Formerly when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (wile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

Awful Suddenness

That is a startling declaration of Scripture: "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy." Truly it is indeed a "fearful thing to fall into the hands of the living God." He is rich in mercy and marvelous in love to all who call upon Him in truth, earnestly seeking His favor. But when His love is spurned, His mercy unheeded, and His salvation trampled under foot, His wrath will be found terrific to the impenitent. It is remarkable how often this scripture is literally fulfilled in the suddenness of God's visitations on mockers and scorers of His proffered mercy. The following is taken from an exchange:

Major L. Milton Williams related the story of a party of young people who hardened their hearts and stiffened their necks during a gracious revival, when their friends were getting saved, and they said, "We will never go to the altar unless we are carried there." A little later they were out riding together, were crossing a railroad with no thought of danger, when "suddenly" six immortal souls were launched into eternity unprepared, and on the day of the funeral six caskets containing the forms of six young people who said they would never go to the altar unless they were carried there, were carried to that very altar for the last rites to be performed. Almost numberless instances might be given along this line.

A young lady sitting in a ballroom, had just accepted an invitation to dance, and was reaching out her hand to her gentleman friend, when "suddenly" her heart stopped beating, and the gay, ungodly, but now horrified company beheld before their eyes a ghastly figure of an upright corpse clad in fashionable apparel, with paint upon her cheeks, reaching out her jeweled hand as if to arise, the smile upon her face turned to a hideous grin. She had been "suddenly destroyed and that without remedy."

A young lady who was an eager attendant of worldly amusements was brought under deep conviction for sin, but determined in her heart to attend just one more ball. The Holy Spirit strove with her, and her mother, a godly woman, pleaded with her not to go as she felt in so doing that she was imperiling her soul. The mother warned her in the language of the scripture above quoted, but the daughter trampled the wooings of the Spirit and her mother's tearful pleadings under her feet, arrayed herself in fashionable attire and went to the ball. She was a favorite in society and was solicited so frequently to dance during the course of the night's revelry that she became painfully overheated, and was hastily leaving the room for a little fresh air, when she came in collision with a servant who was entering with a pitcher of icewater. The cold water was overturned upon her overheated body, and the shock brought on convulsions. She was driven rapidly home, and everything possible was done to relieve her, but one convulsion after another followed in quick succession, and ere the morning dawned her soul had gone to meet its God. During a brief interval of consciousness, her distracted mother, bending over her agitated frame, heard her whisper the one word, "suddenly."

THE OPEN PARLIAMENT

ORGANIZATION is essential to the life, and permanent success of any enterprise. To oppose organization is to oppose God, for He is the author of system and order. When He built the universe He organized the entire system. He swung the earth out into empty space, hanging it on the invisible axis of His divine plan, and set it revolving on unvarying, schedule time. He gathered the waters from the face of the earth, arranging them in great bodies, with their tributaries running among the hills, till every part of the country is reached, and refreshed by them. There is beautiful order in the planting and maintaining of nature's meadows and forests, while the animal kingdom presents an example of instinctive order that speaks of divine wisdom in their creation. The planetary system was so perfectly arranged, that David, watching from the shepherd fields of Judean hills, and observing the regularity with which the planets moved and seasons changed, burst forth in a song of worthy praise, "The heavens declare the glory of God, and the firmament showeth his handiwork."

When God would have Noah build an ark, it must be built by a carefully arranged plan; when His creatures would come under its protecting shelter, they must come in regular order.

When the great "I am" would make the plans, and lay the foundation for His church by calling Israel out of Egypt and starting them to the "Promised Land," He gave them the most complete system of human organization that the world has ever known; and while Israel was obedient to the divine plan they were invincible; nothing but disobedience, (disorder) ever brought them to defeat.

In all the history of the world, we find that no political conquest, or spiritual awakening, has ever accomplished any lasting results without a strong system of organization.

With these facts before us, I feel free to say, that we, as holiness people need to be organized.

First. *Organization is a protection against false teaching, and fanaticism.* It is a well-known fact, that almost every phase of destructive fanaticism, of recent years, has come under some kind of profession of holiness. So without some well defined organization for the truly sanctified people, we must be classed with the anti-ordinance, no-hell-ites, free-love-ism, holy-

TRAINING, development of mind and heart, for that is education, is one of the greatest, if not the greatest question before the young people of the church—the general church. This presents three propositions:

Where? Under what conditions? With what ulterior motives? shall the young people be educated.

First. *Where?*

Our country is full of schools. Our public schools and state colleges, industrial schools and universities are ample. Every church has its denominational schools, many of them the best equipped and sustained. What goes on or what is in vogue at these schools, must determine the *where*. We have in mind a prominent minister, who sent his daughter to college, and she returned with the dancing habit. Many state institutions present every inducement to dance. This need not be argued, it is simply a fact. Dancing in itself, however, is not the worst of evils; but it goes in a train of evils that are surely found in a purely worldly school, whether it be a church or state school. Young people with characters only developing are not safe away from the parental roof, unless surrounded with moral and Christian influences.

Under what conditions?

This is partly answered under the first heading. But there may be added, favorable condi-

Benefits of Organized Holiness

Written by P. L. PIERCE

rollers, jumpers, jabberers, and every other kind of tomfoolery, and sacriligious fad that comes along preaching (about) holiness.

This world needs the doctrine of full salvation, and an example of spiritual freedom without wildfire, or foolishness; and this can only be had through careful, clean, scriptural organization.

Second. *Organization will enable us to conserve our work.* We have lost a great deal of excellent work during the past years, because we had no church home for holiness people. For years the work of holiness evangelism was carried on in our part of the country on the "independent line," which consisted, for the most part, in revival meetings being held in school houses, tents and brush arbors, with an occasional annual campmeeting. To these meetings the saints would come up once or twice a year, have a great feast, and see many souls converted, or sanctified. Then these converts would be left to the care of some carnal minded, tobacco using, lodge worshipping, holiness fighting preacher who would fleece, blister, peel, and persecute them till the next summer, before they could have any more real soul food, or encouragement. The result was, that many would fall by the way, others would lose their love and respect for the organized church, and a spirit of comeout-ism prevailed.

We have learned that a sanctified pastor is as much a necessity for cultivating the field, as the fire baptized evangelist for breaking the ground and sowing the seed. It would be foolish to sow a field with wheat and then employ a man to cultivate that field, who had no love for wheat, did not believe in raising it, and was doing all he could to get it out of the country. It is just as poor policy to engage a man to preach holiness for ten days, then employ another for twelve months to fight holiness.

Education of the Young

Written by W. H. DAVIS

tions require a wise control of pupils in, and outside of, school hours. We can not mean a slavish obedience of students to irritating rules, but such control as will trust in the honor of

Don't Try to Bear Them Alone

Written by D. RAND PIERCE

I've a Savior whose grace is sufficient;

Whose love is so tender and true,
That wherever I go, in this wide world of woe,
I tell all the sad what to do:—

CHORUS:

Cast all your burdens on Jesus;
Do n't try to bear them alone;
His love and grace are sufficient;
He all your sorrow hath borne.
Cast all your burdens on Jesus;
Lay them all down at His feet;
Then life it will be like a heaven to thee,
Full of sunshine and service so sweet!

I've a Savior who suffered temptation;
Who bore all my sins on the tree;
And so happy and gay is my heart that I say,
To the sin-laden souls that I see:—

I've a Savior who loved little children;
Who was kind to the aged we're told;
And how joyful and sweet o'er and o'er to repeat
To the sheep and the lambs of His fold:—

I've a Savior who's now up in glory;
But still He doth comfort and guide;
Let us then be of cheer, for He soon will appear
To catch up the church as His bride:—

Third. *Organization enables us to finance all departments of the work.* Independent, or unorganized work begets a spirit of "spasmodic giving" that will empty the pocketbook under the immediate effect of an emotional, or sensational address, without taking time to consider the amount of real good the money may accomplish, and then have to let a dozen worthy subjects pass without any support at all. The holiness people have been so affected by this method, until, in some places we must work up a great feeling of emotion before they will pay the installments on church building, support the pastor, contribute to missions or assist the orphans. Some of our churches have paid a larger amount to the evangelist for a few days, than to the faithful pastor for a whole year, while they paid nothing to missions. God's plan calls for "all the tithes" to be brought into His storehouse (Mal. 3:10), and this to be done regularly, "on the first day of the week" (1 Cor. 16:2). Without organization, it is impossible to do this.

Fourth. *Organization will enable us to build and maintain strong schools,* where our people can be educated to a high degree of efficiency, without having their faith in the Bible undermined and wrecked by the higher criticism and infidelity so prevalent in the popular schools.

Fifth. *Organization will maintain a strong Publishing House*—that will not die when the editor dies, or change polity and doctrine with the changing ideas of one man. The age in which we live demands that we, as God's people, provide clean, high class literature for our church, and give our people readable books and papers, without the soft, sentimental, soul stifling corruption that is honeycombing almost everything in print.

Sixth. *Organization is necessary for evangelizing the foreign field.* The missionaries on the foreign field can work with greater faith if they know that there is an organized system connected with them that will take care of the work after they and their generation have passed away, and that the lambs which they through toil and suffering have rescued from the jungles of sin, will be fed and sheltered, till by and by they shall all be gathered into one great fold, at the "right hand" of Him who created the world by His power, and redeemed it with His blood.

PENIEL, TEXAS.

the student, and present a voluntary obedience to wholesome regulations in reference to study, and general good conduct; and where such obedience can not be secured, students must necessarily be discontinued for the security of the remainder of the school. Of course it is understood, without saying, that the equipment must be good and the teaching the best.

Lastly. *The ulterior motives.*

Hence come the main differences between schools. The ulterior motive must direct our choice. The ulterior motive is that that gives zest and spring to any college. Generally the colleges of America are competent to instruct. But what is the objective point of the instruction? What is the motive and purpose of the professors? Are they seeking a place of profit and convenience for themselves? Or advancing to a higher grade, are they laboring with the object of commercial, agricultural, industrial, and scientific growth? Or, are they proceeding on a still broader plain of intellectual, moral, and spiritual development? The thought of the teacher, the ambition of the teacher, the motive of the teacher, is sure to stamp itself on the pupil. The pupil of Socrates became a new Socrates. The ambition and stir and whirl of the Grecian mind, under the great teachers of her day, still go on reverberating around the whole world. That indeed was only pagan.

What of the teachings of the *Great Master?*

How vastly has Christian and intellectual thought been quickened in the great schools of the world? Why? How? Because the thought and inspiration was in the Teacher himself. Here is the stronghold of the Christian college. Everything is done, or should be done, with the view of enlarging the power and usefulness of the student. Where there is a will there is a way; an able professor is sure to find a way to stamp himself on his pupils. Ah! how different are many of our schools! Amusements, athletics, athletics, athletics, coaches, ponies, parties, fraternities! How can Christianity grow among worldly weeds! How can the highest Americanism flourish under such conditions! Flourish? Indeed, no! They flatten down to a low mediocrity, until only feeble results are achieved.

Our three propositions: *Where? Under what conditions? With what ulterior motives?* remain to be answered by wise investigation and care as to the character and purposes of the college, to which we intrust our young people.

SPOKANE, WASH.

Special Demands on Nazarene Preachers

Written by F. R. MORGAN

THE first special demand on us is to know our place. Second, is to stay in our place. These are two of the greatest I know of at present. We believe with all our heart, that God wants us to tarry till we can know our place and then stay in it.

So many preachers who are called to preach are trying to teach, and they will never succeed until they get in line with their call from God. Some whom God has called to preach are trying to plow. I can speak experimentally here. It will not work. If God wants a man to preach, he will succeed if he preaches; if not, he will fail in life. It is very necessary for a preacher to know what part of the ministry God wants him to do. He says there are some preachers, some teachers, some evangelists. So we should know which we have been called to. We know some preachers who have the pastoral call in the winter and spring, and when the grass begins to put up, they get a call to the evangelistic field, and leave the church and the sheep for a prey for the old wolf, and he is always standing there ready to make a raid as soon as the watchman is gone. I tell you, we as preachers will have this to account for at the judgment. I know it is mighty nice to do evangelistic work in its season. Most anybody can hold evangelistic services ten days in a place and then go on having something new all the time. But it takes a man with grace, grit, backbone, and a burden for the people, to stay with a church twelve months in the year. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30). God is still looking for men whom He can make up the gap with. I can plainly see this gap in our pastorates. It is wonderful how the old Devil can make inroads on a church when the pastor is gone. How many of you went away to hold some meetings, and when you came back, to your surprise, you found the tongues or Gospel Trumpet, or Burning Bush, or some other of the kind had made inroads on your people? You say, "Why was this? I thought they were established." They were, but they can't live without food, and when a man is hungry, he will eat things then that he would not eat otherwise.

You remember while Moses was gone up on the mountain, the people made a golden idol. It was made while he was gone. God demands that we feed the sheep; not fleece them. And the best way to do so, is to be there on the ground at feeding time. We, as preachers, love to skin our people some times, but I tell you we are to blame for some of the dryness and indifference in our churches. God demands that our evangelists do that work (for the pastor can not.) Some, when they have a great meet-

ing and have a good chance to organize (of course they want him for pastor;) then he thinks that is the time for him to do some pastoral work. Maybe there is a good pastor somewhere that would like to get a place like that, and He could n't fill your place in the evangelistic field. But you have his job. Oh, brethren, let's find our place and be content with it. The Devil will make it hard enough for us when we are in our place and at our best.

HENRIETTA, OKLA.

"Respect Unto thy Ways"

(Psalms 119: 15)

Written by Mrs. J. E. KIEWER

AFTER reading my daily morning lesson from the Bible, meditating on a portion of the 119th Psalm, I thought to select a verse for special thought and study while about my work, and chose this one: "Deal bountifully with thy servant, that I may live, and keep thy word" (verse 17).

The powers of darkness had been permitted to come round about me to test me to the utmost as to the faithfulness of God and the infallibility of His Word for my special case. All the time I *knew* and *said*, "God can not fail." Although I did not know the why nor wherefore of the path He was causing me to take, nor the why of the waiting.

When I was about to fix in mind the verse, my attention was called to something else, and laying my Bible down, I read instead the fifteenth verse, "I will meditate in thy precepts, and have respect unto thy ways." Immediately I noticed what verse it was instead of the one I had thought to take, and wondered why this one was read. Looking over it carefully, there flashed upon me as light from heaven the message to me and meaning of the portion, "I will have respect unto thy ways." Beautiful phrase, wonderful words, great in kindness and excellent for strength. As to their meaning and depth, I did not before know these were in the Bible. Thank the Lord! "Have respect unto thy ways." No matter what we see, how much we see, of mountains immovable (?) seas impassible (?) before us; how much we do not see, if we see nothing of help: "Respect unto thy ways." Yes, "I have" and "will have respect unto Thy ways." It matters not what comes or does not come; it matters not at all what the circumstances or condition I am in, I do, from the depth of my soul, and with all my heart and mind, "have respect unto Thy ways." Lovingly, gladly, cheerfully, and with reverence I bow unto all of Thy leadings, and will "meditate in thy precepts, and have respect unto thy ways. "I will delight myself in thy statutes: I will not forget thy word."

Church Extension Work

JOSEPH N. SPEAKES, Gen. Sec'y Board of Church Extension

THIS undertaking is among the newest of our church enterprises; but by no means of least, or even little, importance.

The reasons for so little being accomplished the past quadrennium, are perhaps familiar to all our people. But we expect to be able to render a more flattering account of this work four years hence. We have the utmost confidence in the greatness of the cause and the people's rallying to it when once it is shown them. However we appreciate the already burdened condition of our people, and are planning to add as little to it as wisdom will suggest.

If this course is made to succeed, it will very materially help to raise the heavy load of financial cares that we must necessarily carry. The more churches that are built, the more people will there be to help pay the bills, to subscribe for and circulate our holy literature, to carry on our missionary work, and all our various and varied undertakings.

Our plan is to seek the co-operation of all our people, ask no large contributions from any at

present, but a small offering yearly from all. It will be remembered that the late General Assembly ordered that one offering a year be taken by all our churches for this cause. It is hoped this will be *religiously attended to* by every pastor in the church.

Then further we are asking that the birthday offering—a penny for each year old—be given the Board for its work. This offering alone, it will give it, will net at least \$7,000 a year. None will miss it, and how beautiful to give such a thank offering for such a cause. This plan is taking quite readily where it has been presented, and several churches have already adopted it. Will not all our churches join this "thank offering" band and give this work \$7,000 or more yearly through this method alone.

The Board's plan, which was endorsed by vote of the General Assembly, is to put its funds out as loans at first, charging a small rate of interest, and giving easy terms of repayment. In this way the money secured can be used over and over in helping needy churches to erect or buy houses of worship or homes for the pastors.

Money will also be secured by bequests. And where there are those who have money they desire to be in use for the Lord, and yet they need the income, the Board will be glad to use such money as loans and give the donors the interest while they live. This will be a wise means of investment of money, and have it doing good and still live from it.

Now, brethren on the Districts and pastors, we need your co-operation, and can not succeed without it. We are your servants, and every member of the Board is working his living like you, by hard toil. We want this business to accomplish its God-intended task. So do you. We all together can make it go and grow. Amen. You have the mite that will give us might.

Relation of the Old to the New

Written by WALTER C. BRAND

FEW people even among Bible readers seem to have correct ideas as to the difference between the Mosaic age and the New dispensation. For example, a reputable secular paper commenting on the quoting of Scripture by our President to justify military preparedness and by Colonel Bryan against it, says: "Many of the doctrines proclaimed in the New Testament are different from those of the Old, and in some cases entirely contradictory. The Old law was 'eye for eye, tooth for tooth,' etc., but Jesus said this was superceded by the law of love."

I can not endorse this view. The law of love is an Old Testament law, as I will show later, and never superceded the other. These two laws existed then side by side, and in substance they do now. How can two such contradictory laws be in force at the same time? you ask. I answer: The Mosaic "eye for an eye" was a civil law for the guidance of officers of justice in punishing evil doers; while the law of love is for our individual guidance in conduct toward those who wrong us. Do you see the difference? My duty as an individual is to love my enemies. But if I were a judge, it would be my official duty to act as an "avenger to execute wrath upon him that doeth evil" (Rom. 13:4). Notice that I quote this from the New Testament, not the Old. While it is a judge's duty to avenge, Moses ordered individuals not to do so. "Thou shalt not avenge nor bear any grudge against the children of thy people." This is exactly the same as what Christ taught.

Christ came not to destroy the law or the prophets, but to destroy the works of the Devil, to destroy sin from our hearts so that we would keep the moral law, "That the righteousness of the law might be fulfilled in us who walk after the Spirit" (Rom. 8:4).

The Golden Rule is not a New Testament invention, but Christ's summary of the teaching of the Old Testament. Notice the latter clause of Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye

Bud Robinson's Corner

To the readers of the HERALD OF HOLINESS: Greetings from the Warren meeting! Well, the battle at Warren is now a thing of the past, but the work that was done is not past and never will be, for it will go on for ever. Well, Warren is a great church with a great people, and a great pastor. The Rev. John Gould is the pastor and he has a great work in Warren. We had at least 150 saved and sanctified, and while our meetings were going on, three other meetings were going on at the same time, but the dear Lord answered prayer and brought the best crowds, I judge, that were in the city at that time. From what I could pick up about the other meetings, we did have a real sure enough revival. According to reports, the other churches were almost knocked out by the great Tabernacle meeting that was held in the city of Warren a year ago, and the Tabernacle converts joined the other churches, and none of them joined the Nazarenes, and while the meeting hurt the whole city and every church, more or less, it had the least effect on the Nazarenes of any of the churches in the city, as far as I was able to find out.

A man must have the blessing real good, and he must be so dead that you can stick a pin in his heel and he won't kick, before he will join the Nazarenes in a city like Warren, for they, as a city, fought the Nazarenes to a frazzle, but in spite of it all, the Nazarenes are coming out by leaps and bounds ahead. Their soul is on the wing. They have caught the vision in Warren and they are a noble band of as fine pieces of humanity as walk the dirt of Old William Penn's home. If William Penn could just come back to Pennsylvania and attend a meeting in the Nazarene church and hear them sing and shout, he would be sorry that he was dead, and that he died before the Pentecostal Church of the Nazarene was organized.

Well, it was a great day in the history of the world, when William Penn bought the great state of Pennsylvania from the dear old boys in

their red skins, and how many battles have been fought on the Pennsylvania soil in order that God might have a holy people there. The battle on this old soil over the doctrine and experience of sanctification has been greater than any other battle that has ever been fought, and will so prove when the world is on fire.

When William Penn stood on this soil, he did not know that under his feet were millions of tons of coal, and millions of barrels of oil, and millions of cubic feet of gas, and it was all his, and yet he did not know it. Just so with the child of God who stands on the promises of God. Under his feet are millions that he knows nothing about, but it is all his just the same. Oh, beloved, who knows what the experience of sanctification is worth to the souls of men? Who can tell its worth? Well, amen! When millions of years are still unfolding, our experience will be just beginning to unfold itself, and we will just then begin on a never ending eternity. How wonderful and how glorious it is! And to think that it is mine and all just for the taking of it! Well, amen. It does look like it is too good to be true, but we know that it is so, and we know it, I judge, better than we probably know anything else in the world, because it is revealed to us by the Holy Spirit, and He can make us feel in our inner selves that He is there, and that He is abiding there, and that His headquarters is in the heart of His children, and that He has no other abiding place in this world. When we drive Him from our hearts, He has no other place to go, and He leaves us, but it is woe unto the man that drives out the blessed Holy Spirit. He might come back, but He is under no obligations to do so, and if he does not return, your case could not be worse. No use to swagger if you have driven out the blessed Holy Spirit. You are a doomed soul, and every hour that you live, you are walking on the mercy of God, and when that is cut and you are in the awful drift alone, your case is hopeless. Man, do n't go another step!—BUD ROBINSON.

later on. This is the time to act. We write with a true knowledge of the present need of supporters in behalf of THE OTHER SHEEP. The circulation must quickly be increased to twenty-five thousand. This is not an impossibility. If all the churches who have subscribed to THE OTHER SHEEP, would increase their subscription 10 to 20 per cent., and all the churches who have not subscribed would immediately enter a subscription for at least ten to one hundred copies, the result will be made possible. Again, there are many individual members of the church who could subscribe for ten or more copies for free distribution. This has been done by some and is proving a great blessing.

THE OTHER SHEEP is considered one of the best periodicals of our church. While it is more especially a missionary paper, yet it contains articles pertinent to salvation. The reports from the different fields are an inspiration to all who take time to digest the same. Pastors throughout the country testify to the blessings derived from this paper, and some say they simply can not get on without it.

What is your attitude? That of "Watchful Waiting" or have you waited long enough and are you now ready to act. Do not delay! Ask God to lay the burden of this need on the hearts of thousands throughout the country. Send in as many subscriptions as possible quickly. We must not allow this paper to be discontinued. The shock will be terrific and must be avoided and can be by united effort.

A Lazy Preacher

Written by N. B. HERBERT.

A lazy preacher; such language! I am ashamed to use it. Nevertheless it is possible. Probably is true in more than one case.

A lazy preacher in the Pentecostal Church of the Nazarene? How strange it sounds. Can it be? If so, it should cause us to hang our heads in shame, and cry for God to have mercy on us.

A lazy preacher is one who whiles his time away doing things which are not a benefit to his sacred calling. He may keep busy with some pet notions while the Lord's work goes to wreck.

A lazy preacher is one who does not read his church paper carefully to see if there is anything in it that is of any interest to him as touching the church work locally or in general.

A lazy preacher is one who does not keep prayed up, and would rather read a newspaper than study his Bible. He will brag on his large collection of books, but does not know what is in them.

A lazy preacher usually is selfish, in that he wants his salary at any cost. If he thinks the church can not pay him and the needs of the general church work, he will withhold from his people the information due them, and try to force their money into his till.

A lazy preacher usually has a call to make, or he forgot something that must be looked after, if his wife calls on him to help her do some work. He seems to be called to dodge work instead of preach. He appears to be successful in that while he fails as a pastor.

A lazy preacher will not read this with much comfort, but will be much disturbed unless he is too dead. He will not read it aloud to his wife, and if she tries to read it to him, he will feel hot flashes come to his face and cold chills run down his back. He will think of the lies he has told to get out of work; the way he has grieved God, wronged his people, robbed the Publishing House, hindered the missionary work, disgraced his office, and he will feel worse than an infidel.

A lazy preacher is arranging to make some pastoral calls next week. He might have gone this week but the baby was not feeling well, or he was afraid the folks would not be at home, or he was looking for some mail in answer to an advertisement which he had written about; or he was afraid they would have company, or he wanted to finish a book which he was reading about the Jews, or he was afraid that his wife would become jealous, or his razor was dull and he could not shave, or, or, or, etc.

A lazy preacher never hustles to get subscribers for his church paper. He will get his church to use other Sunday school literature than his own, because they get it a little cheaper. He will seem to be very economizing except when it is coming his way, then, he is very high priced. He is very liberal in his views. He is seldom called a radical or hot preacher. He usually looks after his stomach first. Then his pocketbook. And, he has a desire to preach his little dry say to a house full of folks each Sunday. He wonders why they do n't come out. Poor thing, he is dead but do n't know it.

even so to them: for this is the law and the prophets."

If this is not sufficient to prove that the law of love comes from the Old Testament, I refer you to Matt. 22:36-40. There Jesus quotes the two great commands from Moses, Deut. 6:5, and Lev. 19:18, and adds, "On these two commandments hang all the law and the prophets."

The law of love can be plainly seen in a thousand places in the Old Testament. It says that God's love was by no means confined to the chosen race. "The Lord is good to all, and his tender mercies are over all his works" (Psa. 145). And He told His people to love foreigners. "If a stranger sojourn with thee in your land, ye shall not vex him, but . . . thou shalt love him as thyself" (Lev. 19:34).

The law could not give life in Moses' time, nor can it now. Then as now people received justification by faith. (Gal 3:6; Rom. 4:7). The chief difference between the two dispensations lies not in these things; but in the fact that Christ's coming to atone for sinful man was then in the future, while now it is in the past. Priests and animal sacrifices were then proper as types of the High Priest and the Lamb of God to come. But now that the true Sacrifice has been offered once for all, and our High Priest has entered into heaven itself to intercede for us, other supposed atoning sacrifices or priests would be highly out of place.

Those who think "the doctrines proclaimed in the New Testament are contradictory of those of the Old," are certainly mistaken. The fact is, the unity of the whole Bible is remarkable. The only satisfactory way to account for it, is to admit that God himself is the Author of both Testaments. And they not only harmonize with each other perfectly, but with all that nature reveals to us, proving that the Creator of nature is also the God of the Bible.

LOS ANGELES, CAL.

"Watchful Waiting"

Written by E. G. ANDERSON

A SHOCK is frequently necessary to awaken public consciousness. The shock that will reveal the real need of co-operation on the part of our pastors and people in behalf of THE OTHER SHEEP will probably come when announcement has been made that our splendid little missionary paper, THE OTHER SHEEP, will have to be discontinued. To thousands, this would be a shock not soon forgotten and many will bewail the fact for months to come that they did not put forth a little effort to make it possible for our Publishing House to continue our missionary paper.

The Missionary Board has appropriated for the last few years to the limit of their ability to assist our Publishing House to meet the deficit in publishing THE OTHER SHEEP. Sample copies have been sent to many of the churches who did not appreciate the paper sufficiently to subscribe for themselves. Many of them were greatly shocked when the paper was discontinued, but some not enough to enlist the aid of their membership in order to secure a reasonable number of papers at the very low price of 10 cents a year. The recent requests and letters written in behalf of THE OTHER SHEEP have brought forth expressions of appreciation and best wishes from many who heretofore have probably been silent. This is fine, but without further expression of appreciation in a more substantial way, the shock is sure to come.

"Watchful waiting" seems to be the condition of many of our pastors and missionary workers. Possibly many believe that the blow will not be struck and they are holding their assistance in abeyance for future use. To those, we wish to say that assistance withheld at this time will probably be wasted, as it will be of no service

MOTHER AND LITTLE ONES

The Story the Old Canvasser Told

GOOD morn'g, madam. Can I interest you in my line of specialties?" It was the same old inquiry that was made at my door that bright spring morning; but, ordinary as the words might be, I realized instinctively that it was no ordinary canvasser that thus addressed me. Voice, manner and pronunciation evidenced that my caller was a man of culture and refinement. The slender form and slightly stooping shoulders bore witness to scholarly habits.

It is a pathetic sight and one which strongly appeals to me to see an aged person striving to eke out a scanty living by going about with the inevitable handbag of light wares, seeking patronage from house to house. The man who stood at my door was apparently about seventy years of age, and as his goods were staples of which I happened to be in need, I gladly invited him in to sit and rest while I made my selection. Always on the alert for a story, especially one from real life in its infinite phases, I felt that there was one not far to seek.

"Sir," I remarked, busying myself among his goods, "I perceive that you are a man with a past; you have not always been a canvasser. Am I warranted in asking what part in the world's work you have taken in other days?"

His answer was a question. "What would you fancy?" he asked with a quiet smile. "As you stood at the door," I made answer, "I was reminded of words spoken long ago by a brave soldier: 'I bear in my body the marks of the Lord Jesus.' I believe, sir, that you are a retired minister."

The "light that never was on land or sea" lighted up the worn old face at this evidence of soul recognition. The stooping shoulders straightened.

"You have rightly judged. I retired from the ministry five years ago after spending forty years as an ambassador for my King."

"Forty years in the service of the church!" I exclaimed. "And now—" I paused with a deprecating glance at the scattered wares about me.

"Yes, I understand," he answered gently. "Yet you must not feel that 'some strange thing' has befallen me. I am only one in a goodly company. It is a very simple story," he continued, "and one often duplicated among my brethren. Do you care to hear it?"

I assured him of my interest, and the gently modulated voice continued: "From the time I was called to the ministry I felt that I was peculiarly fitted for the home missionary field, and the first twenty years after my ordination were spent in the lumber and mining districts of Northern Michigan. You know what that means. It paid in glorious experiences, but in little else. The last twenty years of my ministry were spent in more remunerative fields. Yet, owing to force of circumstances, 'Mother' and I have come down to our three score years and ten with no other earthly wealth than two splendid sons and a little home back East worth a few hundred dollars. There were four children in the little home missionary parsonage, one of whom passed away in childhood. It was a long, hard pull to see our two boys through college, but we had our reward."

Again the brave old face was lighted up. "Yes," he repeated, "we had our reward; for they were both called to the foreign mission field. One is in China, the other in Central Africa. We last saw them two years ago. * * * We shall not see them again till we hold our family reunion on the other side."

I had ceased to examine the samples before me. I was looking on the drama of a life; I was listening to music from the harp-strings of a human heart.

"Our daughter," continued the old soldier of the cross, while the harp strings were swept still more tenderly, "our daughter developed talents that justified us in giving her the best musical education that our means could command. But just as she had begun

what promised to prove a successful career, she failed so rapidly in health that an immediate change of climate was the only hope held out to us for her recovery. It has been such a comfort to me that at that time, in addition to securing our little home, I had gathered together a few hundred dollars, which enabled mother and Nellie to come to your own beautiful Pasadena, while I carried on the work at home the best I could alone. But the disease had become thoroughly entrenched before we had even suspected. We did all we could; * * * they were here a year; * * * then mother came home alone, leaving Nellie sleeping in beautiful Mountain View. We had always been so thankful that our little savings held out until she was past all need of earthly comforts."

There was a long pause ere he resumed his story.

"That was the last year of my ministry.

A LITTLE CHILD TO LOVE

When there's a little child to love the world's sweeter place,
With more of resurrection in the wild old daily race;

So many things to think about you never knew before,
And one more life to love, my dear—
Thank God for one life more!

When there's a child to love, the skies turn sweet again,
And in the sunlight of the days we soon forget the rain;

A little life leans on us and longs to fill its part;
Thank God for one more child to love while love still rules the heart!

When there's a little child to love the little cares seem less.

The echo of a childhood laugh has such a way to bless;
More human beauty fills the earth and softer grows the strife;
Thank God for one more life to love, for one more little life!

—Baltimore Sun.

Soon after my own failing health made us long for a warmer climate, and last fall we sold such of our goods as we could realize the most from, rented the little home, and turned our faces toward the sunset. It was natural that we should come to Pasadena. Perhaps you understand the attraction of a distant grave."

Aye, I understood. "And your resources?" I asked impulsively.

"The little home rents for six dollars a month when it is occupied. I receive a small sum from the Ministerial Relief Fund. You know there are so many demands on the church in these days," he added apologetically. "Then I have this little work; it is about all I am able to do. Some days I make as much as fifty cents on my sales, and mother is a capital manager, you see."

Yes, it was obvious that "mother" was a capital manager. "But what of the coming years?" I asked. "The time may come that you will not be able to do even this work."

A shadow fell athwart the face opposite me, but only for a moment.

"Ah, dear madam, God does not come to the end of His resources when we come to ours." And then, as if forgetful of my presence, he repeated softly: "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." * * *

Since that spring morning there have been many precious interviews with the man of God and also with "mother," the "capital manager," who served her apprenticeship long ago in the home mission parsonage. The old handbag is still in evidence, and with it the bearer carries a benediction to those who have hearts to understand, and I rejoice that occasionally at least I have "entertained

angels" not "unawares."—LENA G. BROWN, in the *Advance*.

The Old Farmer and His Son

THE old farmer died suddenly; so when Judge Gilroy, his only son, received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that, for the Judge was the leading lawyer in X—, and every hour was worth many dollars to him.

As he sat with bowed head in the grimy little train which lumbered through the farms, he could not keep the details of his cases off his mind. He had been a good, respected son. He had never given his father a heartache; and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

"I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John, John' unceasingly."

"If I could have been with him!" said the Judge.

He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life.

"Last spring? Oh, yes, I took my family then to California."

"I urged him to run down and see you on your return, but he would not go."

"No, he never felt at home in the city."

The Judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars; and Jesse, who was a fine musician, scowled when she was asked to sing the "Portuguese Hymn" every night. The Judge humored his children and had ceased to ask his father into his house.

The farmhouse was in order and scrupulously clean; but its bareness gave a chill to the Judge, whose own house was luxurious. The deaf old woman who had been his father's servant, sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor, "but she's deaf. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin and then, with Martha, went out and closed the door. The Judge was alone with his dead.

Strangely enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable, to have hung some pictures on the wall. How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice before—a sagacity, a nature fine and sensitive. He was the friend, the comrade whom he had needed so often. He had left him with deaf old Martha for his sole companion.

There hung upon the wall the photograph of a young man with an eager, strong face looking proudly at a chubby boy on his knee. The Judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk were a bundle of old account books with records of years of hard drudgery on the farm; of work in winter and summer often late at night to pay John's school bills and to send him to Harvard. One patch of ground after another was sold, while John waited for practice, to give him clothes and luxuries which other young men in town had, until but a meager portion of the farm was left.

John Gilroy suddenly closed the book. "And this is the end," he said. "The boy for whom he lived and worked, won fortune and position! And how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. "Oh, father, father he cried." But there was no smile on the quiet face. He was too late.—*Selected*.

TELEGRAM

HERALD OF HOLINESS:

Revival fire is burning. God is manifesting Himself in old-time power. L. Milton Williams came the 8th inst. Church was ready for strong meat.

Reached climax today. Sixteen united with church today. Thirty at altar in evening. House packed; interest intense. Expecting great things this coming week. Our God is able.

I. HADLEY, *Pastor.*

Announcements

PASTOR WANTED—A situation is open for a devoted person as a pastor for pioneer work in Alberta, Canada, to build and conserve the work of holiness on a circuit taking in two small towns, under the Pentecostal Church of the Nazarene. Must be clear in the experience and teaching of the Wesleyan doctrine, and the endowment of spiritual gifts. Material support assured. Address John J. Goozee, Granum, Alta.

SOME OPEN DATES FOR NEBRASKA AND KANSAS—I would be glad to hold some meetings in either of these states while I am in this section of the country. I may be addressed at York, Neb., where I go to hold two weeks meeting with Rev. C. E. Ryder, Nazarene pastor.—J. W. Oliver, Evangelist.

RECOMMENDATION—A. M. Gammell, Ecru, Miss., District secretary, writes to recommend Rev. I. D. Furner and Rev. S. E. Galloway and wife, of Houston, Miss., as suitable persons to call for meetings in which doctrines of regeneration and entire sanctification will be stressed.

TO THOSE DESIRING TO ASSIST MISSOURI HOLINESS COLLEGE—General Superintendent J. W. Goodwin, of San Diego, Cal., states that Brother Hill of that place will give \$100 when enough is raised to secure the property. About \$1,300 will be needed, and it may take more to save it. The sale will be on the 26th of February, having been postponed from January 24th on account of the sickness of the selling trustee. If our people will raise enough money to bid the property in, the title will be cleared, and our church can go forward with the work. All money given toward this work will be refunded unless the property is made secure for the church.—B. T. Flanery, President.

NOTICE—To the Pastors of the Tennessee District: Brother E. G. Anderson, our General Treasurer, writes me that only a very small fractional part of our District's pro rata of the General Superintendents' Fund has been paid, up to January 4th. The church asks only for an amount from each congregation equal to 15 cents a member. I feel sure that our pastors will gladly and easily raise that amount. So I am asking you to do so as early as possible, and send same to Rev. E. G. Anderson, 2109 Troost avenue, Kansas City, Mo.—F. W. Johnson, *Dist. Supt.*

GREAT ALL-DAY MEETING—Will be held at the Utica Avenue Church, Brooklyn, N. Y., on Washington's Birthday, February 22d.

HOLINESS ASSOCIATION CONVENTION—The sixth annual midwinter convention of the Omaha Holiness Association will be held in Omaha, Neb., beginning February 13th and continuing until February 24th. Services every day at 2:30 and 7:30. The place is First United Evangelical Church, 2420 Franklin st., Omaha, Neb. Revs. F. W. Cox, of Titusville, Pa., and Aug. N. Nilson, of Portland, Ore., are the evangelists engaged. We are expecting a great meeting, and a cordial invitation is hereby given for all to attend.

District News

PITTSBURGH DISTRICT

Leaving Springboro, Pa., where we organized a church, we stopped off two days and nights at Warren, Pa., where the Robinson-Rhinebarger campaign was in full blast. They were having good victory with a number of seekers at the altar, who came through with a clear testimony of either pardon or purity. We then ran over to Bradford, Pa., and surprised Brother Davidson's church with a week's meeting. The Lord blessed us, and two souls prayed through. The meeting got such a start that Brother Davidson decided to go on with it. The work here is coming up, and it looks like Bradford is getting on the rock at last. They have a neat little church, well located, which will be dedicated in the near future. From here we ran down to Pittsburgh to be with Brother Hampe's church over Sunday. We have never seen this

church in better spiritual condition than they are at present. They opened their Robinson-Rhinebarger campaign on this Sunday. However, the workers did not arrive till Monday evening. They closed out at Warren on Sunday, while we got things going in Pittsburgh for them to start off on Monday evening. We tarried over to bid them godspeed in this great battle for souls. They started off with the glory on the church, and prospects for a good meeting. We left them, and ran down to Mannington, W. Va. This is one of our new churches. Dr. and Sister Sloan, of East Liverpool, Ohio, were used under God to organize this church. We found the pastor, Brother Tompkins, full of the Holy Ghost and faith, ready for a big time in the Lord. We did have a feast with these hungry people. It was easy to preach to them. They have a bright future in this needy field, if they keep in the middle of the road and press their claims. The pastor told me that they had seven seekers at their prayermeeting. One young lady prayed through the day I got there. The revival glory is on, and we expect to hear of a big meeting in this place soon. The work on the District is moving forward with a steady trend of victory.

N. B. HERRELL, *Dist. Supt.*

LOUISIANA DISTRICT

Good reports are coming in from the pastors. Brother Theus is making good on his work. The work is very promising at Jonesboro and Hodge. Our people at Homer have lost a great and good man, Brother A. T. Nelson. The church at large will miss this holy man of God.

Brother Pruett has made a round on his work, and reports victory. Brother Sanders is bringing things to pass in Shreveport. Pastor Woodson and Evangelist Slocum have just closed a good meeting in the northern part of Lake Charles. Brother Woodson has been in charge of the Lake Charles church for three years and still he is making good. The right kind of men wear well.

Many things have been overcome, and the people are convinced that the Nazarene church is here to stay. Our church is not going by leaps and bounds in this southern state, but people are coming to our meeting and are getting acquainted with the Christ that saves to the uttermost. It is a great pleasure to me to be able to offer them a church home, where they can have their souls fed and have liberty.

I am now in a meeting at Oil City, with good interest. I am going in for the busiest and best year of my life.

T. C. LECKIE, *Dist. Supt.*

OFFICIAL MINUTES Fourth General Assembly

of the
Pentecostal Church
of the Nazarene

Held at
Kansas City, Mo., U. S. A.
Sept. 29 to Oct. 12, 1915

Pastors, order a supply of these at once. If properly presented you will be able to place a copy in most of the homes of your people. It is more important now than ever before that our folks acquaint themselves with the proceedings of our General Assemblies, especially this last one, which was in grace, glory, and power the greatest ever held by our church. While they last

10c per single copy,
\$8.00 per hundred, not prepaid.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2100, 2115 TROOST AVENUE
KANSAS CITY, MO.

TELEGRAM

Hamlin, Texas.

HERALD OF HOLINESS:

Sunday greatest day ever witnessed in Central Nazarene University, Hamlin, Texas. Great salvation services; about \$8,000 raised for the University.

J. E. L. MOORE, *Pres.*

HAMLIN DISTRICT

The fifth Sunday Preachers' Meeting of the Hamlin District was held with Pastor McCluskey at Bowie church. I believe it was the greatest that I have yet attended. The pastor has a good hold on the folks, and some of us went on a day or two ahead, and by the time the convention commenced, a revival was on, and the tide kept rising all during the convention. The papers were indeed interesting, and the round table discussions at times waxed warm indeed. The evangelistic services were scenes of salvation.

The people came through rain, sleet and snow, and did not seem to complain of the cold. You know when a person keeps good and hot on the inside, they are not so easy to get cold on the outside, and can come to church even if it is bad weather.

The sacramental service was indeed blessed. As we all knelt around the altar, partaking of the emblems of the Lord's body and blood, it seemed that the Lord opened heaven and poured grace and glory on us.

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

SAN FRANCISCO DISTRICT

The District Superintendent spent the month of January in Santa Cruz county. The first seventeen days were spent in a revival meeting in the Peniel Mission, of which Rev. and Mrs. T. W. Matthews are in charge. It was a time of salvation and blessing to the saints. The Free Methodist church people helped push the battle. Santa Cruz is a city of 12,000 people. There is considerable demand for the Pentecostal Church of the Nazarene there. Rev. Guy L. Watkins, of Detroit, has located there and will look after any such matters.

The latter part of the month was spent in a meeting at Green Valley, five miles from Watsonville. I was assisted in this meeting by Rev. and Mrs. C. S. Williams, of Santa Cruz. The blessing of God was on, and quite a number were either saved or sanctified. Two services were held in Watsonville. Rev. W. G. Lopeman lives here. A prayermeeting is started there, in charge of Brother Lopeman.

The all-day meeting, and monthly meeting of the Missionary Board of the District, were held at San Francisco church, February 4th. It was a day of blessing. The District Superintendent spoke in the morning on "Obedience." Rev. Howard Eckel, District Superintendent of the Southern California District, was present and preached in the afternoon from Isaiah 40:31. The night service was given over to our outgoing missionaries, account of which is given separately.

On account of poor health, Rev. D. S. Reed, pastor at Lindsay, and a member of the last General Assembly, has been compelled to resign his pastorate, and Rev. P. G. Lineaweaver has been secured to serve the balance of the year. The many friends of Brother Reed are requested to pray for his restoration to health.

The work of our Rescue Home, Rest Cottage, is being greatly blessed of God. In spite of strenuous times, the financial part of the work has been met, and a great work is being done in rescuing fallen girls at Rest Cottage, Oakland.

Rev. J. B. McBride, pastor at Berkeley, spent two weeks with our church at Stockton, Rev. C. O. Bancroft, pastor. A number were definitely sanctified, and the saints blessed.

An all-day meeting was held at Lindsay, January 27th. On account of the illness of the pastor of Lindsay church, Brother Reed, a feeling of sorrow prevailed. Pastors Smith, of Bakersfield; Downing, of Waukena, and Rogers, of Fresno, were present, and report a great day.

H. H. MILLER, *Dist. Supt.*

FLORIDA DISTRICT

The District Assembly of the Florida District of the Pentecostal Church of the Nazarene will convene at Miami Church of the Nazarene, in Miami,

A PRINCE IN ISRAEL. TRANSLATED

On January 23, 1916, Hon. A. L. Nelson, of Homer, La., was translated from earth to heaven. He was at the breakfast table returning thanks when the message came, just one year and one day since his wife died. A great and good man has fallen. May his mantle fall on his six sons, and may they take up the work that he loved so much and carry it on.

M. Z. WALKER.

Fla., between avenues J and K on Fourth street, February 16-20, 1916. Any of our people who might be coming South, would find a hearty welcome here.

Rev. H. F. Reynolds, D. D., will preside over the Assembly. Our regular revival will be in progress at this time, conducted by the pastor and his wife. Everybody pray for the Assembly and our revival.

C. H. LANCASTER, Pastor.

KANSAS DISTRICT

On December 28th, I went to Hoxie, Kas., at which place Evangelist E. Orville Walden met me, and we drove about eighteen miles to a school house southeast of Selden, Kas. At this place he had just closed a good meeting. We spent here two days, then drove east to our Evergreen appointment, which is now being held in the Bow Creek Union church. Four days were profitably spent with our people here. In spite of many disadvantages, the work at Evergreen is hopeful.

Pastor Frank Mayhew has been having the good help of Evangelists Theodore Ludwig and wife, (in revival), and the work has taken on new strength, on the Plainville circuit.

We had our usual good time at Plainville, where Brother Ira Stevens is now pastor. A revival meeting has been planned with Evangelist Bignall to assist. The saints are praying for and expecting a great time.

Covert has been blessed in a special way, Brother A. L. Hipple having assisted Pastor Hodges in a revival of power. At the Dawley schoolhouse, God gave us four seekers and a real blessing in a Sunday afternoon service.

At Detroit, we were greatly hindered by severe weather, but we enjoyed a grand time of prayer and Christian counsel with our loyal people. Such praying and united faith is sure to bring results.

The extremely cold weather also hindered the meeting for the purpose of organization at Centralia, so after a short stop to plan a later meeting, we came on to our next appointment.

The prospect at Leavenworth is certainly encouraging. Through the earnest and efficient labors of Brother A. G. Crockett, who has also been well assisted in a fruitful meeting by Evangelist Jerry Clevenger, an organization has been effected with nineteen members, and with other people in strong sympathy. One of the most favorable indications of the assured success of our work in Leavenworth, is the exceptionally fine location which has been secured. We feel a better location could not be found, and we are truly thanking God for it. We believe that God intends to enable our people to secure it as the permanent site for a Nazarene church.

Our work at Kansas City in all the various departments, is certainly a bee hive of industry. Under the wise leadership of Pastor Matthews, in whom we all feel a sort of proprietary interest, the church is marching right on in its large undertaking of evangelizing the city.

The Publishing House is steadily pushing an increasing and efficiently managed business. Temporally speaking, about the only thing now lacking is the motive power, which is money. We must push up and pay in our subscriptions, for never in its history has our publishing plant been in so good a shape to apply money well as now. Let every Nazarene rally to the enthusiastic support of our Publishing House. The HERALD of HOLINESS is getting better every issue, and we are righteously proud to help to increase its circulation. As usual, THE OTHER SHEEP is a great blessing on the District, in quickening the missionary spirit.

My soul was blessed as I visited Dr. Reynolds in our missionary offices, and thought of what it meant to be right close to the heart of all our foreign interests. May the dear Lord strengthen the heart, and prolong the life of Brother Reynolds, as he gives his especial attention and help to those of our number, "on the far-flung battle line."

Brother E. Reno has been called by our Lawrence church as its pastor, for the remainder of

the year, and is giving his earnest attention to the work.

At both Topeka and Woodbine, the work is in an encouraging condition, under the earnest care of Pastors Balsmeier and Mickey.

God has given a very gracious revival at Hutchinson, which broke out in a spontaneous way under the blessing of God. Much good has been done. Pastor Haas and Professor Stone were the human leaders. God is also blessing the school in a signal way, and the spiritual atmosphere is good.

From late reports, I learn that bad weather hindered the recent group meetings so far as attendance is concerned, but those present enjoyed spiritual feasts.

I am now in a good revival at Lafontaine, with Pastor A. R. Bean, in charge. Brother J. W. Wilson and wife, of Windom, are also assisting. Please pray for us.

H. M. CHAMBERS, Dist. Supt.

General Church News

Unsigned reports were received this week from Judith Gap, Mont., Council Bluffs, Iowa, and Denison, Texas. No report or communication can be printed in the HERALD of HOLINESS unless the name of the writer is given.—EDITOR.

IDAHO-OREGON HOLINESS SCHOOL.

The Idaho-Oregon Holiness School has just closed their first semester, and on the 25th of January opened the second semester with an increased enrollment and a more promising outlook than even the most sanguine had dared to anticipate. The present enrollment for the several departments are, in the academic, 35; first five grades, 28; Bible and theology, 25; music, 30. This makes the enrollment seem larger than it is, since some are taking work in several departments. There are perhaps a half dozen more that will come in during the next week.

One thing we are pleased to notice, though the school is but a baby in our chain of schools, we are already pretty well known in this section so that some of our students have just come on without making any arrangements until after arriving here. The Lord is blessing in the management, and the faculty in the contact with the pupils.

The general school board met in annual session January 28th and 29th, and planned for the balance of this year, also for the year 1916-1917. While they were here in attendance they called for a meeting of the parents and patrons with the board and the school faculty for the purpose of getting acquainted and having expressions from those most concerned in the school—the fathers and mothers and the adults here in person. This gathering was unusually successful, and certainly was a happy thought; many had not met the board and had known only by name the faculty of the school. Because of the mutual interest there exists between parent, patron and the board, it was decided to make the meeting an organization to meet once a month, and thus give each the benefit of their views concerning the present and future of the school.

One new teacher was added to the faculty for the balance of this school year in the person of Miss Etta Cook. The board are gratified at securing her services, since she had decided to not engage in teaching this year. Being very successful, she had several very flattering opportunities to engage last fall in school work for the year at a salary considerably larger than the board here can afford to pay.

Rev. E. L. Perry, who has been assisting Dean Hadley in the Bible school, and also supplied our church Sundays at Ontario, Ore., has taken the permanent pastorate there for the balance of the Assembly year, and Rev. Harry Hays, our District Superintendent, will supply his place in the Bible school. Surely God is for us when he permits us to have for our theological department, such a team as Dean Hadley and Harry Hays.

The board is perplexed but not distressed in the demand that is already upon them for more equipment and larger quarters—even now they are handicapped in these respects, and with the promising outlook for next year, only God knows where our limit is, and where the money and the other requirements are to come from.

HARRY W. McHOSE.

SHINGLER HOLINESS UNIVERSITY

This school in southwest Georgia, contiguous to Alabama and Florida, and not far away from Mississippi, Tennessee and the Carolinas, is doing fine work, and drawing students from all over the United States.

Our large dormitory is rapidly filling up with about the finest class of young men and young ladies that I have ever seen.

At a recent meeting of the Board, they changed the name from the Southeastern to the Shingler Holiness University.

Z. B. WHITEHURST, President.

Donaldsonville, Ga.

From Evangelist W. M. NELSON

Since the District Assembly of the San Antonio District, I have engaged in three revival efforts, and attended the fifth Sunday Preachers' Meeting at Meridian. My first battle was at Millersview, Texas. Cold weather, cotton picking, shows, and sin, made this a battle indeed, but God gave some victory. Miss Ila Hurley rendered faithful service in this meeting. Dr. Thomas E. Mangum was in the meeting part of the time and was greatly used of God. I expect an organization at Millersview during the year. My next engagement was in east Texas at Yantis. Sickness in most every house, old-fashioned indifference, and an old-fashioned Devil, made this one of the hardest pulls I ever had. There were some seekers, but if any one got the victory I never heard of it. However, Mrs. Floyd and Miss Kirkpatrick made up a splendid shipment of produce, some \$25 worth, which helped to make my wife and children glad. On December 30th, I arrived at Coleman, Texas, and for sixteen days, with Pastor Lee Gaines and wife and Miss Ila Hurley, engaged the enemy. God gave some victory here in the face of trying conditions. The other workers continued the meeting after my departure. I have not heard the final results. On January 19th, the latest member of the Nelson family announced her arrival. I was glad to be there to welcome her and I did what I could to make life pleasant for her for a few days, but soon had to say good-by to the family and return to the front. I stopped at Meridian for the last two days of the Preachers' Convention. I was royally entertained and enjoyed the convention greatly. Heard some splendid papers. Took part in some interesting discussions and preached twice. I preached to Brother Wells' prayer-meeting crowd at Austin last night, and am now on my way to Seadrift, Texas, to hold a meeting with Pastor Petrick. I trust I may not drift to sea at Seadrift, but may be able to throw a line to some of those who are drifting down to death.

WARREN, PA.

We have just closed one of the most satisfactory meetings it has been our privilege to be connected with. Brother Bud Robinson was the preacher and Brother and Sister Rhinebarger had charge of the singing. Despite the fact that three other meetings were on in the city at the same time, the attendance was the best we have ever had in any series of meetings here. To say that "Buddie" captured the hearts of those who heard him is to put it mildly. Prejudice and opposition seemed to melt before his sweet and tender spirit and the unanswerable logic of his preaching. It looks as though much of the prejudice, which thus far has been like a wall of adamant, has been removed. About one hundred and fifty sought the Lord for the different works of grace, and there were some remarkable demonstrations of God's grace and power. Brother and Sister Rhinebarger did splendid work, not only in the singing, which was great, but in exhortation, altar work and prayer as well. During the course of the meetings, two services for healing were held from which we are hearing very good reports. All in all, it was a splendid and satisfactory meeting. We give God all the glory, and press on for greater things.—JOHN GOULD, Pastor.

LINCOLN PLACE, PA.

Sunday, January 30th, was the closing day of a four weeks' revival at this place. God gave us victory, many souls being saved and sanctified. This place is known as a hard field, but our God is able. The glory fell, and conviction seized the people; fifty-five precious souls knelt at the altar. The last night of the meeting began at 7 o'clock with a prayer and praise service, which continued until 9:30. The people were so filled with the "New wine of Canaan," that almost the entire congregation were on their feet praising God. This wave of glory ended with a hallelujah march. The pastor was willing for the Lord to have His way, and the waves of glory continued until there was

no place for the message. Rev. Mr. Hafer preached with the unction of the Holy Ghost upon him. His messages were filled with fire. They were the kind that make folks uncomfortable unless they are right with God. Surely the Lord has been using Rev. Hafer in this place, and the church is growing rapidly under his ministry. Miss Flora Ruth, of New Brighton, Pa., and the writer, had charge of the singing, prayer, and testimony meetings; also we made a canvass of every home in the town, and gave a personal invitation to the meetings. This church has been fortunate in securing Rev. Hafer as their pastor, with his faithful wife.—Miss LENA HEIM, *Deaconess*.

GRAND VIEW PARK MID-WINTER CONVENTION

The annual mid-winter convention of the Grand View Park Campmeeting Association, will be held with our Pentecostal Nazarene Church at Manchester, N. H., beginning Saturday evening, February 19, at 7:30, and continuing over Sunday, the 28th. Three services will be held each Sunday, at 10:30 a. m., 3 p. m., and 7 p. m. All-day meeting on Washington's birthday, February 22d, Rev. S. W. Beers, president, in charge. Evangelist Earl E. Curtis, of Watertown, N. Y., will preach each evening during the convention. Services will be held every night through the week at 7:30. All preachers on the New England District are invited. Free entertainment for all preachers and workers will be furnished. Sister Lula Barnard, of Lowell, Mass., will assist in the singing. A great time of blessing has been asked for, and we believe God will give us a revival. Let every one that can, rally at Manchester.—S. W. BEERS, *President*.

NEW YORK CITY

Old-time religion is demonstrated and Pentecostal fire is falling at the corner of Eighth avenue and Twenty-third street, New York city, every Monday afternoon, at 2:30 o'clock. You are invited. Bring your unsanctified Christian friend or neighbor, your backslidden or unconverted friend or neighbor. All are welcome. Spirit-filled messages are given from the old Book by fire-baptized preachers. Rev. E. E. Angell, of Richmond Hill Mission, brought a heart-searching message last Monday on "Phariseism," and the saints went down deeper yet under the precious blood. Soul inspiring testimonies from the saints are also the order, and old-fashioned altar services where seekers pray through till the fire comes down. I want also to announce the Brooklyn Tuesday afternoon holiness meeting, held in the Atlantic Pentecostal Church of the Nazarene, near the Atlantic avenue railroad station. Some lovers of the Phoebe Palmer holiness meetings of New York, have banded themselves together to hold aloft the banner of holiness. Ministers from different denominations, who are enjoying the blessing, are giving forth stirring messages from week to week. You are invited to come and bring others with you. God is surely in the midst, and we expect to hear large results from these blessed meetings.—S. N. FITKIN.

NAMPA, IDAHO

The Lord is with us in the Idaho-Oregon Holiness School, and we are in a great way of praising Him. We have been praying that the Lord would send us an evangelist, filled with the Holy Spirit. Our District Superintendent brought us a message last night from Genesis 16:8, "And Whither Wilt Thou Go?" Eight young people came to the altar, some for conversion, and some for sanctification. The meeting was announced for tonight, and we are expecting many to find God. The Lord is blessing in the school work. Several new students have come in this last semester, and it has been necessary to employ another teacher. Dr. Standard was here from Burns, Ore., last week, and gave us a fine talk on educational lines. He is a great man, and we would be glad to have him with us more.—THEODORE SHARP.

LINCOLN, NEB.

With our beloved and efficient District Superintendent, M. F. Lienard, in charge as evangelist, we recently closed a three and one-half weeks' revival campaign with gratifying results. Although the meeting had been advertised from house to house with announcement cards, for fully two weeks, we had a battle to get a hearing from the unsaved, but beginning with the third week, despite a serious interruption on account of snow and extremely cold weather, attendance and interest increased steadily till the closing night. During these last weeks, some twenty-five or thirty seekers for pardon or purity were at the altar, and we have evidence that most of them prayed through. Considering the peculiar conditions in this city relative to holiness work, this was as much fruit as we could reasonably expect from the labors of any thorough evangelist. It is safe to say that the

OKLAHOMA HOLINESS COLLEGE

Our first semester of school closed January 16th. Our enrollment for the first semester just lacked one of being equal to the total enrollment of last year. A goodly number have enrolled for the second semester, and the work is going forward with the blessings of God upon it. Excellent work has been done during the first half of the school year.

During our mid-winter revival much joy was brought to our hearts, in that nearly every unsaved student was converted, and many of those in the experience of regeneration were sanctified. Brother R. T. Williams, is an excellent evangelist for our colleges. His sermons are scriptural, logical, comprehensive, full of thought, pungent and productive. This is the second revival that Brother Williams has held for our college.

The "Special Course" was a grand success. Among the number enrolling for this were a number of our preachers. Some who expected to enter school for the second semester came early, so as to get the benefits of the "Special Course." Brother Williams is master of the situation. He gave Bible lectures on Job, Genesis, Exodus, and Leviticus. These lectures were greatly enjoyed. The lectures to young preachers were truly practical. The lessons on pulpit manners and oratory were of inestimable value. Throughout the whole of his lectures, he held before us a high ideal which we could all attain if we were studious and formed perfect habits. The lectures were an incentive to the student body to put forth greater efforts that better attainments might be possessed and thus they may be a blessing to humanity in a larger sphere. We can not express the value of the good received during this "Special Course."

Brother C. B. Jernigan gave lectures to young preachers on "Church Polity." These were well attended and much good was derived. Brother Jernigan's experience as a pioneer worker gives him a large field from which to draw valuable material. Brother A. S. London gave us valuable lectures on the subject of music. Students attending the "Special Course," took work in many of the regular classes of the school. To sum up the work in a word, we would say that it was great.

We desire to mention two lectures given by Brother Williams that were highly appreciated by all. One was on the subject of "Influence" and the other on the apostles, "Peter and Andrew." In the latter lecture, he showed the reason why Jesus sent out together these two disciples—two enthusiasts would have gone into fanaticism; and two conservatists would have failed, hence the one balanced the other. In this address, he drew many pictures from life.

On the last Saturday evening, the school gave a two-course luncheon in honor of Brother Williams. A short program was rendered by different members of the school, after which the president presented Brother Williams with a bouquet of roses and carnations, expressive of the school's love and appreciation. Plans are being perfected for a "Special Course," January, 1917. Plan to be with us.

Rev. C. B. WIDMEYER, *President*.

greatest benefit of the meeting was the edifying and encouraging of the church itself. Three substantial families united with the church the last two Sundays, and others are coming. Rev. A. Essley and wife, of Blue Springs, Neb., formerly of the same denominational affiliation as the writer, and also old friends and conference associates, have placed their membership with us, and will be ready for work on the District or elsewhere at the first providential opening. This man of God is a brother of our pastor at Atlanta, Neb.—Rev. N. D. Essley. As pastor, I find enjoyment and blessing in preaching to and laboring with this band of holy people, and while we have problems not a few, we are encouraged over results and glorious prospects. I am indebted to mention in this report the thoughtfulness and liberality of Lincoln Nazarenes, especially the young people, who have since the Assembly, surprised their pastor and family with three donations consisting of provisions, furnishings, and cash. Inasmuch as this church provides well for their minister in the regular salary, and is in the practice of paying in full at the close of each week's work, we were not in

special need of these gifts, but could make use of them profitably, and consequently have more for the Lord's cause, which we greatly appreciate. With unity and harmony prevailing, and the abiding of the Comforter in our midst and hearts, we are hopeful for continued success for the cause of holiness and the Church of the Nazarene in Lincoln, Neb.—Q. A. DECK, *Pastor*.

REDKEY, IND.

We opened fire here on Saturday night, January 22d, in a school house. The building was packed from the beginning. The third night of the meeting, two souls prayed through to victory. God has sent as our co-laborer, Rev. C. A. Gibson, of Auburn, Ill. God is sending conviction; some are losing sleep and appetite under it. The Lord is blessing our brother in the messages. There were four at the altar last night, three claiming victory. The town in general is stirred. Pray that God may have His way, and that this work may result in a Nazarene church.—LOREN R. PENDRY.

SAYRE, OKLA.

Our little church is taking on more life. We were organized last June, and started off well. We have a good Sunday school, with an average attendance of about twenty-five. Those in the pastorate know something of the task ahead when a church newly organized is composed of people drawn from various faiths and training, and some with but little or no training. But we are beginning to find our places, and make use of all of the available material. During the first month of the new year we have had five conversions, four of whom came forward to the altar on the first Sunday night. Brother Ira Campbell, one of the Oklahoma College students, was with us that day and brought us two messages. Brother Campbell is a very earnest and promising young preacher and does good work in a revival. Our Sunday school is now laying plans for a Sunday school library. If any of the saints reading this have some helpful books that you feel you can put into the Lord's work, where they are badly needed, we shall rejoice with you in doing good if you send them to us. Address same to Mrs. J. T. Seaton, Sayre, Okla. We shall be glad to return to you the postage. Opposition to holiness work is very strong here, as there are four other churches that are quite strong in numbers.—JAMES T. SEATON, *Pastor*.

DELMER, KY.

After a pleasant vacation through the holidays, we moved into our new parsonage on the Delmer circuit, and are now hard at work. The church here is in good condition. We always have good attendance and blessed services. We are now getting ready to begin a winter term of school in the church at Delmer, teaching common school branches, Bible, and music. Several are planning to attend. Yesterday was a good day at the other two churches. The Lord blessed as we preached the Word. The attendance is increasing. The church at Shafter is planning to put in new seats soon. The people are treating us well and bringing in things to supply our temporal needs.—I. T. STOVALL, *Pastor*.

MALDEN, MASS.

Our church is making progress all the time. The services are well attended, considering sickness and stormy weather. Sister Borders has been quite ill with la grippe, but is now better. Several of the church members have also been ill, but God is healing our infirmities and a revival is in progress. Sunday morning the pastor spoke on "Hast thou considered my servant Job?" It was a powerful sermon on holiness as a definite work of grace, and by it we were blessed. We are having a revival in our regular services. Strangers drop in Sunday evenings and get blessed and saved. A cottage prayermeeting was held Tuesday evening with a brother in Linden, who is a cripple, and we were blessed together. Last Sunday evening, the pastor, Brother Borders, preached on "Be ye also Ready." It was a sermon of power, and sinners came to Christ for pardon, and some sought holiness and found it in Christ. The Mission Bands of our church are showing good interest. We have a senior and junior band, earning and saving money for the work in India. Our young ladies are getting hold of this work in earnest. Four of our best are taking up new work with the Mission Bands. God bless them and make them a blessing. One of our young men is now engaged as evangelistic preacher and singer in West Lynn, and another is writing and singing full salvation songs.—M. B. M.

NAMPA, IDAHO

The Nampa church is in the midst of a revival that is being honored and blessed of God. Rev.

Course of Study for Preachers and Deaconesses

As Revised by the Fourth General Assembly

If You Contemplate Taking up This Course

Order Your Books

NOW

FIRST YEAR

All About the Bible, Collett.....	\$1.00
Bible Study by Books, Sell. Cloth	.50
Paper	.35
Binney's Theological Compend.....	.50
Short History of Christian Church.	
Hurst.....	3.00
Essentials in American History.	
Hart.....	1.65
Enlarged Practice Book in English.	
Hitchcock.....	1.10
The Church Manual. Cloth.....	.15
Preacher and Prayer. Bounds. Cloth	.25
Paper	.15
The Preacher, His Life and Work.	
Jowett.....	1.25
Hints to Self Educated Ministers.	
Porter.....	1.00
Life of John Inskip. McDonald.....	1.00
The Herald of Holiness.....	1.00

SECOND YEAR

Systematic Theology, Vol. 1. Miley	2.50
Elements of Divinity. Ralston.....	2.50
Making the Sermon. Pattison.....	1.50
A Hundred Years of Missions.	
Leonard.....	1.20
Paragraph Writing. Scott & Denny	1.35
Quiet Talks on Prayer. Gordon.....	.75
How to be a Pastor.....	.60
Possibilities of Grace. Lowry.....	1.25
Wesley and His Century. Fitchett	1.75
The Herald of Holiness.....	1.00

THIRD YEAR

Systematic Theology, Vol. 2. Miley	2.50
The Work of the Ministry. Pattison	1.50
Holliness and Power. Hills.....	1.00
Argumentation. Baker & Huntington	1.40
Old Testament History. Smith.....	1.35
Lectures on Preaching. Simpson.....	1.00
New Testament Standard of Piety.	
McDonald.....	.50
Life of John G. Paton.....	.50
The Herald of Holiness.....	1.00

FOURTH YEAR

The Teaching of the Book. Willett	
and Campbell.....	.60
Evidences of Christianity. Hopkins	1.40
Psychology and Psychic Culture.	
Halleck.....	1.40
New Testament History. Smith.....	1.35
The Gospel of the Comforter. Steele	1.00
Christman Purity. Foster.....	1.00
Wesley's Ten Sermons. Cloth.....	.25
Pebble cloth.....	.15
The Herald of Holiness.....	1.00

FOR DEACONESSSES

FIRST YEAR

Binney's Theological Compend.....	.50
Short History of the Christian	
Church. Hurst.....	3.00
The Church Manual.....	.15
The Bible Christian. Short.....	.50
Life of Hester Ann Rogers.....	.10
The Herald of Holiness.....	1.00

SECOND YEAR

The Catechism.....	.05
Hidden Manna. Baker.....	1.00
Life of William Bramwell.....	.40
The Herald of Holiness.....	1.00

Note—1. As the privilege is given any District to select another Theology of equal merit with Miley's, we quote price on Elements of Divinity by Ralston, which has been adopted by some.

2. When three or more books are ordered at one time and cash accompanies the order, the books will be sent post-paid at 10 per cent discount from above prices. When five or more books are ordered at one time and cash accompanies the order, books will be sent by express, not prepaid, at 20 per cent discount from above prices.

Pentecostal Nazarene Publishing House

2109, 2115 Troost Avenue

Kansas City, Missouri

Lewis I. Hadley, our pastor, who is also the dean in our Bible school here, has had unusual liberty this winter in preaching the Word, and has directed his ministry with the object of getting the saved and sanctified established and grounded so that they would understand the difficulties that beset those in the faith. The preaching has been plain, and the folks have been blessed under it, for instead of finding fault and complaining when they have been hit, they have moved up a notch so that they would not be there the next time it came that way. A great desire has come over the people here for a revival, and inquiries have been made for several of our evangelists whom we had desired to help us, but the way did not open up for any of them to come to us. Last Sunday night, Brother Hadley had asked District Superintendent Harry Hays to preach for him, since he was in town, and he did so, and after the sermon which was preached in unction and power, he gave the altar call and twenty responded, and the revival was on. Rev. Hays was to have been in Oakland, Cal., to begin a series of meetings for them on this date, but because of the storms and the continuous rains, the meeting there was postponed, and the Lord just led in his being here to help us out. There has been added to our church property here an addition to take care of our ever-increasing Sunday school and to provide a place for our young people to hold their devotional meetings. This addition was dedicated two weeks ago by the pastor, and is now being used as planned. The attendance at Sunday school is from 115 to 135, and the young people have about seventy-five at their services.—HARRY W. McHOSSE.

WICHITA, KAS.

God's Spirit is upon the church here; the waters

now worth \$105. The blessing of the Lord is still on us. We are holding a number of cottage prayermeetings each week in different parts of the city. We are looking for, and expecting, a great revival.—H. CALHOUN, Pastor.

EAST ROCKAWAY, N. Y.

Have just closed a gracious revival season here with Rev. I. W. Hanson, of Haverhill, Mass., as especial worker. Sister Jump, of New York city, had charge of the music. From the first of the meetings God blessed, and souls sought and found God for pardon and cleansing. Our young people were greatly helped; several crossed over into full salvation and report the grapes are luscious. A young man and his wife, while seeking the blessing were prostrate under the power of God for three hours. On the last Sunday, we took in a class of ten young people, for which we thank God. We are still looking to the God of all grace to continue the work already begun.—IRA D. ARCHIBALD, Pastor.

SIoux CITY, IOWA

Although this has been a cold winter, and many of our people have been sick, and the snow so deep; traveling has been almost impossible some times, we still have the blessing. Never has it been so bad we couldn't hold regular preaching services, or prayermeetings. God is blessing the few that are holding on. We are patiently waiting for favorable weather to hold street meetings, where we can reach some of these poor men who have been frequenting the saloons, which have been closed since Iowa went dry. We had a good day last Sunday, although our pastor was called out of town. Sister Tyler's comment on 1 Cor. 13, blessed our souls, as testimonies followed. Then again in the evening when Brother Boswell preached from Matt. 26:36-46. Sister Lehman's singing moved the hearts of the people.—Mrs. S. M. DOHLER, Deaconess.

MIAMI, FLA.

This has been our third Sunday in this city and God has been giving victory. Brother E. H. Konkel, was pastor, with Brothers Vinton and House, to assist him, before we came. We find the work well organized, and the people are taking hold with us and co-operating nicely, and looking forward to our heavenly Father for a great sweeping revival. One backslider has already been reclaimed; but he did not stop there, he went right on through to full sanctification. There is conviction on others and God's saints are crying mightily to Him for the salvation of souls. Yesterday, January 30th, was our missionary day. We had a nice offering of over \$8 for missions. The subject for the morning service was "The Four Commandments of Missions." The text was "He that hath my commandments and keepeth them, he it is that loveth me" (John 14:21). "The field is the world" (Matt. 13:38). "The seed is the Word of God" (Luke 8:11). "Go ye therefore and teach all nations" (Matt. 28:19). God gave great liberty in preaching His Word. We are believing for \$100 from Miami church this year for missions. We have a fine class of young people with a splendid Young People's Society, and they are doing some most excellent work. Our regular prayermeetings are well attended. Any holiness people coming to Miami, will find a most hearty welcome at the Pentecostal Church of the Nazarene. Look us up. Our church is located between avenues J and K on Fourth street.—C. H. LANCASTER, Pastor.

TROY, OHIO

The Lord is pouring out His Spirit upon us. The Wednesday night, January 16th, prayermeeting was one long to be remembered. One seeker came to the altar and prayed through for pardon. The following two Sunday nights twenty-one seekers were at the altar for pardon or purity. Among this number were the father and brother of the lady who prayed through at the Wednesday night meeting. The father did not get through at the altar, but prayed through after he got home. Brother Welsh, our pastor, is preaching the old gospel of the cross without fear or favor. We praise God for such God-sent pastors. We ask the prayers of the HERALD of HOLINESS readers that God may continue to pour out His Spirit upon us. We are looking forward for a great time in our revival in March, with Brother Bacon, as evangelist.—Church Reporter.

CUCAMONGA, CAL.

In spite of the heavy rainfall, storms, and wash outs, the Captain of our salvation leads on to continuous victory and triumph. There were six seekers Sunday evening, seven the week before, some of whom proved to be happy finders. Our Young People's Society, which consists of about thirty or more energetic, hilarious young warriors, under the leadership of Charles Smith, is proving to be a great auxiliary and power to the church.

Sunday evening their service went beyond all expectation. Our cottage prayermeetings are extraordinary, large attendance, seekers and salvation. We are in the holy march, marching toward the holy city, where we will meet all the noisy Nazarenes.—W. C. FRAZIER, *Pastor*.

AUBURN, ILL.

We have just closed a great meeting with our home church, Auburn, Ill., with Rev. U. E. Harding as evangelist. The weather was against us, and many people were sick, but in spite of it all, we had an old-time revival, and saw between sixty and seventy at the altar. Those who came seemed to mean business and there were no "dry" altar services. We took in a nice class of ten members on the last Sunday. The church gave us leave of absence for a month, and we thought a good way to spend the time was to hold some meetings. We secured a date for a country meeting near Upland, Ind., and started on our way. We were to preach one night in Redkey, Ind., for a people who were, and are looking toward the Nazarenes as a church home. God came in such power the night we were there, that it seemed to be of the Lord that we stay, so we unpacked our grip, secured the service of our dear brother, Robert Kirkland, of Upland, Ind., to go and begin the other meeting for us, while we, as the servant of God, helped in reaping the harvest of souls in Redkey. We could only stay the week out, but in that short time we saw nineteen seekers bowing and asking God for pardon or purity. The thing was on in such a way that it could not stop, and we are informed that souls are praying through at every service. We predict a strong Nazarene class soon in this place. We arrived at Upland on Monday evening and opened fire on the enemy. The crowds are coming, and conviction is deepening. Last night at the first altar call, three came forward and went through in the good, old-fashioned way. Prospects are good for a great revival in this place. It is a country place, and there is no holiness preaching closer than Upland, hence a great need of a work in these parts.—CHARLES A. GIBSON, *Pastor*.

EVERETT, MASS.

We had a great meeting here during the month of January with Rev. Fred St. Clair, as our evangelist. There were about one hundred and fifty seekers at the altar, and many of them were blessedly saved and others gloriously sanctified. Brother St. Clair's Bible readings were greatly blessed to all who heard them. The church gave him a unanimous call for another meeting later on. At the monthly business meeting of the church, twelve names were presented for membership. It was also voted to increase the pastor's salary. There were about fifty out to this week's class meeting. The Everett church is surely on the upgrade.—A. K. BRYANT, *Pastor*.

PINDALL, ARK.

Sunday, the 6th, was a blessed day. We went to Western Grove, Ark., and began preaching Friday night before the first Sunday, and preached until Sunday night. We preached on the second coming of Christ, and it moved the people. As Brother Bud Robinson says, in the last week's HERALD of HOLINESS, the subject will move the people. Praise the dear Lord! I'm looking for Him now. We will begin here this coming Saturday night and will preach till the fire falls, as Brother B. M. Kilgore says in his letter from Butler, Okla. The Lord give us more men like Brother Kilgore. He isn't afraid to preach the Word. And give us more literature like the HERALD of HOLINESS. It is an inspiration to me. Let all the HERALD of HOLINESS family pray for the meeting, and pray for me as a young minister in a land of darkness, with no one to help fight the battle, as far as human help is concerned.—W. BULLOCK.

GARDEN CITY, KAS.

The revival is a matter of history, and we can report one of the best Garden City has experienced for some time. There were twenty-four professions of definite experiences of either justification or sanctification. The preaching was plain, deep, and on second blessing lines, such as is desired to make Nazarene timber. A number joined the church. Others are wistfully looking over the fence. We expect to keep the pasture green and no doubt they will soon find the gate. The evangelist, Mark Whitney, has decided to make this his headquarters and pastor the little flock. We count him among the real Nazarenes. Last Sunday was a record breaker. The morning subject was "The Communion of the Holy Ghost." God's presence was so plain. In the afternoon prayermeeting, the glory fell and our hearts rejoiced. There were two at the altar. The evening discourse was on "Excuses," Luke, 14th chapter. On Tuesday evening we held our first business meeting for some time. In this

Pastors or Laymen: Have you a Repository in your Church or Home for TRACTS? If not, WHY NOT? They spread the Gospel, advertise your services, and give everybody something to do.

Four-Page Tracts

- MONEY FOR MASSES.** A poem by Rev. Theodore E. Beebe. Especially useful among Roman Catholics.
- SAVED IN THE OLD-FASHIONED WAY;** or, Budd Thomas the Daft. This tract emphasizes the simplicity of salvation.
- THE BLOOD OF JESUS.** By William Reid. Suitable for all classes.
- YE MUST BE BORN AGAIN.** Showing the necessity of the new birth.
- THE GRACE OF GIVING.** By C. A. McConnell. Illustrating the true spirit of giving.
- PREPARATION FOR THE JOURNEY.** By C. A. McConnell. A tract on the importance of preparation for eternity.
- TITHING.** By N. B. Herrell.

Price on Four-page Tracts (not assorted): 20 for 5c; 100 for 20c; 1,000 for \$1.50.

Eight-Page Tracts

- FIVE STEPS TO ENTIRE SANCTIFICATION.** By P. F. Broese. A very helpful tract for inquirers for holiness.
- SHOUTING.** By Bishop McCabe.
- MRS. PICKETT'S MISSIONARY BOX;** or, Benefits a Cent Apiece. A very effective missionary tract.
- THE MASTERPIECE OF SATAN.** A tract on Christian Science. It is remarkably strong and effective.
- CRIPPLE TOM.** A lesson in devotion and fidelity to Jesus.
- THE MAN THAT DIED FOR ME.** A most effective tract, proving the power of the Gospel over the most hardened sinner.
- WHAT MUST I DO TO BE SAVED?** By C. A. McConnell. A fine tract on this all-important question. It will prove especially helpful to all who are interested in their salvation.

WHAT MUST I DO TO BE SANCTIFIED? By Rev. John Matthews, D. D. A clear and concise answer to this question in which every believer is interested.

BEING FULLY SAVED, AND KEPT? By Rev. J. N. Short. The question of how to keep sanctified is one of the much-neglected themes. This valuable tract will answer many of the questions involved, and will prove itself a blessing to all who will read it.

Price on Eight-page Tracts (not assorted): 10 for 5c; 100 for 40c; 1,000 for \$3.50.

Sixteen-Page Tracts

- HEAVEN OR HELL: WHICH?** By Rev. C. E. Cornell.
- FORTY-EIGHT HOURS IN HELL.** By Rev. F. M. Lehman. A 16-page illustrated tract.
- 2 for 5c; 12 for 25c; 100 for \$1.25.
- HE COMETH WITH CLOUDS.** By C. H. Spurgeon. A 20-page tract on the second coming of Christ.
- 2 for 5c; 12 for 25c; 100 for \$1.50.
- DANIEL; The Redeemed African.** By Lula Schmelznbach. A 16-page missionary tract illustrated with eight photographs from Africa.
- 2 for 5c; 12 for 25c; 100 for \$1.50.
- THE SHOW.** By T. E. Verner. This timely tract, on a popular peril, should be widely circulated.
- 2 for 5c; 12 for 25c; 100 for \$1.50.

Wesley's Sermons in Tract Form

The following ten Tracts are Wesley's Sermons in Tract form:

Scripture Way of Salvation	Charity
Sin in Believers	Temptation
Repentance in Believers	Perfection
Friendship with the World	Patience
Cure of Evil Speaking	Christian Friendship

Any 2 for 5c; 10 for 15c; 100 for \$1.50.

Order by the Hundreds or Thousands at once, and be a Distributer from your own Repository.

**Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Missouri**

we elected a class leader, whose business it is to locate cottage prayermeetings, and this put the membership to work. We expect to be a live, working church. A deaconess was also elected, who expects to visit the poor and needy. A tabernacle meeting was also ordered to begin in May or June. A committee was elected to look for and purchase church property. The collection of the Sunday school the first Sunday in each month, is to be set aside for a church building fund. This is our rally day upon which there is to be a silver offering. We are but a small band, but we expect to let Garden City know we are here. Our motto is, "Despise not the day of small things." We have the vision; we mean to do the work. The field is clear; no one else working on our line.—CHARLEY MORRIS, *Press Reporter*.

From Evangelist AUGUST NILSON

Have just closed another meeting in Omaha, Neb., for the Gold Street Methodist Episcopal church. The blessing of our heavenly Father rested upon the services. Full house last night! We are at this time engaged in another meeting for the Danish First M. E. church, Rev. J. Lorentz, pastor. This meeting is conducted in the Scandinavian language (in Swedish). Our next meeting is with the Nebraska State Holiness Association, in Omaha, February 13th to 24th. Pray for this convention. The Rev. F. W. Cox, of Titusville, Pa., is my co-laborer. I will have from February 26th to April 2d open for meetings, and can give either one meeting for a whole month or two meetings (over three Sundays each) to any church that

should want my services. Address, Olivet, Ill., in care Rev. W. E. Shepard.

REDKEY, IND.

On Saturday night, February 5th, Rev. C. E. Roberts, of Muncie, organized the First Pentecostal Church of the Nazarene in Redkey, with twenty charter members. The revival spirit is on. The following Monday night, after the organization, there were five mothers who prayed through to holiness. We believe this church has a great future in Redkey, as there are many more who are looking this way, and will become "one of them." We want to have a church building ready to dedicate when Bud Robinson makes his tour through this state in April. One young man prayed through last night, and several hands were up for prayer.—LOREN R. FENDRY, *Pastor*.

FINAL OUTGOING SERVICE FOR OUR MISSIONARIES

On the evening of February 4th, the final outgoing services were held for Rev. and Mrs. W. A. Eckel, and Mrs. Belle J. Talbott, who go to Japan, and Rev. Frank Spake, who goes to Chile, in our church at San Francisco. This was the evening service of the all-day meeting, and the spiritual atmosphere was ready for such a service. Brother Spake is a member of the San Francisco church, and goes out to Chile on his own charges. He had already served several years as a missionary in Mexico, having been compelled to return a year ago on account of war conditions in that country. Brother Spake gave an address full of unction and

blessing to all. He sails the 7th for Chile, S. A. Brother and Sister Eckel showed no signs of being wearied by their oft speaking in southern California. At all the services of the day, Sister Eckel sang to the audiences. It was remarked by one after she had sung at the missionary service, that if her Holy Ghost singing did not reach the Japanese, it was doubtful if anything would. Brother and Sister Eckel are both college graduates, and Sister Eckel a graduate of music. Both were converted early in life, and both have the definite call to Japan. They have for a year and a half been in charge of the Japanese mission in Los Angeles, where God has given them large success. The address of Brother Eckel was one of the strongest missionary addresses the writer has ever listened to. I believe the church has a right to expect great things from these consecrated people. They go to give their lives to the Japanese people. Mrs. Talbott, who is Mrs. Eckel's mother, surely has the holy fire. She stirred the audience up in her address. It was glorious. Better: she has a call from God to go to Japan, and goes at her own charges. The final service was held at noon, the 5th, aboard the great liner Shinyu Maru. Rev. O. F. Goettel and Rev. Howard Eckel led in prayer, after singing. Rev. J. B. McBride, of Berkeley, gave a short address, full of glory and encouragement. Rev. Howard Eckel spoke a few fitting words, and said he wished he had a dozen boys to send to the mission fields. Mrs. Howard Eckel was too full for utterance, though she spoke at the night service. Sister Talbott gave a closing word and shouted on the old steamer. Sister Eckel in clear words told of her personal victory, and determination to do things for God in Japan. Brother W. A. Eckel gave the closing address, during which a Japanese was seen weeping in the audience. This man proved to be a brother who had attended Brother Eckel's meetings in Los Angeles, and was to be a fellow passenger. Rev. Thomas Murrish led in the closing prayer, committing the missionaries to God, and the District Superintendent, Rev. H. H. Miller, pronounced the benediction. The good-bys were said; the old ship backed out into the bay, and midst the waving of handkerchiefs and the flow of tears of loved ones, our latest band of missionaries to go forth to help "girdle the globe with salvation, and holiness unto the Lord" were lost to view in the direction of the Golden Gate. We who live on San Francisco bay, consider it a great privilege to be the last ones to enjoy the fellowship of our missionaries before they leave our shores. The services are always in demonstration of the Spirit, and none ever more so than these services just held.—H. H. MILLER.

STEWART, TENN.

Our work moves on, and we are praying and believing for a great year. We are doing our best to preach a full gospel, that cleanses folks up in

No SANCTIFIED Soul

should be without a copy of

Christ Our Creditor

a remarkable book on tithing.

Its Philosophy,
History,
PERPETUITY

By N. L. RIGBY, A. M.

Every pastor, especially of a Nazarene church, should at once order a supply of this book, to hand to those just into the experience, and some claiming to be enjoying it for years.

125 pages, neat paper cover, 10 cents a copy postpaid; \$7.50 per 100.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

THE NEW MANUAL

The new edition of the Manual in pebble and full cloth is ready and we are filling orders promptly. The Manual in leather we expect to be ready for mailing not later than the 25th. Every member of our church, as well as those who are interested in our work, should have in their home a copy.

Leather, gold title, gilt edge— .35
Full cloth, gilt title— .15
Pebble cloth— .10

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

their heart life and gets them ready for heaven. There are some things here that have made it hard to get real, Bible holiness before the people. May we have only God-sent pastors and evangelists, who will not shun to declare the whole counsel of God, though it means financial loss. Let all who read this join in prayer for the work here.—J. L. SANDERS, Pastor.

KING, ARK.

I was at Vandervoort in the fifth Sunday rally, and I am not sorry I went. God gave us a wonderful time, and every service was blessed, notwithstanding the rain and other discouragements. We have Brother Sitton with us now at King. He is the business manager of the Arkansas Holiness School. He is doing some deep preaching, and God is blessing the people. One seeker was sanctified last night.—H. W. HANSELMAN, Pastor.

HUTCHINSON, KAS., CHURCH AND SCHOOL.

We have recently closed a series of meetings at the Hutchinson Nazarene church and Bible school, which resulted in a revival that seems to have gone deeper and brought more lasting benefit to the work here than any that have been held for some years. Without any special meetings being planned for the holidays, a great burden of prayer for a revival fell upon the pastor and people. Extra meetings were announced from week to week, and have continued till there has come to both church and school the beginnings of a genuine, old-time revival, the effects of which will be felt for years to come. The pastor, Rev. H. N. Haas, and the writer, did most of the preaching, assisted by a number of resident evangelists and student-preachers. There were some remarkable confessions and the righting of many wrongs of longer or shorter standing, which have opened the way for the working of the Spirit in a greater measure than has been recently possible. We are expecting the Lord to do greater and greater things for us in the regular services of the church and in the ordinary work of the school. We are in the midst also of a church building enterprise. We have our new church about half done, and are hoping that we may move into it in April. This will give us a much more convenient and commodious place for our meetings and enable us to accommodate the crowds which can not find room, especially in our Sunday night services. The school work is progressing splendidly, and the students are doing excellent work. We will have a large class to be graduated from the academy, and some from the other departments this year. Sister Hoke has resigned from the presidency of the school for the coming year, with the view of opening the way for the election of some one who can devote their entire time to this important work; and plans have been made for advancement along many lines. It is the purpose of those in charge to make this distinctively a Bible College, giving special attention to the teaching of the English Bible, besides theology and kindred subjects; meanwhile continually improving the work given in the academy, and the grades. A two years' post-graduate academy course will be offered next year for the benefit of those who can not conveniently go elsewhere for a full college course. Remember us in your prayers.—W. C. STONE.

TEXARKANA, TEXAS

We are passing through a crisis here. Elijah's God is answering by fire, and God is doing great things for us here at Texarkana. Revival fires are kindling in the hearts of many of our little flock, and we are praying morning, noon and night for it to flame and gather and glow until it will acquire such momentum and power that we will have a real old-time floodtide of full salvation, where old and

young, great and small, will go down and really get established on the "Rock of Ages." We have just closed a meeting at Oil City, La., in which quite a number repented of their sins. Some prayed through to a good case of pardon, really shouting because old things had passed away and behold all things had become new. Others paid the price and felt the joy and abiding peace that comes to the sanctified in heart. Many said, "This is the best meeting ever held in Oil City." The stakes were driven deeper, more prejudice removed, a more widespread hunger for holiness, and a higher conception of what it means to follow Jesus.—W. B. PINSON and WIFE.

ALLEN, OKLA.

We are now engaged in a meeting at Allen, Okla., in the Methodist church. God gave us a gracious meeting here last year, and we are claiming the victory now. Miss Eva Cox, of Hugo, Okla., is assisting us. We have a few open dates. Address us at Allen, Okla.; Box 5.—JARRETTE and DELL AYCOCK.

From Evangelist J. W. OLIVER

Am in a revival meeting at York, Neb., with our people, the Rev. C. E. Ryder, pastor. Meetings are moving along nicely, and prospects for a good revival. At this writing, this section of the state is covered with snow, but the weather seems to be moderating. This is our first trip through this section of the country, and we certainly enjoy it. The District Superintendent, Rev. M. F. Lienard, has been with me since Saturday. I like him fine. May God bless him and his preachers. Will be here for another week at least. Brother Ryder is a nice man, congenial and kind. We are already in love with him. Would like some more engagements, either in Nebraska or Kansas, or both.

HARTSHORN, OKLA.

My husband organized a Nazarene church here November 23d, and they called me as their pastor. As yet we have no place to worship, only in the dwelling houses, but God continues to save and sanctify in most every service. Last night I preached to a large crowd, and a backslidden Free-will Baptist preacher was reclaimed. The section foreman's wife was sanctified; others were at the altar. Our Nazarenes are few in number, but they pay their pastor what they promised, and have organized a missionary prayermeeting. We expect to erect a church building when the winter breaks.—Mrs. MYRTLE JAY.

DALLAS (TEXAS) MISSION

Last Sunday was a great day for us in the Bethel mission. Sunday school at 3:00 p. m. with thirty-five present, and at the close of the

This is the Last Time
this Ad Appears

only a few sets left

Lovers of Live Stories, here are

3 for \$1.00

Three handsome bound volumes in dark red cloth.

The Atlantic Surfman

By Edward A. Rand.

One of the most interesting fisherman's stories and keep of a life saving station, ever written. First patrol, signal flags, autumn storm, a rainy day, a wreck and another vessel ashore. A book for adventurous boys.

The Siberian Exiles

or,
Thrown on the World
By Edward Hodder.

In the toils, a terrible time, abandoned, sheltered, a Lilliputian battle, etc. A spirited story of Travel and Adventure.

Saddle, Sled, and Snowshoe

By John McDougall.

Pioneering on the Saskatchewan in the Sixties. An experience in the Canadian fur country. The story grips you from the beginning to end.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

school, two pupils found Jesus in the forgiveness of sins. Preaching following at 7:30 p. m., with the house crowded, and the Lord was with us in great power. One bright young man found the Lord. We are moving upward, and would like for any of our Nazarene preachers to drop in and see us when in the city of Dallas. Our mission is 2904 Main street.—G. N. WARE, *Pastor*.

BROOKLYN, N. Y.

A great all-day meeting will be held in Utica Avenue church, (Utica avenue between Dean and Bergen streets), Washington's Birthday, February 22d. Services, 10:30 a. m., 2:30 and 7 p. m. Rev. I. W. Hanson, of Haverhill, Mass., and Rev. Ira Archibald, of East Rockaway, L. I., will be the special helpers. All the neighboring pastors will also be invited, and many are expected to be on hand for the battle. It has been some time since a meeting, such as the folks used to see here in Brooklyn, has been held. We are going in for one of the old-fashioned kind. To this end we are leaving no stone unturned to secure a real Pentecost. We earnestly invite everyone who will unite with us in prevailing prayer. Brooklyn needs this kind of a meeting. As usual, the church will provide a free lunch for all visiting workers, and tea and coffee for the lady who bring their lunches. Reid avenue and Mergen street cars reach the church. Short walk from Fulton street surface and elevated roads. Special music, both vocal and orchestral, will be provided. Following the all-day meeting, Brothers Hanson and Archibald will continue revival services with the church. A grand time of salvation is anticipated.—D. RAND PIERCE, *Pastor*.

PLAINVILLE, KAS.

We commenced revival meeting, January 30th, with Evangelist J. G. Bignall in charge. The first week of the meeting was directed largely to the church membership. The M. E. church was holding meetings at the same time, but they closed Sunday, February 6th, and we opened up in full. There have been seven at the altar, and the saints are praying and believing for a great awakening. Brother Bignall is a new man in this part, but he has held several meetings for the writer. He is one of the most fearless preachers I ever heard. He always gives the "Thus saith the Lord," and plows deep on all lines. The saints all say they have received new light, and by the grace of God are going to walk in it. Conviction is deep on the unsaved, and the crowds are good. Sunday, February 6th, was a good day; three services and several at the altar. God came in the morning and the saints shouted the victory.—IRA STEVENS, *Pastor*.

KISMET, KAS.

The church at Kismet, Kas., yet exists, and is doing her best for the salvation of souls. Our God has not gone on a journey, neither is He asleep, but is yet on the throne hearing and answering the prayers of His people, and adding unto the church such as are saved from all sins and seeking a pure heart. Sunday, February 6th, was a great day of rejoicing for the saints. Six new members were received into the church, and great conviction was upon the unsaved. Since we took the pastorate here, March 25, 1915, nine have been added to the church.—L. A. WINDSOR, *Pastor*.

BELKNAP, IOWA

The fight is on at the Fairview Nazarene church. Brothers Mclearn and Middlebrook are with us. Surely they are men of God. We ask all who know how to pray and hold on to God, to pray for us that souls may find their way into the kingdom.—Miss JESSIE OVERTURE, *Reporter*.

OWENSBORO, KY.

Beginning March 5, 1916, the Rev. L. Milton Williams, assisted by Rev. W. W. Hankes, District Superintendent of Kentucky, will begin a campaign against sin in Owensboro. The meeting will be held at the court house, as it will be more centrally located than the church. Any of the saints passing this way, are invited to stop over and give a helping hand. Meeting will continue through the month of March.—GEORGE W. ERKINE, *Pastor*; O. W. WILKE, *Sec'y*.

BELLINGHAM, WASH.

We are thankful to God for the onward sweep of victory the Pentecostal Nazarene churches are having. It is marvelous how God is leading out the few Pentecostal Nazarenes at Bellingham in grace and good works. Brother Scott, our pastor, is on hand every day it is fit to work, to oversee and push the work on our new church building. He is also faithful in preaching the full gospel and attending to the spiritual needs of the congregation. The writer was given a call to preach Sun-

Directory of Evangelists

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

ALBERTA
Bell, Thomas.....Box 543, Red Deer, Alberta, Can.

ARKANSAS
Edgin, J. D.....Osark, Ark.
Vallery, A. J.....Pilot Point, Texas
Waggoner, D. J.....Peniel, Texas
Inhoff, C. A.....Vilonia, Ark.

CHICAGO CENTRAL DISTRICT
Jones, Will O.....1102 South "A" st., Elwood, Ind.
Angle, Miss Virgie.....6680 Yale ave., Chicago, Ill.
Fleming, B. A.....R. F. D. 1, Wayne City, Ill.
Gillmore, E. E.....Olivet, Ill.
Williams, L. Milton.....University Park, Oskaloosa, Ia.
Wells, L. T.....Olivet, Ill.
Richards, Mrs. H.....6360 Drexel ave., Chicago, Ill.

DALLAS
Franklin, J. D.....Trinidad, Colo.
Cluck, C. C.....Dodd City, Texas
Freeland, B. D.....Sta. A., Dallas, Texas
Johnson, C. W.....Rockwall, Texas

HAMLIN
Irick, Alie and Emma.....Pilot Point, Texas
Sowell, W. J.....Hamlin, Texas
Wells, J. M.....R. F. D. 1, Box 4, Bob7, Texas

INDIANA
Williams, J. A.....Connersville, Ind.
Ellsworth, C. E., and Wife
R. F. D. No. 9, Greenfield, Ind.

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

KANSAS
Bassett, H. M.....513 East 6th, Hutchinson, Kas.
Demoret, J. G.....Hutchinson, Kas.
Whitney, Mark.....Newton, Kas.
Uhr, Jesse.....Clearwater, Kas.
Walker, J. C.....215 E. 4th St., Hutchinson, Kas.

KENTUCKY
Sweeten, Howard W.....Box 153, Ashley, Ill.
Miller, Julius and Grace.....1622 E. Central, Ashland, Ky.

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

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

MISSISSIPPI DISTRICT
Breland, B. A.....Poplinville, Miss.
Gosey, S. B.....Millport, Ala.

Sing! Sing! Sing!

Of course you will if you use any of the following

Song Books

If in need of new books for either Sunday School or Church,

ORDER NOW!

Canaan Melodies

Edited by Arthur F. Ingler and Wm. J. Kirkpatrick

A new song book, well adapted for use in campmeetings, revivals, and devotional meetings. It is a real holiness songbook, which will be a delight to all who enjoy singing the songs of Canaan. Contains 102 songs with a goodly number of invitation songs. Printed on extra good book paper; bound in the best muslin-lined skytogen; round cornered.

Round or shaped notes. Round notes always sent unless shaped notes are specified.

Each, postpaid.....\$.15
By the 100, not postpaid.....10.50

Waves of Glory

A good all-purpose song book, containing 308 songs and hymns.

Pebble Cloth—20 cents, postpaid; \$16 per hundred, not prepaid.

Cloth—35 cents, postpaid; \$25.00 per hundred, not prepaid.

(Round notes only)

Pentecostal Praises

Especially adapted for use in campmeeting and revival services.

Pebble Cloth—12 cents, postpaid; \$8 per hundred, not prepaid.

Round or shaped notes. Round notes always sent unless shaped notes are specified.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2100, 2115 TROOST AVENUE
KANSAS CITY, MO.

MISSOURI

Brawley, G. C.....Bedford, Mo.
Crow, Bertha.....Springfield, Mo.
Davis, Clarence L.....Ranscy, Ind.
Rudolph, P. A.....Keaysport, Ill.
Keppel, J. and wife.....3838 Delmar blvd., St. Louis, Mo.

Seal, William.....Des Arc, Mo.
Taylor, Elwood.....Des Arc, Mo.
Wright, C. A.....Des Arc, Mo.

NEBRASKA

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

NEW ENGLAND

Phillips, E. S.....Burlington, Vt.

NEW MEXICO

Saifel, T. D.....Farmington, N. M.

NORTHWEST

Baltzore, M. L.....Walla Walla, Wash.
Dilly, Clyde T., and wife.....Albany, Ore.
Elliott, Harry J.....757 East Davis st., Portland, Ore.
Elliott, Wm. A.....General Delivery, Spokane, Wash.
Ethell, H. C.....Springfield, Ore.
Lewis, E. Arthur.....6600 Ferry ave., Chicago, Ill.
Mathews, Ernest S.....Winlock, Ore.
Nilson, Aug. N.....666 E. 76th St., N. Portland, Ore.
Wallace, DeLancey.....P. O. Box 304, Walla Walla, Wash.
Ethell, Henry C.....Springfield, Ore.

NEW YORK DISTRICT

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

PITTSBURGH DISTRICT

Bacon, David G.....735 Woodland, Alliance, Ohio
Thomas, H. G.....Pulaski, Pa.
Covault, Orville.....Troy, Ohio
Cooley, Anna M.....Basine, Wis.
Dear, Earnest.....Monaghan, Mo.
Erskin, G. W.....Ironton, Ohio
Elliott, Homer E.....Grove City, Pa.
Herrert, Lillian B.....Olivet, Ill.
Lytle, Henry C.....Dyessville, Ohio
Sloan, Carrie (Crow).....East Liverpool, Ohio
Short, Mrs. J. W.....Dayton, Ohio

EASTERN OKLAHOMA DISTRICT

Osborne, Miss Essie.....Hugo, Okla.
Jay, W. F.....Ada, Okla.

WESTERN OKLAHOMA

Jones, Lm.....Kingston, Okla.
Oliver, J. W.....1407 West 3d st., Oklahoma City

SAN ANTONIO DISTRICT

Nelson, W. M.....Sta. A., Dallas, Texas
Williams, Mrs. Bessie.....Lockhart, Texas

SAN FRANCISCO

St. Clair, Fred.....Los Angeles, Cal.
Smith, Frank B.....543 E. Hawthorne, Stockton, Cal.

SOUTHERN CALIFORNIA

Clarke, V. E.....Gothenburg, Neb.
Epperson, Mrs. Phoebe Jewel.....Puyallup, Wash.
Lillenas, Haldor and Bertha
R. E. 1, Box 304, Pasadena, Cal.

McBride, J. B.....Berkeley, Cal.
Robinson, Bud.....R. F. D. 1, Box 215, Pasadena, Cal.
Ruth, C. W.....1833 Nowland ave., Indianapolis, Ind.
Black, J. T.....695 Atchinson st., Pasadena, Cal.

WASHINGTON-PHILADELPHIA DISTRICT

Yeakley, M. L.....709 N. High st., Martinsburg, W. Va.

day nights at Geneva Union church until our Assembly meets again. There are about thirty of us, mostly young people, some of them eager to learn the more perfect way. Let us all keep clean and humble, and watch for the second coming of Jesus.—A. B. CULBERTSON.

EVERETT, WASH.

The Lord is blessing this work, under the leadership of our able pastor, Rev. E. B. Fish. Luring the past three months we have not had many services without witnessing salvation. Yesterday was a big day. In the morning the pastor preached to the children, and a score crowded the altar, more than half finding Christ as their Savior. Nine have united with the church lately.—P. O. JACOBSON.

SOUTH CHICAGO, ILL.

We are to have Rev. J. T. Hatfield to help us in our revival meeting at 106th Street mission, beginning February 9th, and running over the last Sunday in the month. Have all the office force and Brother Matthews' saints to pray for our church. Our faith looks up to God for a gracious revival.—Captain M. L. STROOK.

From Evangelist J. C. WALKER

I began a meeting at Banner school house, south of Sublette, Kas., on the second of January, and ran for two weeks. God gave a number of seekers at the altar for the second work of grace. My singer was R. H. Packe, who is a talented and promising young preacher. My next meeting was at Askalon, Kas., where some got victory in God. Let us keep up the fight for God and holiness.

FULLENTON, CAL.

Evangelists E. A. Lewis and E. T. Mathews began with us Friday, February 4th. The meeting started off well. Sunday, February 6th was a good day. Evangelist E. A. Lewis preached on the second coming of Christ at 11 a. m. Evangelist E. T. Mathews led the children's meeting at 2:30 p. m. God gave victory. Rev. E. T. Lewis, of Chicago, father of E. A. Lewis, preached at

HERALD of HOLINESS

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

B. F. HAYNES, D. D., Editor.
C. A. MCCONNELL, Asst. Editor.

Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo. Pentecostal Nazarene Publishing House 2109, 2115 Troost Avenue, Kansas City, Mo.

7:30 to a full house. God is with us.—JAMES ELLIOTT, Pastor.

COLORADO SPRINGS, COLO.

Our revival campaign of a month's duration has gone down in the history of this church as the greatest up to the present time. From the beginning there was that peculiar feeling among the saints, that the time of God's visitation was upon us, and truly He did remarkably bless. To Him be all the glory! Regardless of the fact that several other churches of the city were engaged at the same time in revival services, our little church was well filled with eager seekers for the words of truth, and thirty-five or more were happy finders of this wonderful salvation, not counting but once those who came for the second blessing, after being saved or reclaimed, and not counting a few who did not get through. The evangelist, Brother D. I. Vanderpool preached with old-time anointing, the two kinds of fire we find mentioned in the Book.

Sunday School Literature

Published by the
Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.
U. S. A.

THE PENTECOSTAL BIBLE TEACHER, a Monthly Magazine for Sunday School Workers. Rev. E. F. WALKER, D. D., Editor *Commentary*. Department Editors: C. A. MCCONNELL, *Golden Text*; Rev. J. N. SHORT, *Spiritual Lights*; Rev. C. E. CORNELL, *Practical Application*; Rev. W. C. STONE, *Illustration*; Miss JESSIE MEEK, *Primary*.

- PENTECOSTAL QUARTERLY, for Intermediate classes.
- PENTECOSTAL LEAFLETS.
- THE YOUTH'S QUARTERLY, for scholars 8 to 12. Phoebe H. Sanders, Editor.
- YOUTH'S LEAFLETS.
- THE YOUTH'S COMRADE (weekly).
- SUNSHINE FOR LITTLE PEOPLE (Primary Paper).
- LEAF CLUSTER OR PICTURE WALL ROLL.
- PICTURE LESSON CARDS, Etc.

We will take great pleasure in giving information to pastors, Sunday school superintendents, teachers, parents, or others interested in Sunday school work. It would do no harm to drop a card requesting us to mail you our catalog of Sunday school requisites, booklet giving information relative to our Cradle Roll, and sample of our Sunday school literature in order that you might examine it. Particular attention given to the selection of supplies by experienced employes for Sunday schools just starting.

Write today for sample of Sunday school literature.

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

The afternoon cottage prayermeetings held over the city were times of special blessing and the means of the salvation of many. One instance was that of an insurance agent calling at a home on business just in time for the meeting, who dropped in to see what was going on. The Lord melted him all up and afterward saved him at the altar, after fifteen years in a backslidden state. A lady living in Pueblo, forty miles away, was sent here in answer to the prayers of a faithful mother and sister. She came and in the first service was gloriously saved. The meeting closed on Sunday night, the 7th inst., with ten seekers at the altar, seven of whom plowed through. At this service, the house was packed to the limit and seven good substantial people united with the church. We mean to conserve the work done through our dear Brother Vanderpool and continue to thank God for holiness evangelists.—R. J. PLUMB, Pastor.

LONG ISLAND, ME.

We have just closed a series of meetings in Long Island with Rev. I. T. Johnson, at the M. E. church, where he is pastor. I also had with me, Brother Lewis Bacheller, of Malden, Mass, who had charge of the singing, and preached several times. God gave us a good meeting with a goodly number of seekers for full salvation. On the last Sabbath one man fifty years of age, who had never made a start before, was wonderfully saved in the morning service and sanctified in the afternoon meeting. In the evening many testified to receiving a great blessing and help in the meetings. Brother Johnson is a great pusher and has a grand work in this place.—Rev. C. P. LANPHER.

LOWVILLE, N. Y.

The holy fire is burning. These are great days to our souls as we stand for holiness. It is encouraging to know that since several of our number have united with the Pentecostal Church of the Nazarene, there is an increase of courage and faith and purpose to give and do more for missions and other branches of the work. We have already begun. It affords us an outlet. The inflow depends on the outflow. We are glad we are not come-outers but stay-iners. God bless the budget system idea as given in the last issue of the HERALD of HOLINESS. We love the paper. We were blessed in looking at the faces of our new General Superintendents. May they prosper under the direction and anointings of the Holy Ghost. Rev. and Mrs. F. E. Miller are down East on a two months' evangelistic tour. God is blessing.—Reporter.

MARION, IND.

This is a country point, and as many country points are, it has been neglected, but at last God has come, and we are seeing some great things. The house is crowded most every night, and seekers at every altar call. A great stir is in the community. Old wrongs are being righted and things being done in the old-fashion way. God has really come to the place. Pray that we may be used of God and that there may be built up here a strong Nazarene church.—CHARLES A. GIBSON.

UPLAND, IND.

Praise God for a glorious resurrection of a valley of dry bones. The organized church at Keiter chapel, rejected holiness a few years ago, and their land became so desolate that birds and owls have made their comfortable church their home for several years, no services being held. But God laid the burden on the heart of Rev. E. E. Turner, of Olivet, Ill., to write to U. E. Harding to come over and help us. He being too busy to come, sent Rev. C. A. Gibson, pastor of the Pentecostal Church of the Nazarene at Auburn, Ill. Brother Gibson has proved to be God's man for the place, for he is full of the Holy Ghost and fire, and clearly proves God's love for the sinners and Christ's love for the church. Great crowds are coming; sinners are being deeply convicted, sins uncovered, wrongs made right, tobacco laid upon the altar and burned up, believers sanctified wholly, saints blessed, and the entire community awakened as never before. Holiness is being made so clear that those who never believed before are saying, "Why, he makes it so plain, one can not help but believe." We are expecting greater victories.—JASPER HODSON, Reporter.

SYLVIA, KAS.

The church at Pleasant Hill has just closed a five weeks' revival meeting. There was much sickness and cold and stormy weather during the meeting, but our God answered prayer and brought conviction on the community. A goodly number were at the altar, and about twenty-five seemed to get saved, or sanctified, or reclaimed from their backslidden state. The group meeting coming at that time was a great blessing and uplift. Brother Haas, from Hutchinson, remained over a few days and helped much in the battle. We are expecting

SUPERINTENDENTS' DIRECTORY

General Superintendents

- H. F. BRYNOLDS.....Kansas City, Mo. Res., 4924 Agnes ave.; office, 2109 Troost ave. Miami, Fla. February 10
- Central America: Alberta District Assembly. Manitoba, Sask.
- E. F. WALKER.....Glendora, Cal. Residence, Glendora, Cal.; office, Olivet, Ill.
- J. W. GOODWIN.....San Diego, Cal. 1235 Twenty-third st.
- R. T. WILLIAMS.....Pencil, Texas

District Superintendents

- ALABAMA—P. M. Covington.....Jasper, Ala. ALBERTA MISSION—W. B. Tait, Box 133 Red Deer, Alberta, Ark.
- ARKANSAS—Jos. N. Speakes, 209 Locust st., Argenta, Ark.
- BRITISH ISLES—George Sharpe, No. 1 Westbourne, Terrace, Kelvinside, Glasgow, Scotland.
- CHICAGO CENTRAL—W. G. Schurman.....Olivet, Ill.
- COLORADO—L. E. Burger, 1505 Ninth st., Greeley, Colo.
- DAKOTAS—F. L. Florence.....Pencil, Texas
- DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D.
- FLORIDA—C. H. Lancaster, 828 Fourth st., Miami, Fla.
- GEORGIA—W. E. Hanson.....Glenville, Ga.
- HAMLIN—J. C. Henson.....Roscoe, Texas
- IDAHO-OREGON—Harry Hays.....Nampa, Idaho
- INDIANA—U. E. Harding, E. Thornburg st., New Castle, Ind.
- Bloomfield, Ind. February 18-27
- IOWA—E. A. Clark.....University Park, Iowa
- KANSAS—H. M. Chambers, 817 N. Maple, Hutchinson, Kas.
- KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
- LITTLE ROCK—B. H. Haysie, 3208 West Eleventh st., Little Rock, Ark.
- LOUISIANA—T. C. Leckie.....Lake Charles, La.
- MANITOBA-SASK. MISSION—C. A. Thompson, Box 288 Regina, Sask.
- MICHIGAN—A. H. Kautzsch, 233 Mt. Vernon ave., Berkey, Mich.
- MISSISSIPPI—J. N. Whitehead.....Sallis, Miss.
- MISSOURI—G. O. Crow.....Springfield, Mo.
- NEBRASKA—M. F. Linnard.....Burr Oak, Kas.
- NEW ENGLAND—N. H. Washburn.....Beverly, Mass.
- NEW MEXICO—R. E. Dunham.....Artesia, N. M.
- NEW YORK—E. J. Marvin.....Luckaho, N. Y.
- NORTHWEST—J. T. Little, Newberg, Ore.
- EAST OKLAHOMA—F. R. Morgan, Henryetta, Okla.
- Hugo.....February 16-17
- Idabel.....February 18
- Hayworth.....February 19-20
- Hokhoma.....February 21-22
- Valliant.....February 23-24
- For Towson.....February 25-27
- Movers.....February 28-29
- WEST OKLAHOMA—S. H. Owens.....Bethany, Okla.
- PITTSBURGH—N. B. Herrell.....Olivet, Ill. Terrace, Pa. February 16-27
- SAN ANTONIO—William E. Fisher, 525 W. Mulberry ave., San Antonio, Texas.
- SAN FRANCISCO—H. H. Miller, 2328 McKinley ave., Berkeley, Ca.
- SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.
- TENNESSEE—F. W. Johnson.....Dickson, Tenn.
- WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

the work of soul saving to continue in our midst; our expectation is for a constant revival. Oh, that every Nazarene church may be a revival flame the year around.—E. J. LORD.

COLFAX, WASH.

The revival meetings are in progress at the above named place. Several have already found God. We have had as many as fifteen at the altar during the night services. A Methodist minister has gotten to God in our services and he and his wife and son have joined our church. We have already got two preachers saved in this meeting; one a young man who preached for a number of years but had backslidden and had drifted far down through drink. The second night he came to the meeting. God came and saved him. Now he is in the working harness. A number have sought holiness and some are receiving. We are all rejoicing for the fact that God is coming in such power here. Last Lord's Day was a full day; three meetings, and the shouts of the saints were heard. The battle is the Lord's and we are encouraged to drive it on in Jesus' name. Our Sunday school has more than trebled in number in the last few weeks.—I. D. BROWN.

KEENE, N. H.

We are having victory here and God is graciously blessing the work. Sunday morning, February 6th, we received five into the church, and in the evening had two seekers at the altar, one of whom was a Roman Catholic. Six weeks ago, a young man who had been a strong Catholic, came to the altar and got saved. There is much conviction on the unsaved and several who have expressed a desire for prayers, we believe are soon coming to God. We have good attendance during the week and good crowds Sunday nights. Pray for us.—H. REES JONES.