

HERALD of HOLINESS

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Justification and Sanctification



WE ARE asked to explain the difference between justification and sanctification. In our reply we shall mean by the use of the word justification its correlative or implication, which is the work of regeneration. Where we use the word regeneration it must be understood justification is likewise implied. That is to

say, we will try to show the difference between the man who is pardoned and regenerated, and the man who is sanctified.

These are two states or experiences of soul. They are generally denominated the experience of conversion, and the experience of sanctification. They are both the work of God done for man. The first, which for brevity we will call regeneration, is an act of God by which He gives to the penitent sinner divine life or conscious salvation. The other, or sanctification, is a work of God by which He gives to His regenerated child deliverance from inward sin-tendencies or besetments, or heart purity. If the reader will patiently go with us we will explain the terms to which we referred above by the light of sanctification, giving the Bible reference in each case.

Justification frees us from guilt for having performed the works of the flesh; sanctification crucifies the flesh which inclined us to do these fleshly works (Gal. 5:19-24). Again, in justification God deals with the evil things that come out of the heart (Mark 7:21-23). In sanctification God deals with the evil heart out of which proceed these evil things (Heb. 3:12). To become justified we must turn from our evil way: "If the wicked turn from his wickedness . . . he shall surely live thereby" (Ezek. 33:19). To become sanctified God turns the evil way from us. "Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow" (Psa. 51:7). Justification deals with outward actions: "He shall save his people from their sins" (Matt. 1:21). Sanctification deals with the cause of our actions: "Thy God will circumcise thine heart . . . love the Lord thy God with all thine heart and with all thy soul" (Deut. 30:6).

Thus it would seem that justification deals with effects while sanctification has to do with the cause, justification destroying the crop of evil while sanctification removes the soil that produced it. Understand, we are using justification as inclusive of regeneration which is its concomitant in the experience of conversion. The justified life resists the evil principles or tendencies. Sanctification destroys this principle. Justification deals with a sick man; sanctification with a lurking, inward disease against which the man had to battle. Justification puts the love of God in the heart (Rom. 5:5). Sanctification crucifies all opposition to that love (Gal. 2:20). Justification delivers from Egyptian bondage; sanctification admits us into Canaan and to the enjoyment of its old corn and its grapes and pomegranates. Justification is for penitent sinners: "Repent and be converted, that your sins may be blotted out." Sanctification is for those who already love God: "They are not of the world, even as I am not of the world, sanctify them" (John 17:16). Justification (inclusive of regeneration, remember) puts new life into the heart. Paul says "You hath he quickened [made alive], who were dead in trespasses and sins" (Eph. 2:1).

Sanctification, by purifying the heart, makes it a fit temple for the indwelling of that initial life implanted by the first blessing: "Purifying their hearts" (Acts 15:9). Fear leads

man to seek justification, and in a sense it may be said that men are led to justification because they fear God (Gal. 3:24). On the other hand, love leads man to seek sanctification and they get the blessing because they earnestly seek it (John 14:23). To get justification the sinner surrenders by throwing down his arms of rebellion (Isa. 55:7). To obtain sanctification the believing child of God signs the oath of eternal allegiance to the God of heaven, consecrating his time and his talents, his purpose, his family, his all for time and eternity in the deathless fight for the King of kings (Rom. 6:13).

It seems to us that the apostles in the foregoing and in many other places, clearly differentiate between the two blessings, and between the two states to which the blessing relates. The beautiful truth is perfectly patent to all who have entered the second experience, that there is a marvelous correspondence between the duplex experience and the duplex condition of man. The first blessing, which for convenience we term justification, relates to guilt. The second experience, or sanctification, relates to the state or nature or to an actual tendency in man, unremoved by justification, which led him to this guilt. For the guilt which one acquires by voluntary sin he is responsible, and hence can only get rid of this by confession, repentance, and faith. For the state or condition or inward trend man is not responsible because he was born with this in him. To get rid of this as a believer, he only has to confess it, consecrating himself wholly to God and trusting in the blood of Christ to cleanse him from it.

False Charges

THE editor of the *Continent* has departed from his usual dignified course and broken loose in a tirade of misrepresentation of holiness people. We do not charge the editor with deliberate slander or misrepresentation. The charges are, nevertheless, misrepresenting and false, but due, we charitably think, to the want of information of the editor on the subject.

He says the holiness doctrine encourages its professors "to dwell on how good they have become," which he declares to be the "essence of Pharisaism." He says holiness people judge themselves "to have become all that their Lord expects, are satisfied—and get no further." He quotes some holiness brother as saying that he sought holiness and "the Lord gave it to me; now I am holy." He says the sanctified, from the opinion that they have got clear of all sin, easily adopt the reverse opinion, "that whatever wish may spring within their hearts must be holy. Anything they want becomes right."

The above forms only a sample of his first page and full page featured editorial in the *Continent* of January 13th. We have only to say that such misrepresentations and caricatures of holiness would not have surprised us to have come from a bartender or a brewer, angered because the hope of his gains were endangered by the holiness revivals and campmeetings flourishing so near their place of business. But in an editor of a reputable journal who, of all people, ought to keep posted on all public questions, the above statements are truly surprising.

The *Continent* editor may have heard of some person professing holiness and giving testimony thereto being indiscreet or infelicitous in the language he employed in his testimony.

Because it is a fact that God will sanctify fools just as he will regenerate fools. We are far from intimating that He has sanctified a hundredth part of regenerated fools. It is hardly fair, however, to take the utterances of such people as representative of either the regenerated or the sanctified class.

We could take exaggerations, indiscretions, absurdities, and gross frauds indulged and perpetrated by people claiming regeneration but not sanctification, and make these representative of the regenerated people as a class, and thus land the editor of the *Continent* in very bad company. He would object to our mode of appraisal and classification. We make the same objection to our brother's classifying holiness churches, or the holiness people, or the holiness movement by stray, fragmentary, indiscreet utterances, of some individual here or there, whose utterances are not the responsible outgrowth or the legitimate, normal product of that "holiness without which no man shall see the Lord."

The one need of the editor of the *Continent* is light. His heart did not go wrong this time, but his blunder was due to a head which needed the light which the HERALD of HOLINESS, or any one of the thousand or two holiness preachers could have given him in one or two sermons.

We would remind the *Continent* editor that sinners still abound in his own, and all the great churches, as well as outside the churches. The slums are still full and reeking, gutters are full of drunkards, bagnios of prostitutes, jails and penitentiaries of convicts. The business world is full of men guilty of speculation, overreaching, and fraud. It does seem that in this wide, wide world which still lieth "in the wicked one," the *Continent* might find appropriate objects for its batteries without turning them against a band of devout servants of the Lord who are doing the one solitary thing of trying to save sinners and get believers possessed of that holiness "without which no man shall see the Lord."

Closed With Prayer

THE FIRST three chapters of Ephesians are doctrinal, and very profound and difficult. The other three chapters are hortatory and practical, and are very much simpler and easier of interpretation. We have now come to the close of the doctrinal part of the letter which we set out to examine in a series of short studies.

We come now to the end of these three doctrinal chapters. The apostle closes his doctrinal discussion with his memorable Ephesian prayer, as follows:

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

This Ephesian prayer is a well or vortex of divine resources—bottomless, sideless; an altitude topless, lost to view in the empyrean heights; a reservoir limitless, inexpressible—an *infinite*.

Who would dare to expound such a mighty prayer to a mighty God for such a mighty need? Who wields pencil or brush that would dare attempt to illuminate or enforce or unfold in the least degree the matchless power and glory of a prayer to be dynamited with divine dynamite, to be indwelt by divinity, to know the unknowable. Nay, we shrink from these holy precincts. We doff our hat before this prayer's majesty and stand speechless, overwhelmed with awe. For thirty-odd long years we have desired to preach on this prayer. Outline after outline has been made and thrust aside as almost a profanation, and we have maintained our dumbness in the presence of this sublime prayer. It may be called a combination of infinitudes. We have dared at times to approach it, and yet would retreat. We have come up as near as was possible and tried to gaze upon the jeweled inclosure in which these infinitudes dwelt in their dazzling splendor, and to view even meagerly the wonders within. Marvelous indeed was this enclosure, made on one side of settings of stones—sardius, topaz, and carbuncles. The second side dazzled with its composition of emeralds, sapphires, and diamonds. The third side glowed with figures, agates, and amethysts. The fourth side was resplendent with the brilliancy of beryls, onyx, and jasper. All these jewels set in

gold in their enclosings. With eyes dimmed by this bewildering glory we turned for rest, and anon thought we would lean for a moment on the gates of pearl which opened into the abysses of divine significance of these marvelous petitions for the coveted view, but, behold! the gates were each of one solid pearl, and we found no diminution of splendor, and felt increasingly the impotence of mortal man to study, much less comprehend, the depths and profundities and majesty of the infinitudes, of blessings, graces, powers, and possibilities divine, for which the apostle made prayer. Who can gaze upon such a garden of glories—such a paradise of sublimities? It is unapproachable as well as incomprehensible.

Hopeless of getting anywhere by these ineffectual attempts to grasp or measure or peer into the terms or petitions of this wondrous prayer, we desisted near where we lingered to rest and cogitate, the only key by which we could find access to anything like a gleam of light and help and strength from this glorious prayer. We found that the apostle begun by saying, "For this cause," he made his prayer. Ah, thought we, if we have found his reason, it will shed light on the prayer itself, though the prayer defy adequate interpretation. We pressed our query, insisting, "For what cause?" Pointing backward toward the three chapters through which we have traveled, the apostle replied, "Because of the preceding—because of all that has been given before in these three chapters"; "on this account," he continues: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, and make my earnest prayer."

With alacrity we retrace our steps and run up and down these three chapters and what do we find? That the apostle had been discussing the grace or church age; that he had been unfolding to us the place, the principles, and the plan involved in the church's call.

Beginning with her CALL and HER NATURE, he proceeded in these chapters to unfold the EQUIPMENT of the church. Then he assured us of the marvelous FOUNDATION underlying the church, and followed this with a wonderful delineation of the duplex MISSION of the church, which is, (1) To make "all men see what is the fellowship of the mystery" and (2) Also that, "Unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." What abundant cause for such a prayer. The stupendous principles involved, the majesty of our mission, the immensity of the purposes wrapped up in our destiny—these all formed the "cause" for the corresponding NEED. The need was unspeakable, was matchless, and could be covered alone by terms of the unspeakable and the matchless prayer uttered by the apostle for the supply of this need.

A Sad Break

IT IS a matter of sincere regret to all lovers of sobriety and cleanliness and to all citizens of the United States who have a profound interest in the welfare of the rising generation, that President Wilson has seen fit to restore the use of wine in state functions at the White House. This action should meet the sternest condemnation of the American people. It is nothing less than an insult to the people who have honored him with the office he holds. It is a slap in the face of the great temperance reform that is sweeping over the country. His action will meet the heartiest approval of brewers, bar tenders, and all the baser elements in the American republic. It will meet the merited scorn and abhorrence of all church people and of the countless thousands of Americans who are pledged to an undying warfare against the use of intoxicants, as well as their manufacture.

In keeping with the above, is a report which we see in the papers, which is said to have been given out authoritatively from the White House, that President Wilson intends to appoint as postmaster at Washington, D. C. a notorious saloon keeper. The present incumbent who is to be displaced as a concession to the liquor lords, and we presume for their support, has served with signal success and satisfaction in the office for some forty years past. We profoundly regret to have to chronicle this disgraceful act in the chief executive of our nation, who had won for himself the reputation of an unselfish patriot, as a statesman far beyond petty politicians of the country, and as a consistent Christian gentleman. So far as we are concerned, we can but question his claim to any one of the three characteristics to which we have referred.

THE EDITOR'S SURVEY

News and Notes

We are glad to announce that the business of the House exhibits a remarkable growth. Usually there is a very lively increase of business preceding the holidays but it drops off to an unusual dullness the first few weeks of the New Year. The remarkable thing about it this year is, that the business has not only kept up in volume since Christmas but shows a constant growth in magnitude. This is certainly very encouraging for the outlook. But, listen reader, this has another clarion note which we wish the whole connection to hear. That is, that this increase of business is a louder call for more capital by which to produce the stuff with which to fill these increasing orders. It is a fact that the management now is suffering embarrassment at this very point, that more business is pouring into the House than they have capital to accommodate. This should be remedied at once.

We wish to give added publicity to the repeated warnings being sent to benevolently inclined persons throughout the country that extreme care must be exercised in sending money for the relief of suffering in foreign lands. Irresponsible parties seem to be working this scheme of raising such funds successfully for their own use in many places. Your remittances for relief work can always be sent with greatest safety through your own mission board.

Rev. H. M. Chambers, District Superintendent of Kansas District made the office a call Monday of last week. Brother Chambers is giving full proof of his ministry as a member of that brigade of pioneers known as "District Superintendents."

The Jews of America, on New Year's eve in Chicago launched their movement to secure separate voice in the council of nations at the close of the present great war. They want, as a distinct nation, world recognition, land grants, and international rights. Prominent among the agitators is Lewis A. Brandeis of Boston, who is virtually head of the world's Zionist movement.

The State Department at Washington seems convinced of the good faith of both Germany and Austria in their declaration of willingness to keep their submarine activities within the limits of international law. This, we believe, will embrace a disavowal of the attack on the Cunard liner and an agreement to pay indemnity for the American lives lost. Indeed it is believed that it would include everything which President Wilson has demanded.

Mrs. Kate Richards O'Hare of St. Louis, Mo., is the first woman candidate for the nomination of Vice-President of the United States. She is the foremost woman Socialist of the West.

There is no longer any cloud on the argument that prohibition does decrease the use of alcoholic liquors. For a number of years while prohibition was growing in area the federal statistics seemed to say that the manufacturers of intoxicants were paying taxes on a constantly enlarging quantity of their products. Whatever may have been at the bottom of this paradoxical state of things, the

facts now are undeniable that the manufacture of intoxicants is on the decrease. The Internal Revenue report for 1915, just issued, shows a marked decline in both beer and whiskey making, which demonstrates that prohibition is really prohibiting. More significant still is the fact that within the last year 108 distilleries went out of business, out of a total number of 743 such institutions which were doing business in the United States. May the blessed work of decrease and destruction go beautifully on is the prayer of this editor.

A member of the Society of Friends is credited with having said: "Those Friends who have the most widespread reputation for wealth have gained that reputation, not by laying up their treasure, but by giving it away." This is well said. We would like to put alongside this paragraph another statement on which we insist. That is, that true liberality is to be determined, not by the amount which one gives, but by what he has left. We commend these two statements to the serious consideration of all the members of the Pentecostal Church of the Nazarene.

The net gain in membership of the Southern Methodist church for 1915 was 66,418.

Commissioner Osborne, in his recent report issued from his Internal Revenue office at Washington, D. C., says that during the last fiscal year the retail drink bill of the United States was \$250,000,000 less than for the previous year, a decrease of about 10 per cent.

We have always contended that true eloquence consisted in the utterance of a human voice coming from a heart on fire with aroused passion for some great truth or cause. We insist also that the time will never come when such oratory will be supplanted by the printed page, or by anything else. We are glad to be corroborated in this opinion, which we have more than once expressed in the printed page, by so eminent an authority as William J. Bryan, who said the other day in an interview at Miami, Florida: "The pen can never do what the living voice can do. A man on fire with great conviction and with fire in his voice, in his words trembling with emotion, tender with pathos—that can never all be put into cold, black type of the printed page. Oratory will be swaying the multitude ages from now."

We are asked to name two or three good authorities on the premillennial second coming of Christ. "Jesus is Coming," by W. E. Blackstone, price fifty cents. This is a great classic on the subject. Over two hundred thousand copies have been circulated and it has been translated into eight or ten foreign languages. It can be ordered of our own House. Request the revised or text edition.

Spurgeon's sixteen-page tract on "He Cometh with Clouds," price, two for five cents, will also be found advertised in HERALD OF HOLINESS for sale by our own House.

"The Lord's Return," by Jesse Forest Silver, order of our House, price one dollar. This book is encyclopedic in its scriptural and historical information on the theme.

"The Coming of Christ," price \$1.00, by Dr. J. M. Haldeman, pastor of the First Bap-

tist Church, New York City, will be furnished by our House. This is strong, lucid, convincing.

"Christianity and Anti-Christianity," price \$1.50, by S. J. Andrews, can also be furnished by our own House. A truly great book, scholarly, deep and wide in its research, and especially luminous on the anti-Christ phase of the subject.

We have about fifteen or eighteen other great works on the subject in our library which we have read with great profit and pleasure, covering every conceivable phase of the subject, but such an extended list would only be needed by those intending to make a very exhaustive investigation of the subject. The above list covers the number we have been asked for, and will be found highly edifying on the subject.

A letter from Missionary Staples, states that Isayama, who is to be Rev. William A. Eckel's helper in Kyoto, Japan, was to be married December 24, 1915.

The following notice has also been received: "Marriage of Tokyo Nagai to Rev. Heroshi Kitagawa, evening of Tuesday, 25th January, 1916. Surugadi, Woman's School, Tokyo, Japan."

Following Christ

To follow Christ in the fullest sense of the word is to follow Him both in the lights and shadows, in adversity as well as in prosperity; and under the most adverse conditions possible to us here below. The saints are so apt to discount, almost unconsciously, their standing and progress in Christ when the dark places have to be passed, and the shadows grow thick around us. No greater mistake could be made. Oftentimes greater progress is being made under these adversities than when traveling along the sunlit plains amid the glad music of the birds and the plaudits of friends and loved ones, with not a shadow to come across the pathway. Persecution is not to be dreaded as an evil thing; neither is it to be paraded as a personal virtue in those who have to suffer it. It must be borne with meekness, patience, humility, and love and God will use it wondrously for our good. C. H. Spurgeon said with force and truth:

I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillsides. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild bird notes among the heather. The flock of slaughter, the people of God who were hunted down by the foe—these were they who saw the Lord. I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall. Down there where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven and more visions of celestial things, than in the courts of princes.

The Lord Jesus loves to reveal Himself to those of His saints who dare take the bleak side of the hill with Him. If you are willing to follow Him when the wind blows in your teeth, and the snowflakes come thick till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead, I'll follow where He goes," you shall have such unveilings of His love to your soul as shall

make you forget the sneers of men and the sufferings of the flesh. God shall make you triumphant in all places.

Most Lasting Impressions

Many people are very careful of their outward conduct before their fellow-men. They want society to recognize them as men of probity, circumspection, and of orderly, beautiful life. But often these same people are careless in their relations and dealings with children. Many preachers strive heroically to impress the adult members of their congregation, especially the prominent for wealth, learning, and social standing. But often these same preachers relegate all moral and religious instructions of little children to the Sunday school or the home influences. They forget that the most fertile field for cultivation with any preacher is the young life of his church. The seed carefully sown on children's hearts and nurtured by pastoral watchfulness and prayer will bear a more beautiful and more enduring harvest than pastoral work expended upon any other class of people upon the face of the earth. Bishop Joseph Berry says forcefully in *Zion's Herald*:

When Dr. (afterward Bishop) C. H. Fowler left the pastorate to accept the presidency of Northwestern University, a gentleman said to him, "Well, I hear you are going to stop teaching men, and are going to teach boys." The doctor paused a moment, and asked, "If you wanted to write your name on a brick so it would stay would you write it when the clay was plastic and impressible, or after it had become burned?" The gentleman saw the point and replied, "Why on the brick before it was burned, of course." Dr. Fowler did not apply his illustration. That was unnecessary. The pastor and evangelist and reformer are trying to write truth upon burned and hardened bricks. How difficult and discouraging the task! But how great is the privilege of the parent and Sunday school teacher! He makes his impression upon the soft and receptive clay. The marks we make upon youthful hearts will last. Shall we not be most careful what we write?

That Upper Room

True rest is found in the exercises of the "upper room." The place where we are shut in with God and shut out from the world, whether it be in an abstracted mood amid a multitude, or alone in a quiet spot in prayer with God, we must ever and anon find this sacred retreat where we can pour out our hearts' needs and spiritual hunger to the Lord God of Sabaoth. Thus abstracted from surroundings or from everything and everybody, shut out by our seclusion, we can concentrate and consecrate thought and purpose and desire and heart-cry to God who hears and answers. Such fervent, effectual prayer will avail, and the God of heaven will hear and answer. The *Christian Guardian* well says:

It is found in a very old-fashioned book, but really it is quite modern and up-to-date, scientific if you will. "Rest in the Lord," the formula reads. Have you ever tried it? We commend it highly. It will do you much more good than either the mountains or the seashore. You know the matter with you is not that you have been working too hard or are bearing too heavy a load of responsibility and duty. The real trouble is that you are carrying around with you too many anxieties and worries about yourself and other people, and the whole world in general. If you could roll these all off once in awhile and get an unburdened, fresh, sane outlook upon life in general, and your own life in particular, the tension would leave you and you would find rest and refreshment right down in your very soul. The man who wrote that old recipe knew life to its very core and reality, and spoke out of an experience that sounded the very depths. God is the soul's rest, man's only true sanctuary.

Prayer's Chief Hindrance

The saints must remember that the Holy Bible says, "If I regard iniquity in my heart the Lord will not hear me." There is such a thing, as praying ground for which our old saints used to seek and pray. That praying ground is reached when we quit the sin business, when we are straightened up in our relations with God, with one another, and with ourselves. Then we are on "praying ground and pleading terms." Let us punctuate this truth with the following aphorism from Bishop Berry:

Be sure that your prayers will stop your sins or your sins will stop your prayers.

A Book that Never Dies

The Bible is the most slandered, the most villainously maligned, and the most hated book in all the universe of God. And yet, it is the most loved and by far the most influential book, and indeed it is the only truly

"Beyond the Blue"

D. H. Brown

"Talk to me of things eternal;
Tell me, is it really true—
Is there a home with God in heaven,
In that land beyond the blue?"

"And can pilgrims such as I am,
Traveling this life's journey through,
Find a home with God and loved ones
In that land beyond the blue?"

"Yes, dear pilgrim, you can reach it
If to Christ you still be true—
With the blood-washed and the angels
You can live beyond the blue.

"For, you know, 'tis God's intention,
As this journey you pursue,
That you'll find a royal welcome
In that land beyond the blue."

immortal book in existence. If possible it grows in the bloom and blush and depth and intensity of life with the fleet of years and with the increase of opposition to it. *Christian Intelligencer* says:

Two college alumni, meeting together recently and renewing a friendship formed fifty years before, chatted on the changes of half a century. "Over against all these revolutions in opinions, tastes, dress, and what were once supposed to be fixed 'institutions,'" said one of them, "stands one thing like a rock amid the ever changing waves! As a book man, I have seen thousands of volumes published by prominent publishers and promising authors. Literary reputations have been made, withered, and become naught. Yet the Bible, instead of falling into oblivion, was never more the Word of God than today. Nor was it ever more called for and sought, as the one thing needful in the world of thought and reading. Even the great war of 1915-16, instead of consigning it to the limbo of forgetfulness, has opened new paths and wider areas for its circulation. Verily, of the Rock of Ages, we have no more visible or striking symbol than the printed Bible. And the secret of this is patent. 'The hand that made us is divine' is what the Scriptures, as well as the spacious firmament, is ever singing. 'For ever, O Lord, thy word is established.'"

Dignity Out of Place

There is a place and a time for true dignity, but no place or time where the false kind is to be tolerated for a moment. There are social amenities and civilities which every Christian must discharge, but these are not to substitute or to interfere with one's distinctively religious duties and activities. There is a dignity, a courteous demeanor, a kind of self-respecting courtesy or dignity of bearing

which the Christian religion enjoins upon us, but this is not that phase of stiffness or superciliousness which so stiffens the knee and ossifies the cerebral column that one can not get down on his face in the dust or bend his knees in prayer and intercession in helping souls to God. We must never get too dignified for the service of the Master. We must learn to have dignity with devotion. A writer in *Bible Teacher* relates the following of Oliver Cromwell, which illustrates our point:

It is said that when Oliver Cromwell visited Yorkminster Cathedral, in England, he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there?" he asked, as he approached them. On being informed, he replied: "Take them down and let them go about doing good." They were taken down and melted and put into his treasury. There are many who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners go unsaved and believers uncomfortable, unhelped, for all the effort they will make to lift a hand to serve them. They need to be melted down and sent about doing good. Statuary Christians, however burnished and elegant they may be, are of little real service in the cause of Jesus.

Good Listening

It requires as great a gift and as much tact and sometimes as much culture to be a good listener as it does to be a good talker. It requires great wisdom to know when to keep silent. It often requires more grace to keep silent than it does to let the tongue rattle. We fear the art of listening is a losing, if not a lost, art. One indication which leads us to this fear is the growing pertness and irreverence of young people. There is very largely a loss of the sweet timidity and reserve of ideal childhood, the gentle docility and quiet listening attitude that used to embellish the child life. An exchange calls attention to the art of listening in the following:

"Lisa listens more eloquently than most people talk," was the comment of a teacher on one of her pupils.

It brought to mind the fact that listening is almost a forgotten art; it has gone, like the lamented art of letter writing and the stately, gracious courtesy of a generation ago, into the sum of things "old-fashioned." When two girls meet, each one is usually in such haste to give her own news that neither can wait for the other to speak. The habit of the day is to chatter.

Suppose some of our thoughtful girls set themselves to win back this fine art. If Lisa listened "eloquently" in the schoolroom, we may be sure that she was also a good listener in the company of others; it was a habit of life with her.

It is extremely unpleasant to try to talk with a person whose manner is abstracted, and whose mind is absorbed.

A young girl can pay no more graceful courtesy to an older person than to listen "eloquently" while he speaks. A good listener will be a good student, as Lisa was, and if high scholarship is to be desired, not less desirable are habits of life that will later produce a more gracious and charming womanhood.

Habits are our most inexorable masters. Of all things which pertain to life in this world and to man they are the most difficult to be rid of once they are formed. It is a blessed truth that this is true of good habits as well as of bad. It would be a calamity untold if it were true only of bad habits. How careful ought we to be as to the habits we allow to get possession of us. Be sure you have a battle royal ahead of you if you allow any bad habit to get into your life. How true the words of the poet when he says of habits:

"As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed and there abide."

THE OPEN PARLIAMENT

A New Year's Greeting

Written by SETH C. REES

To the saints scattered abroad:

GRACE, mercy, and truth be multiplied to the saints in all lands. As the cradle of the new year is being rocked on the grave of the old, our thoughts are very full. Not only of the glorious privileges and blessings of 1915, but of the opportunities and possibilities of 1916.

To those who have done their best for God and souls, the year has been glorious.

To those who have wasted time or lost opportunities, the memory of the past must bring remorse.

In this old world it has been a year of lowering clouds and thickening gloom—a year of insurrection and bloodshed.

Wars, riots, and massacres have abounded. In many places the earth has been crimsoned and the skies have been darkened.

This world is groaning for her redemption. The more she groans, and the louder she cries, for justice, the sooner she will receive her second blessing.

There has been some success among all classes of holiness people, but those who have fought at the firing line have suffered many trials. It has been a year of testings. Sorrow and separation have come to many homes, but those who know how to let the Holy Ghost comfort them are never left alone. Beloved saints, please let me assure you that no difference where you are, or what you may be called to pass through, you have our prayers and sympathy. We will stand by the true and faithful no difference what comes.

The blessed Holy Ghost will never leave or forsake you. If you find yourself in great trials, He will bring you out in great strength. If you have sorrow, He will console you. If financial reverses come, just remember that you can lay up treasures where the securities are eternal.

There are a few things we must do.

We must keep our eyes off the surroundings. If we get our eyes on men, good or bad, we must fail. Looking unto Jesus, we can never fail.

We must not allow ourselves to become critical or censorious in our spirits. For our own soul's sake we can not afford it. We must not place emphasis on the mere faults of others.

We must not compromise with wrong, sin must be rebuked, but the faults and infirmities of others must be covered with the mantle of charity.

We must push holiness of heart and life.

We must do more than "hold our own."

We are not sent merely for the defense of the doctrines or to conserve what has been done; but we are commissioned to batter down the gates of the Enemy and capture men for God.

Ten thousand blessings be upon you and yours.

A Protest

Written by J. T. UPCHURCH

WITH all my heart I wish to lift my everlasting protest against the article in Hearst's Magazine for January, which eulogizes the infamous, blasphemous play of the "Eternal Magdalen."

While the Hearst publishers are not at all the proper persons to interpret the Bible, I am sure there are thousands of simpletons in the country foolish enough to swallow the rot when that magazine declares that Jesus immortalized the outcast woman when He said to the erring one, "Neither do I condemn thee," and that He thus set His approval on the vice district, and condoned the sin of unchastity.

Such a statement is an insult to the Christ and a disgrace to common decency.

If the heart people will read the real message of Christ to the fallen woman, they will find He told her to "Go and sin no more," which would everlastingly exclude her from living a sinful life anywhere; much less in a vice district. No, my dear reader, there is absolutely no sane reason why an infernal, man-wrecking, woman-destroying, soul-debauching, heaven-defeating, hell-peopling, crime-creating, disease-producing vice district should exist anywhere in this round, round world.

The people who clamor for these districts are Satan's own servants, and the work of their Black Prince they do.

May heaven help us to put our uncompromising stamp of disapproval upon the whole dirty outfit.

Is the Nazarene Church Doing Her Duty for the Rural Sections?

Written by B. H. HAYNIE, Dist. Supt.

"Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

WE SEE at once from this text that we are to preach the gospel to every creature. We are not to stop in the cities and towns; but to go out to the rural districts. Of course, we need centers of fire, and these no doubt should be in the cities and towns; but we are not to neglect the rural districts: for the people in the country need the gospel as much as those in the city, and very often they are more receptive of the gospel. I do not wish nor intend to make any accusation against any one; but it seems that our leading evangelists will not go to the rural districts, unless there is a strong board to back them, and there is an assurance of a good salary. Consequently, the rural districts are neglected, because they can not insure the desired amount. I am not making any thrust at the evangelists, as I am aware that they are poorly paid at the best. But we need some men who will go out with faith in God like Abraham, who knew not where he was going, save to follow God.

There was a time in the holiness movement when all you had to do was just let the preacher know you wanted a meeting, and he would be there at once with a tent, or a brush arbor would be built. They slept on the benches and lived on crackers and fasted and prayed until something gave way, and the people were so convicted that they could not rest until old feuds were made right, back debts were paid, and the Devil was routed in good shape. Oh, the greatest place to have a meeting is in the mountains where they have never heard of holiness. There they really accept it.

It seems to me the thing we need now is some home missionaries to take their tents out to the neglected places. I would not discourage the foreign work; but it will be done better and more thoroughly when we get the home field better worked. I can only speak as to Arkansas, as I know what we need here. It is a home board with some means in its hands, where they can secure competent men to go to these people and rightly present the Christ in His purity. And the man must, above all else, be filled with the Holy Ghost. There is where we have failed, in that we have failed to keep the fire on our souls. When we fail there, we open the door for all kinds of fanaticism. The tongues movement nor any other fanaticism can hurt us, if we keep the glory down on us.

As long as we keep the fire on us, we will keep the problem solved. I notice that as soon as the primitive church received the Pentecost, they at once went everywhere preaching the gospel, and as soon as we get our Pentecost, we will do likewise. When we fail to go it is because we failed to tarry until we were filled.

I am not arguing for any great demonstration, for I believe demonstrations are detrimental to faith a great many times; but I am contending for a real vision of the Christ. Then we will follow in His steps. He said the poor have the gospel preached to them. I think the thing that pleases the Master most is a man full of faith and the Holy Ghost—some one to take Him at His word, and follow where He leads.

Now that the truth is dawning upon us, are we doing our best for the rural districts? If not, will we be guiltless at the great judgment? The people to whom we could have carried the gospel but failed, will meet us there to cry out against us as much as will the heathen.

LITTLE ROCK DISTRICT

Jeremiah 6:16

Written by Rev. L. HENDERSON

"Stand ye in the ways and see and ask for the old paths."

HOLINESS or entire sanctification is as old as God. He told Abraham to walk before him and be perfect. (Gen. 17:1). Again in Job 1:8, God asks the question of Satan, "Hast thou considered my servant Job, a perfect and an upright man?" Many other Bible characters might be mentioned, but we will now see what the Bible says regarding this subject. These will suffice to show this is not a new teaching.

This state is marvelously expressed in the Scriptures; it is called holiness, sanctification, heart purity, perfection, fullness of God, and of Christ, and of the Holy Ghost. What is meant by these expressions is that participation of the divine nature which excludes all original depravity or inbred sin from the heart and fills it with perfect love to God and man. Perfect love—the unction of the Holy One and the baptism of the Holy Ghost.

Holiness begins when the principle of purity, namely, love to God is shed abroad in the heart in the new birth. We are sanctified partially when we are born again. But entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy (Eph. 1:4). It was the plan and purpose of Jesus that we should be holy and without blame before Him in love. If I love Him better than anything else, He counts me perfect. He looks on the heart.

That sanctification is a present possibility to the believer, is evident from the fact that it is God's will (1 Thess. 4:3; Heb. 10:10). Also the command of God (Lev. 11:44). To set themselves apart for His honor and glory. How are we going to answer in the last day? We have heard it preached, but thought we could do as we wanted to. How are we to answer to the charges then? People say, "We expect to get it at death." Is n't death spoken of as an enemy?

If you have heard the truth and come to the light, He will hold you responsible. God's condemnation will be on people because they have heard the truth and failed to walk in the light.

This is so beautiful I can't understand why God's people should oppose sanctification. This truth is one of the most beautiful truths in the Bible. It is this that brings Him to us in sweetness and power (1 Peter 1:15, 16). Out of the abundance of the heart the mouth speaketh.

The choice and calling of God (1 Thess. 4:7, 8). Here the Scriptures bear me out in the provision He has made for us. It takes us back to the first thought of being delivered from carnal or inbred sin (2 Thess. 2:13). And is God's only purpose for us all the days of our life (Luke 1:75). Does it sound as if we were sanctified at death? He poured out His life in the garden that we might be able to walk before Him all the days of our life in holiness. It was one of the purposes of Christ's death (Heb. 13:12). He died not only to forgive sins but to condemn sin in the flesh (Rom. 8:3; Eph. 4:22-24). Here we have putting and putting on.

The principle of sin we are not responsible for; we can't help it. Way back in the garden when Eve listened to the enemy's suggestions, they became in a sense dead men and women because they disobeyed God. Since then we are born with the principle of sin. Jesus comes to our rescue and washes away our transgressions and then we need to know ourselves, so God shows us we are not delivered from all enmity against God. We can not have this principle of sin forgiven but we can have it cleansed away.

Christ's desire for His church (Eph. 5:26, 27). This instantaneous work of the sanctifier is usually preceded and followed by a gradual growth in grace. We're putting justification way below the standard. We are not fighting against holiness when we are justified. It does n't take holiness to take us out of the world. It doesn't take holiness for us to do the will of the Lord. Before we are sanctified we are not worshipping people, we are not converted to people. We are worshipping God; we are converted to God. Holiness does cut us loose from timidity and fear of man. There is a growth until we walk into sanctification, the Spirit certifying this

purification. It is the incoming of the Abiding Comforter into the consciousness of the believer, bringing His own light (John 14:16, 17).

Christianity is a relationship to God, and a condition of heart and life, hence, Christian perfection has to do with this phase of human life only. It is not absolute perfection as God is perfect; it is not angelic perfection; neither is it perfect as Adam was before the fall. It is a perfection consistent with man's fallen condition, and his present possibilities in Jesus Christ, for it is Christian perfection, not of the head or intellect but of the heart. We are not faultless but blameless (1 Thess. 3:13; 5:23). We will make mistakes but need not sin.

Christian perfection is sanctification, and God requires this condition of experience in all His children (Heb. 10:14). This is the old path. The law made nothing perfect, but the bringing in of a better hope did.

Purity is to be distinguished from maturity. When inbred sin is destroyed, there can be no increase of purity, but, there may be an eternal increase in love and in all the fruits of the Spirit.

The youth who is put under their care will be fed upon such pabulum as they have in stock, resulting in a like production of character.

To meet the need of the hour, God has raised up a few holiness institutions of learning, such as we find in the Central Nazarene University, Hamlin, Texas, where the spiritual life is drawn out and trained along with the other elements that go to make up the individual. The spiritual, being of the greatest importance, has the first consideration. We seek, first of all, to get the student converted and sanctified. If we fail in this, we feel that our work is well nigh lost. Here we have the old-time "mourner's bench," witnessing inspiring scenes of soul travail and awful agony on account of a consciousness of sin, usually resulting in glorious victory when souls are born into life divine. Many exercises are brought into service, and everything that is possible to do is done to foster and develop that life. Scholars with strong bodies and minds are being turned out, who believe a whole Bible and whose souls are filled with the Holy Ghost—men and women who will purify society and advance the kingdom of God on earth.

It is our duty to rally to the support of these institutions, with our means, prayers, and influence, and make them the success God intends they shall be. These schools are the hope of our church and to neglect them is to commit ecclesiastical suicide. Failure is due to a lack of development; success depends upon a balanced education. If we send our children to schools that make no effort to supply soul food, we need not wonder when they are returned to us with shriveled souls and void of moral stamina. If our young preachers and missionaries are forced into schools where there is no spiritual fire or heavenly dynamite, who will be responsible when they enter upon the duties of their ministry with no power of heart and soul?

These schools can not go forward and do the work they should do without the support of the church at large. A few individuals can not carry the burden and propagate the institutions. They must have the hearty support of the whole church throughout the section where their influence is felt. The demand is upon us to train up a child in the way he should go, and in self defence we must maintain these schools, our only means of accomplishing it.

In the second hemisphere of my subject there is likewise a wide range of thought. It has been said that a person is known by his companions. This can be said of books and journals more truly than of human companions. Show me the literature of the home and I will write its biography. The boy that has been allowed to cultivate a mental appetite for blood curdling, detective stories, broods crime, and goes out to practice the schemes his depraved intellect has fostered. The thoughtless girl who is allowed to fill her mind with the contents of trashy novels and silly love stories becomes an easy prey to the underworld.

Satan, enraged because he knows that his time is short, is neglecting no opportunity to damn this generation. Society is afloat with poisonous literature and the most effective manner of meeting and destroying its withering, blighting effect is the extensive circulation of wholesome literature.

When we view the stream of the religious literature of the age, the need of this work looms up with amazing proportions. False doctrines, and religious literature which is wholly anti-Christian, abound on every hand. It is painful to see what some reasonably religious people's libraries are filled with. No doubt, there are people reading these words, making high professions of religion, who have in their possession, books on Russellism, Millennial-Dawnism, Christian Science, and other No-Hell, Infidel, Anti-Christian doctrine. It is sad to contemplate how fearfully are fulfilled the words of Holywrit: "My people are destroyed for lack of knowledge." Just because these books treat on Bible subjects and the agents circulating them are persistent in their circulation, our people buy them. If we were as persistent in the circulation of fire-baptized,

Christian Education and the Circulation of Sound Literature

Written by OSCAR HUDSON

EDUCATE is from *ex*—out, and *ducre*—to lead or draw. Hence it means to lead out or to draw out. Christian education, then, means to draw or lead out the latent powers in a Christian manner or develop the character in harmony with the principles of Christianity.

Inasmuch as it is difficult for a preacher to enter upon any discussions without taking a text, I would invite your attention to the words of Solomon: "Train up a child in the way he should go and when he is old he will not depart from it" (Prov. 22:6).

The first thought in the text, and it comes to us with startling force, is that the child will receive training of some kind. If we do not educate them in the way they should go, they will be educated in the way they should not go. Education does not of necessity mean culture. In fact, it may, and often does mean the very opposite. The text puts the burden upon us to train them up in the way they should go. Just as the vine, a thing of beauty and service, when properly trained upon its trellis, becomes a useless, unsightly object, when neglected and allowed to develop without attention, so the child's undeveloped powers will be drawn out by and cling to the things beneath it in the absence of those forces necessary to spiritual, moral, and intellectual elevation. The street urchin's powers drawn out by and trained in the evils of his environments, becomes educated in the lore of vice, but is a stranger and a heathen to the principles of Christian culture.

The youth of this, as well as all other ages, is largely a victim of circumstances. God can, often does, and in every case, will, if permitted, work a miracle and change the depraved and degraded nature of those whose early life may have been vitiated by Satan; but in the absence of a miracle of grace, prenatal influences and early environments become the mold in which the character of all persons and generations is cast.

These thoughts aid us in grasping the tremendous responsibility laying at our door, and the imperative need of educating the child in the right way.

Second, our text forces us to study the manner of the training. "Train up the child in the way he should go."

Man is a trichotomy—spirit, soul, and body. There are three natures, then, to be educated—physical, mental, and spiritual. If the child is developed in the way he should go, these different natures must each receive its due attention and be drawn out in proportion to each other. The wrecks, scattered along the highway of life, and the derelicts in the ocean of

twentieth-century society, are the direct results of educating part of the man only. Educate the physical only, and you have a beast. Jack Johnson is an example of such training. Athletics, wholesome enough when used in proportion to the influences necessary to develop the higher elements of the child-nature, are receiving so much attention in many of the schools of today, that they have become worse than useless as far as true education is concerned.

If we develop the mental nature only, we have a skeptic or infidel. Here is the source of the tide of higher criticism which threatens the very life of the church. Many of our theological seminaries are becoming hot-beds of this form of infidelity through mental culture to the neglect of spiritual development.

If we develop the spiritual nature only, we have a fanatic. Those of us who have had experience with fanaticism, know that as a rule, it thrives among people whose intellectual nature has been neglected. We have suffered no little on account of fanaticism and in certain sections we are still suffering. Some whose piety had never been questioned, have been caught in this awful vortex and destroyed. In every such case, the spiritual nature has absorbed the attention while but little, if any effort, has been spent to feed and develop the intellect.

Christian education means the development of the entire man. Any school that does not do this is not in the fullest sense a Christian school. Our public schools are carried on by individuals who, as a rule, are ardent believers in the doctrines of Christianity; but they can not be rated as Christian schools because they do not develop the spiritual or Christ nature. Vice is prevalent, while conversions and sanctifications are not so much as thought of. Many of our colleges, though supported by religious denominations of different kinds, are no better. Athletics and intellectual attainments are the goal. No efforts are put forth to promote revivals of religion that quicken and develop spiritual life, and none are expected. The physical and mental are trained and developed while the spiritual nature is starved, dwarfed, and shrunken. There is no ability to masticate, devour and digest the wholesome truths of the Bible, so they are cast aside and looked upon as fables. Thus Moses' story of the creation, Jonah, Job, the beautiful stories of Daniel and the Hebrew children, the incarnation and even the inspiration of the Scriptures are assailed by those who profess to be ministers of Christ. Being starved to death for the lack of spiritual food, they have no spiritual life and look at the Bible from a purely intellectual point of view, judging its truth and merits accordingly.

full salvation literature, we could have made those sales ourselves.

God help us to learn a lesson from their aggressiveness. We have been on the defensive long enough. It is high time to emerge from our trenches and take the offensive against the emissaries of Satan in the form of unsound literature. I charge you, who are here today, to go home and examine your library, drag out and destroy every book that is not in harmony with the doctrines and usage of the Pentecostal Church of the Nazarene, and stock up on something that exalts Jesus Christ, and the Word of God, and honors the Holy Ghost. As far as practical, our libraries should be filled with books and periodicals from our own Publishing House. There are no better books in print than we are getting out at Kansas City. Their literary merit is most excellent while their mechanical execution is such that there is no cause for embarrassment when placing them among any collection of books.

Again, it will be well to examine the ornaments of our walls. There is a story which tells of a lady who was lamenting the loss of her son who had persisted in being a sailor, finally running away from home that he might have an opportunity to gratify his insatiable desire. In seeking the minister's comfort, she asked him if he could imagine why such a desire should possess her son when none of the ancestry had ever gone to sea. The minister asked to see the boy's bedroom. A beautiful painting of a ship with sailors shifting the rigging, hung just above the foot of the boy's bed. It was the last thing he saw at night and the first thing he saw on awaking in the morning. "There," said the minister, "is the secret." The constant impression had possessed the boy's mind and nothing but a sailor's life could satisfy him.

Beloved, if this would make a sailor, what will nude pictures and nude art that adorn the walls of many so-called Christian homes, produce in the minds of the young lives which are forced to gaze upon them daily? "The eye is the window of the soul." Everything in the sweep of vision makes an impression upon the soul? The placing of sound literature and wholesome pictures and mottoes before the masses, is a missionary field that has room for numerous, additional laborers.

Definite Preaching

Written by CHARLES BAUERLE

THIS seems to be an age of compromise and indefinite preaching in regard to God's eternal truth as we find it in His Word. When God speaks in His Word, He means just what He says, and if we, His ambassadors, cause the trumpet to give an uncertain sound, who shall prepare himself to the battle? So many in this day seem to be afraid that if they preach definitely, the people who come to hear them will be offended and not come back to the services any more, and therefore, they compromise the truth until they have lost their power with God and their hold on the unsaved whom they hope to win for Christ.

Jesus himself could not preach so that He would not offend any, but we read that on one occasion many turned back from following Him because they were offended at the truth He proclaimed. The prophets of old could not utter their stern messages of truth without stirring up the anger of the people. They were angry because their sins were being uncovered, but we read that these prophets still continued to say "Thus saith the Lord," even though it meant persecution and even death sometimes. The apostles, after Pentecost, were from time to time brought before the magistrates for preaching none other than God's eternal truth with the Holy Ghost sent down from heaven, but did they compromise or cease to preach definitely? No! Thank God, they kept right at it.

Hear what Peter and John said in Acts 4:19, 20, "Whether it be right in the sight of

Bud Says:

To the readers of the Herald of Holiness: I say glory to Jesus! What do you say? Well, amen! In my study today I took up the finding of the law that had been lost, and where do you think it was found? Well, some one might think that it was lost in the darkest districts of the city, but not so; it was lost in the house of the Lord, where just about all things are lost that we ever heard of. King Solomon said that he saw the wicked, dead and buried, coming from the place of the Holy, and in the twenty-third chapter of 2 Kings and also in the thirty-fourth chapter of 2 Chronicles we find that Josiah was king and that he started in to do the thing that was right in the sight of the Lord and the first thing that he did was to have the house of the Lord repaired; and in repairing the house the law was found. Well, how often is that the case. We are greatly in need of a few men today in the United States who can really repair the house of the Lord. One thing that this nation is in great need of is to find the law. If we have not lost the law of the Lord I am the worst mistaken man on earth. If the Old and New Testaments are really God's Word and God's standard, there are but few Christians in the United States.

Some one may say that we have thirty million church members. Well, that leaves seventy million that do not belong to any church, and of our thirty millions, not one-fourth of them have a New Testament experience. They know nothing of what it means to be really born again, and therefore they are not what we believe a New Testament Christian to be. Think of this. A church with five hundred members will do well to have twenty-five out to prayermeeting, and many of our churches can not have any prayermeeting at all. So we have lost the law and I fear that we have lost also the desire to know the law or to live by the law. But what a thought! Think

God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." We are personally acquainted with a minister, who, according to his own testimony, said that in his early ministry he had such wonderful revivals and the power of God would be manifest in his services, but the Lord does not give him such victories now. He is now the pastor of a large church and receives a large salary, but souls do not get saved and sanctified under his ministry as in former days. He says he believes in the doctrine of holiness just the same as he used to, but he has learned to preach it in a way that it does not offend the people, but at the same time we notice that souls do not get sanctified under his present method of preaching holiness either.

I confess that as a young minister of the gospel, I am afraid of such preaching as that, and I fear that it is not the kind that the prophets, Jesus, and the apostles preached. I know in my own experience that after we were in the church for a good number of years and was trying to work our way into the kingdom by good deeds (which are all right in their place if we have a good experience of salvation back of them), that under definite holiness preaching we were awakened to our real condition and soundly converted, and after struggling with carnality for over a year after my conversion, the Lord definitely sanctified my soul, and when He gave me a call to preach it was a definite call, and woe is me if I preach not the gospel as God lays it on my heart.

The carnal mind is just the same today as it has ever been and hates to be brought to the light and crucified. When we read how church organizations and other movements were once a blaze of glory with pentecostal fire, and see where they now are spiritually, it makes us fear lest we fall in the same rut. May the Lord help us as ministers of the Pentecostal Church of the Nazarene, that we will be true to our trust and never compromise the truth until our banner of holiness will be trailed in the dust

of a people that had nothing but the law and then lost that. Does not that look like us, in this new age, as we call it?

How precious is the law of the Lord! Think of a people who had nothing but the law and lost that. Well, in the days of Martin Luther we find that the church had lost justification by faith, and that they were trying every other plan on earth but God's plan to get justified, and when Martin Luther heard from God as he was climbing the stairs on his poor old knees, and the blessed Lord spoke to him and told him that the just should live by faith, he rose from his knees a new man, and with new light he at once became the wonder of the world and the talk of the age in which he lived.

Then we move on down to John Wesley and we find that the church had lost the witness of the Spirit, and when John Wesley made the discovery that we could have the witness of the Spirit he was cursed and then discussed and he at once became the wonder of the world and a gazingsstock of the age. Why? All because he had found out that a man could have the witness of the Spirit, and, behold, there were but two places where he was allowed to preach, and one was the open field and the other was his father's tombstone. But, thank the Lord, the whole world knows that John Wesley preached the witness of the Spirit, and as far as we know he was the man that found the long-lost doctrine. We see by reading the history of the church that John Wesley did not discover the witness of the Spirit. It had already been discovered and had been in the world for thousands of years, but, like the law and like justification, it had been lost in the house of the Lord. We read that when Joseph and Mary found the boy Jesus, that they found Him in the house of the Lord; and there is where they had lost Him, and it is interesting to know that they found Him in the same place where they had lost him.

BUD ROBINSON.

The Awakening of the Church to Divine Healing

Written by Mrs. G. D. GLASS

I FEEL that the Lord would have me write a few lines in regard to divine healing, as so many of our people are being taken from our midst—not always because of old age, for some are in the very prime of life. And we realize that some are those who have been used by God in a marvelous way to the salvation of precious souls and sanctification of believing hearts. Yea, by the hundreds and perhaps thousands, have they been the instruments in God's hands of leading men to Jesus.

And is not God the same today? Has He not the power today that He had in olden times when He healed all manner of diseases—even raising people from the dead? Are we not serving the same Christ today? And is He not as willing today to heal the body?

When we realize that our bodies are the temples of the Holy Ghost, I believe God wants us to be strong in body as well as soul, and I am very strongly impressed that we, as a church, should awake to the importance of divine healing. And when there are any sick among us, I feel we, as a church, should unite in earnest prayer, and pray and pray until the answer comes—even if it should be days and nights. God will hear the importunate prayer. His ears are bound to be turned this way and He will fulfil His promises! Heaven and earth might pass away, but not one promise of His precious Book can go unfulfilled. His promises are yea and amen to every one who believeth, and do we not believe the precious Word of God? Every promise is as rich as a gold mine—and more so—and they can not fail. And shall we, as a church, unite in prayer mightily that the Enemy may not come in our midst and cut down our precious people even before their time?

God is able to preserve us soul and body unto His precious coming.

MOTHER AND LITTLE ONES

The Making of Rodney Keene

THE good old farmer," the people of Cliffwynn called Hugh Marlow. So well was his reputation known that he could have gone away for weeks, and left the door of his cottage standing open without any one in the community crossing his threshold for harm. But the wild, wolfish looking lad, peeping fearfully into the firelit room, was not a Cliffwynn boy. He had been plodding along the road in the cold drizzle when the flicker of the firelight met his eyes. The sight of that good cheer, which he knew by experience was not meant for him, seemed to give an extra shiver to his thin form. He leaned against the wall and gazed for an instant. It was strange, he thought, that the door was not shut on this cold night.

The fact was that Hugh Marlow had been called away by a neighbor to look at an ailing horse, and, as he had gone in haste, only drawing the door shut behind him, the first gust of wind had blown it open. The idea that the occupant of the cottage must be out slowly dawned upon the boy. He crawled over the wall and drew nearer. Perhaps there would be a chance to warm himself for a moment before that leaping fire. He looked into the room. There was no sound of any one moving. He ventured across the threshold, his eyes darting about nervously, and crouched before the fire, stretching out his numb hands. For a few minutes he forgot everything but the comfort of the warmth. He ceased to watch the open outer door, and the other door that led into Hugh's bedroom. He crouched there fairly absorbing the heat. But as his wet clothes dried, and the heat penetrated his body, he began to look about once more. If he could find some food now he would be well fortified by the time he would be turned out into the cold again. He went to the door and looked and listened. No one was near the house. He crossed quickly to the cupboard and opened the door.

There was food there, bread and meat and cheese. There was a pitcher, too. Perhaps he would find milk in it. He drew it down and heard a metallic clatter. He looked in. Money! For an instant he stared with unbelieving eyes. Then he thrust both hands in, and quickly transferred the hoard to his pockets. He did not wait to take food, but rushed out of the cottage and toward the road. But his guilt soon urged him off the road. Of course, the owner would soon return and discover the loss. Then, as certainly, pursuers would set out along the road, and if he were taken there was the money in his pockets. He climbed over the fence on the opposite side of the road. It was too dark to see far ahead of him, but he soon discovered that he was in a rocky field. He stumbled several times, but he did not dare linger to pick out a path. Then he thought he heard some one behind him and started to run. The next moment he stepped off in space, and landed with a thump that left him breathless and dazed.

It was not a very long fall. The gully that crossed the field was about ten feet deep at this place, and the boy lay blinking for a second. Then he remembered the money and started to rise in haste. He could not get up. There was a pain in his back when he moved, and one leg was numb and helpless. He sank down again, gasping with the effort. He realized now that he could not move from the place until some one helped him. He put his hand into his pocket and felt over the several gold pieces and the quantity of silver. What would they do with him when they found it? He knew little of law, but he was sure a theft of this proportion would be severely punished. If they did not know he had it he could take it when he was well again, and buy all sorts of things that he longed for. Terror helped him to plan and carry out. Reaching about him he found a good-sized stone near at hand. His arms were uninjured, and by much tugging, and at the cost of several sharp wrenches to his back, he pulled it up out of its bed, hid the money under it, and rolled it back into place. Now he hoped

some one would come soon. A fellow would certainly die lying out on a night like this. The cold drizzle seemed to strike to his very bones. He had a fit of shivering, and after that he could not even raise his hand. He called a few times, but hopelessly, remembering the lonely road he had been traversing since noon. His voice died away in ineffectual groans. Then darkness settled upon him.

When he awoke his first feeling was the surprising one of warmth. There was such comfort in it that he lay for awhile with closed eyes. Then he looked about him. There was the same fire he had crouched before earlier in the evening. His heart leaped gladly, he thought for a moment that it was all a dream, and he had not stolen the money, after all; then he tried to move and a stab of pain brought the realization that those hours were a reality. He groaned aloud.

IF WE ONLY KNEW

Written by HALDOR LILLENAS

If we only knew as we onward go
Many things that here we can never know,
Far more patient love we would often show
If we only knew.

If we only knew that the smiles we see,
Often hide the tears that would fain be free;
Would we not more loving and tender be
If we only knew?

If we only knew that the words we say
Often drive the peace of some heart away;
Would we speak those words in the self same way
If we only knew?

If we only knew that some weary heart
Has been burdened more by our thoughtless art,
Would we cause the tears from those eyes to start
If we only knew?

If we only knew what we can not know—
But perhaps 't is better it is not so—
Would we do our duty on earth below
If we only knew?

"Feeling any better sonny?" said a low, gentle voice.

He looked up to see a white-haired man bending over him. Even a first look at Mr. Marlow's face made one feel his friendliness, but the untaught boy only muttered an ungracious "no," and turned his head.

"Well, don't fret, sonny. One of the neighbors has gone for the doctor, and he'll fix you up fine. Here's some hot broth to sort of keep you going till he gets here."

There was a strong arm under his head to raise him a little so he could drink. He gulped down the hot broth greedily, and then lay silent, thinking.

There was a bad hour when the doctor came. No bones were broken, but there was a wrenched and dislocated ankle, besides an injury to the back, about which the doctor declined to express an opinion just then. After the doctor left, the exhausted boy fell asleep and slept long. It was near noon the next day when he awoke. The old man was moving softly about the room, and there was an appetizing odor in the air.

"Better today, ain't you, sonny?" said Mr. Marlow, as soon as the boy moved.

"Yes," was the sullen answer.

"That's good. Dinner'll be ready in a jiffy, and I reckon you'll feel better after that. You know what's in that kettle? Well, it's chicken potpie. I always make chicken pie for sick folks. I believe it does as much as the doctor's stuff toward putting them on their feet."

He chatted away, evidently expecting no answer, until he drew up a small table to the bedside.

"We'll just eat together here, till you're able to hobble over by the fire. I never did like to eat alone. Now that we're going to live together for a while maybe you'd better

tell me your name. Then we can be getting acquainted. Mine's Marlow, and this is Cliff Farm, and as nice a place as you'd find in a day's journey."

"My name's Rodney Keene," said the boy. He would have liked to respond to the friendliness of the old man, but some power seemed to tie his tongue, and he grunted out sullen answers.

"You're not a country boy, Rodney?"
"No, I worked in the cotton mill up at Chester. Then they laid off a lot of hands. I did n't have any folks, so I started to go somewhere so that I could get work again."

"Well, now, it's good you happened along this way. I've been right lonesome lately, but with a boy around, I reckon I'll get to feeling like myself again."

That evening, when bedtime drew near, there was another surprise for Rodney. The old man pushed the table to his bedside again. Then he placed the lamp and a huge book upon the table. He put on a pair of large spectacles, and opened the book, but Rodney, staring round eyed, saw that he said the words without looking at the book. He knew them by heart. It was the story of a boy that went away from home, and his father loved him so that he welcomed him back when he came home after wasting all his money. Rodney had heard something of the sort many years ago when he was a tiny chap and his mother was living. He knew the big book was the Bible, and it told about the Father in heaven. When the reading was done, Mr. Marlow knelt down at the bedside and he talked as if this mysterious person were right in the room with him. He was asking God to take care of him—Rodney—and make him strong and well in body and soul. Then Mr. Marlow said, "Good night, Rodney. I hope you'll have a good sleep. Call me if you want anything. I'll leave the door open so I'll be sure to hear."

He took the lamp away, and Rodney lay staring at the fire. He had a queer, choked up feeling, and after a while he found himself shaking with sobs. It was so long since he had cried that he hardly knew what had happened to him.—ZELIA MARGARET WALTERS in *The Herald and Presbyter*.

HOW LINCOLN TAUGHT THE BOYS

From "Lincoln's Use of the Bible," by S. Trevena Jackson, we take this interesting story of how the great President made an application of Bible truth to some school-boys:

A primary and intermediate school was so located as to be separated by a fence from the rear of the White House grounds. The President often watched the children play. One morning the teacher gave them a lesson in neatness, and asked each boy to come to school next day with his shoes blacked. They all obeyed. One of them, John S., a poor one-armed lad, had used stove polish, the only kind his home afforded. The boys were merciless in their ridicule. The boy was only nine years old, the son of a dead soldier, his mother a washerwoman, and with three other children to provide for. The President heard the boys jeering Johnny, and learned the facts about the boy.

The next day John S. came to school with a new suit and new shoes, and told that the President had called at his home, taken him to a store, where he had bought two suits of clothes for him and clothes for his sisters, and then had sent coal and groceries to the house. In addition to this, the lad brought to the teacher a scrap of paper containing a verse of Scripture, which Mr. Lincoln had asked to have written upon the blackboard:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Some weeks after, the President visited the school, and the teacher directed his attention to the verse, which was still there. Mr. Lincoln read it; then taking a crayon, said: "Boys, I have another quotation from the Bible, and I hope you will learn it and come to know its truth as I have known and felt it." Then below the other he wrote:

"It is more blessed to give than to receive."
—A LINCOLN.

THE WORK AND THE WORKERS

TELEGRAM

Walla Walla, Wash., Jan. 24.

To the HERALD OF HOLINESS:

Now in last week of our campaign with L. Milton Williams. Have been running at high tide for three weeks. Great conversions of souls praying through. Altar full each night. Today was greatest day yet. Many coming through in good old-fashioned way.

Mrs. D. L. WALLACE.

Announcements

TRACTS WANTED—Would like tracts and literature to use in our Bethel mission work. We propose to visit rest rooms, office rooms, and do general work in this city. Address, Mrs. Clara K. Pence, Dallas Texas, 913 Bellevue.

ANNOUNCEMENT—Evangelists E. A. Lewis and Mathews will hold revival meetings at Olinda, Cal., February 4th to 20th. When you read this, please offer up a prayer for this great oil field, that many may find victory in the blood.—James Elliott, Pastor.

REQUEST FOR PRAYER—A sister in Oklahoma writes, to the readers of the HERALD OF HOLINESS. "Please pray for my father, that he may be saved before it is too late."

TO PREACHERS OF MISSOURI DISTRICT—Will those who are taking the course of study, please notify me what year they are in, and what year they expect to pass in at the next District Assembly.—John A. Hill, Chm. Exam. Board, Dexter, Mo.

EVANGELISTIC—Any one desiring my services to hold revivals, may address me at Rockwall, Texas. I am commissioned evangelist of the Dallas District.—C. W. Johnson.

EVANGELISTIC—We will be in a meeting at Kearney, Neb., until February 6th, then at Maxwell, Neb., until March 1st, or longer. Let our readers pray for these meetings.—Theodore and Minnie E. Ludwig.

WANTED—A single young man who feels the call to preach, and is willing to labor at secular work part of the time, (position waiting) to take charge of a Nazarene mission in a splendid Massachusetts town of 16,000 people. If in earnest, write, Rev. C. P. Lanpher 74 Snow st., Fitchburg.

TO PREACHERS MISSISSIPPI DISTRICT—Please don't forget our foreign mission fund. If you don't collect any, you can let some of your personal tithes go this way. Send them in at your convenience and you will be properly credited and receipted. Will send the money in as it is sent to me. Will appreciate your co-operation in this matter.—J. M. Westmoreland, Houlka, Miss.

District News

NEW ENGLAND DISTRICT

We are glad to report that the work is going well on the New England District.

We received an invitation from the Wesleyan Pentecostal church of Providence, R. I., Rev. John Norberry, pastor, to visit them and reorganize them into a Pentecostal Church of the Nazarene.

Services were held on December 20th, both afternoon and evening. Rev. M. E. Borders, of Malden, Mass., and Rev. Arthur Myers, of Providence, were present. Brother Borders gave us a profitable message in the afternoon, which was enjoyed by all present. In the evening, after a praise and testimony meeting, we proceeded with the organization. We were assisted by the pastor and the visiting brethren in extending the right hand of fellowship to this happy band of seventy members.

This new church expressed their loyalty by subscribing at once to their proportional part of the pledge made by our District to the Publishing House. We now have two churches in this large New England city.

We had the pleasure of attending and speaking at the watch night service, held in our home church, at Beverly, Mass. There was a good attendance and a blessed meeting.

We recently spent a week in Maine, visiting the church in Bath, Rev. Josephine Sulston, pastor, and

also at Cundy's Harbor, and Sebasco, Rev. Job House, pastor. I organized the work in these last two places more than twenty years ago. It was pleasant to again visit the saints, some of whom I preached to for more than eight years. Sister Sulston is doing good work at Bath, and Brother House in Cundy's Harbor and Sebasco.

The preachers' meeting was held this month at Derry, N. H., Rev. A. J. McNeil, pastor. It was a very profitable meeting, though the attendance was not as large as usual, some of our preachers being sick.

N. H. WASHBURN, Dist. Supt.

The January meeting of the New England District Deaconess Association, was held with our church at Derry, N. H. For various reasons this meeting was not well attended by the deaconesses on the District.

However, God met with us. We were glad of the privilege of meeting the saints at this place, who have been so faithfully holding the fort for Jesus, their watchword being "Holiness unto the Lord." Our next meeting will be held at Salem, Mass., Tuesday, February 1st.

Deaconesses take notice, and plan to attend this meeting.

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

KANSAS DISTRICT

Group meeting, Nos. 8 and 9, of southeastern Kansas, will convene at Cherryvale, Kas., January 28th, 29th, and 30th. All holiness folks are invited to attend this feast of good things.

Sister Nettie Ballard, former matron of the Refuge Home at Hutchinson, is expected to be there and give us at least one good rescue service—probably Sunday afternoon. Word from the president, Rev. H. J. Beaver, pastor at Cherryvale, informs me that perhaps the District Superintendent, Rev. H. M. Chambers, may be present. All intending to attend, please notify Mrs. Alice Sessions, 516 West Second st., Cherryvale, Kas.

MARY CALHOON, Sec'y.

DAKOTAS-MONTANA DISTRICT

Sunday, January 16th, we dedicated the First Pentecostal Church of the Nazarene, at Minot, N. D. This struggling little church has a truly consecrated pastor, Brother Irwin. With a determination and faith that will not shrink, with his eyes on Jesus, and a vision of his God that will cause him to stick to his job, he is doing things for God and the advancement of His kingdom.

Brother Irwin was called to Minot church at the last Assembly. He set in to build a house for God—a place where sinners can get salvation, and believers get sanctified wholly. With the co-operation of his little flock, they erected a neat

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Bible Prices Changed

In effect January 1, 1916.

Owing to increased cost of manufacturing all prices heretofore quoted are withdrawn.

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building, which will cost them something like \$1,300. On dedication day we raised \$428, which, with what had been given before, brought the debt down to \$800 or less. Truly the Lord was with us. There was a fine spirit on the people, and all rejoicing in the good Lord, and His blessings upon them all, for helping them to have such a fine place to meet, and pray, and about the victory. They are planning a revival soon. May the Lord bless them all and give them many souls.

Rev. N. K. Lorenson, of Middle River, has been holding meetings in the country, four miles west of Hewitt, Minn., in a Union church, and had a very successful meeting. He writes that there is a church ready to be organized. Brother Cordell will take the pastorate of this people until we can get down there and organize them.

Brethren, all over the Dakota District, let us stir ourselves up on missions. A real missionary church is a real revival church. Will we do our best, as Jesus is coming soon? Let us be up and doing; when He comes we will be found at our job.

LYMAN BROUGH, Dist. Supt.

DALLAS DISTRICT

Rev. J. W. Land reports good services at all his preaching places. He has some side appointments in connection with his church at Vivian, and God is blessing his labors.

Pastor V. A. Fisher is in a revival with his church at Alba. His brother, Thompson, is assisting him, leading the singing.

Rev. W. A. Fulbright reports his church at Batsion progressing nicely, the Nazarenes having the banner Sunday school of the town.

Sunday was a day of good things for Peniel church. Pastor Bates received several new members into the church at the morning service. In the evening they were favored with the presence of Rev. J. E. Garr, pastor of the Hamlin church, who brought a soul-stirring message which was a blessing to all. Brother Garr is much loved in Peniel, he having served as pastor there two years ago.

The second semester of Peniel University opens with good attendance, and encouraging prospects. Most all the old students remain, and a number of new ones coming in.

Rev. L. F. Maedgin is in a meeting at Temple. He has ordered a gospel tent, and will help us push the battle in the new fields that are ripe for harvest in our District. Song Evangelist E. L. Greenfield is his co-laborer.

I am now in the second week of our meeting at Lissie, with Pastor J. J. Douglas. Continued bad weather has greatly interfered, and we have accomplished little so far.

Have all our churches taken the missionary offering for January? Please do not neglect this part of our work, but start in with the first month, and make a report to our treasurer every month this year. Let's have the blessing promised in Luke 6:38.

Our annual preachers' meeting will embrace the fifth Sunday in April. The place has not been definitely fixed, but we will make it as convenient to all as we can. Begin now to plan for this meeting. We want every pastor, and evangelist of the District to be present. Do you believe we can double our strength on the Dallas District? If you do, come to this meeting and give us a boost. If you do n't then come and be convinced.

P. L. PIERCE, Dist. Supt.

NEW YORK DISTRICT

To the churches on the New York District: How about our foreign missionary activity this year? Are we doing our best to send the gospel to foreign fields? Are we sacrificing in the Master's name? Have you and I sacrificed so that it hurts? I am afraid not.

Nine months of the year are passed—only three more months left to raise our apportionment, then

comes the Assembly of the New York District. Our slogan apportionment on the New York District for the year is \$2,550.60, and up to date we have not given anywhere near half that amount. I say may God help us! How can you or I go before the judgment bar of God and know we have not done our best to send the gospel to the heathen, who are saying, "Come over and help us, ere we die"? When I read of other denominations, especially the Seventh-Day Adventists, and of their publishing house, hospitals, sanitariums, and primary and advanced schools, also missions in foreign fields, it makes me feel that we, the Pentecostal Church of the Nazarene, are not doing all God requires of us.

I am praying the dear Lord will put it on our hearts, especially during the next three months, to look into the matter and see if our churches can't at least give their apportionment. Send it as quickly as possible to Mrs. S. N. Fitkin, District Missionary Treasurer. Remember that any special offerings you send do not go toward your apportionment. Specials are over and above your apportionment. The slogan apportionment for foreign missionary work in each church on the New York District is five cents per week for each member. The slogan apportionment then for each church would be:

John Wesley, reported 262 members.....	\$ 681 20
Utica Ave., reported 109 members.....	283 40
Bedford Ave., reported 43 members.....	111 80
Athletic Ave., reported 53 members.....	137 80
Richmond Hill, reported 60 members.....	156 00
Canastota, reported 33 members.....	85 80
Clintondale, reported 23 members.....	59 80
Beacon, reported 13 members.....	46 80
Mt. Vernon, reported 24 members.....	62 40
New Berlin, reported 21 members.....	54 60
Patchogue, L. I., reported 47 members.....	122 20
Danbury, Conn., reported 30 members.....	78 00
Sag Harbor, reported 16 members.....	41 60
Saratoga Springs, reported 41 members.....	114 40
Spring Valley, reported 42 members.....	109 20
Stamford, Conn., reported 25 members.....	65 00
Syracuse, reported 64 members.....	166 40
East Rockaway, reported 30 members.....	78 00
New York City, reported 37 members.....	96 20
Total	\$2,550 60

Mrs. IDA MURPHY, *New York Dist. Sec'y.*
306 Bainbridge st., Brooklyn, N. Y.

ALABAMA DISTRICT

We have had a good start on the Alabama District so far. We had a good meeting with our church at Empire, and I learned that quite a number were either saved or sanctified. We have some true Nazarenes at this place. The meeting was held by Brother S. E. Galloway and wife, and Miss Lura Dillinder. Our next meeting was at Dora, Ala., at which place we had a great revival. Reorganized the church with eighteen good members, and folks come into the Pentecostal Church of the Nazarene shouting the praises of God. I think I see a bright future for the Dora church. Brother and Sister Galloway and Sister Dillinder were also my collaborators at that place. They are fine workers. Any one needing a meeting will not make a mistake in getting them. We go next to Wylam, Ala., for a meeting.

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

BRITISH ISLES DISTRICT

To all the saints, greeting: We are in labors most abundant. The need for holiness is so clamant, and the fight for truth is so great, that every soul delivered from inbred sin and filled with the Holy Ghost in the British Isles does make joy in heaven as it assuredly makes us happy in our work.

Since the consummation of the union, we have been doing the work of District Superintendent, with the assistance of Mrs. Sharpe, as well as caring for the pastorate of the church at Parkhead. An accident on the streets at Parkhead compelled us to remain indoors for nearly two weeks, and although six weeks have gone by since then, we occasionally feel pain, but are glad that we are almost completely recovered. Praise God!

Since the union, a three weeks' campaign was carried on in the Parkhead church by the District Superintendent and his wife. The meetings occurred during the worst spell of weather—intense frost and exceedingly dense fog—worst I have known in these parts for years. For the blessing that came to the church, we give God praise. The New Year's convention, which lasted three days in the same church, was a glorious time. It was preceded by a watch-night service. The services throughout were well attended, and the preachers excelled in the ministry of the Word. The Sabbath services conducted by the writer were reminiscent of the early days of our ministry in Parkhead. We began the day with an old-fashioned

THE NEW MANUAL

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

The Manual will be sent postpaid at prices as follows:

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

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love feast. The freedom of the saints in this service was wonderful—they sang, they testified, and they shouted as only the holy people can. We preached at 11 o'clock to a large congregation, closing with the communion, when we received ten new members into fellowship. In the evening the power of the Holy Ghost rested upon the people while the sermon was being preached, and with the altar call, thirteen souls came to God—some for restoration from backsliding, some for the new birth, some for the second blessing. To God be the glory.

We have visited the following churches, some of them more than once: Blantyre, Paisley, Uddingston, and also the Holiness mission in Ardrossan. Mrs. Sharpe spent nearly two weeks in Ardrossan ministering to the saints there, and we expect that this work will become fully identified with us in the near future. Brother Roach, who has been pastor of our church in Gildersome for fully four years, has accepted a call to the Uddingston and Blantyre churches. Rev. W. L. Telford has resigned the pastorate in Paisley. We have appointed Brother Robert Purvis as supply to the Paisley church meantime.

The anniversary services of the Perth church occur next week when the District Superintendent and his wife are to be present, and thereafter are to carry on special meetings for at least ten days.

As we officially visit the churches, we make good use of the Manual, and are glad to report that the new order of things arising out of the union is being heartily indorsed and accepted by the churches. Amen and amen.

Brethren pray for this great field, and pray for the nation being taxed to her utmost through this

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awful war, and pray for us that our ministry may be blessed to the spreading of scriptural holiness.

GEORGE SHARPE, *Dist. Supt.*

1 Westbourne Terrace, Kelvinside,
Glasgow, Scotland.
January 7, 1916.

CHICAGO CENTRAL DISTRICT

After talking with several of the pastors, with whom we have had a chance to speak, we feel it would be a great help to our work as a District, if we could have a preachers' meeting now and then. I think about every other month would not be too often. Our District, however, is scattered, and it would be impractical if not impossible for all the pastors to meet at one place. After looking over the map of Wisconsin and Illinois carefully, I believe we could arrange it into three groups that would put it in the range of possibility for getting together, and I am sure it would be a source of great blessing to the whole District.

Group 1—Danville, Fairmount, Butler's Ford, Lerna, Mansfield, Olivet, Georgetown, Decatur, Sydney, Westville, Fithian, Oakwood, Cartersville.
Group 2—Canton, Auburn, Virginia, Arenzville, Bloomington, Maple Mills, Talulla, St. David, Kewanee.

Group 3—Chicago (First), Chicago (Woodlawn), Chicago Heights, Milwaukee, Racine, Durand, Menomonie, Janesville, Stockton.

Not only would it acquaint us with the trials and triumphs of each other, but it would naturally cause us to bear one another's burdens and so fulfill the law of Christ. It would bring about a fraternal feeling in our hearts and an exchanging of ideas of ways and means would aid us in our local field of labor, and would soon make us feel what was one pastor's interest was the interest of all. The cost would not be large, as we could pool the traveling expenses and let the offering of the day go toward lessening the whole amount.

We are writing each a card personally, relative to this matter and urgently request that you write us what you think about it. Suggestions solicited.

W. G. SCHURMAN, *Dist. Supt.*

TENNESSEE DISTRICT

The work of the District moves on notwithstanding the going of our beloved brother, J. A. Chenault, former District Superintendent. He made us a good, efficient officer, and goes with the esteem of all the brethren. May the dear Lord prosper him in the great work to which our great Shepherd has called him.

As soon as practical after our appointment, we called and met the Advisory Board. Brother A. P. Welch, of Monterey, was elected a member of the board to fill the vacancy made by the going of Brother Chenault. Dr. C. E. Hardy was appointed to fill a vacancy in the Examining Board, also made by the going of Brother Chenault.

A visit to Lebanon gave some very encouraging features. We have there a fine nucleus for a great church. Brothers Rye, Collier, Pollard, and Wise, all report encouragingly.

Our hope is the presence and the power of the Holy Ghost. We are expecting Him to do great things this year.

F. W. JOHNSON, *Dist. Supt.*

PITTSBURGH DISTRICT

Our first stop on the District, after our visit home during the holidays, was with our Dayton, Ohio, church. Brother Short was not able to be out on the account of sickness. He asked us to give a lesson on tithing from the chart we have, which we did. All seemed to enjoy it, and the day closed with the blessing of the Lord upon us. They have bought a new church building, and will move in soon. This was much needed, and will prove a great blessing to the work. This church is growing nicely.

We stopped off two nights with our new church at Middletown, Ohio. Brother Bowers, the pastor, had to resign on the account of throat trouble. They had invited Brother J. M. Wines to fill the pulpit for a few Sundays. He has proven to be the right man, in the right place, at the right time, so the church has asked him to take the work till the Assembly in May. They will start a revival soon. This is a good field for our work, and we will expect a strong church to develop.

We came next to our church at The Plains, Ohio. Wife carried with them for a meeting.

I spent Sunday, January 16th, with our Columbus church. We found ourselves to be their pastor, as they had not succeeded in getting one since Brother Kell resigned. The church seems to be in good shape spiritually. We had three good meetings and closed with a shout in the camp on Sunday night. This is to be one of our

strongest churches, as it is well located in the capital of the state, and has a good start. Rev. R. M. Kell, the former pastor, is now in the evangelistic work.

Our next step was at Springboro, Pa. Here we organized a new church with seventeen charter members. Springboro is a fine little town about thirty miles south of Erie, Pa. About two miles from the Peniel holiness camp ground. They will open a revival meeting soon, and expect to increase their number.

The work on the District is going forward in the name of our Lord.

N. B. HERRELL, Dist. Supt.

General Church News

KANSAS CITY FIRST CHURCH

The blessings of God are upon the holy activities of His people here. Our Christmas joy was in feeding and giving clothing to fourteen poor families, and then sending about four hundred pounds of clothing to our mission station at Juarez, to be distributed among the destitute Mexicans. While we have always been a missionary church, we have recently organized a larger and stronger Missionary Committee, to encourage and direct our missionary zeal. We have secured Dr. Reynolds to give his illustrated lecture, "Around the World Missions," and expect great results to come from it. Not only the church, but the Sunday school gives regularly to missions every Sabbath. The Bible class, conducted by Dr. Matthews every Friday night, has become a feature of the church. Even below zero weather failed to keep people away, or to cool the enthusiasm in our deep and delightful study of the Word. We are now in the book of Hebrews. The church was wonderfully happy in securing Brother E. F. Wilde as assistant pastor. Not only has he succeeded in bringing up the music feature of our services, and greatly strengthening the work of the young people, but the assistance of him and his wife to the pastor in visiting among the people, has added many souls to the kingdom of God and members to the church. We have begun a six weeks' series of special revival services, led by Dr. Matthews and Brother Wilde, the church loyally backing them. Services Sunday, Wednesday, and Friday of each week. We have a special prayer list of four hundred subjects to work upon, and God is giving them to us saved and sanctified. There is a steady stream of salvation at the cottage prayer-meetings, at the midweek prayer-meetings, and in the mission run by our church at Fifteenth and Jackson. About twenty young people professed salvation at the mission, Sunday, January 16. In First church, there was a sweep of victory all day with altars full, both morning and night, and good deliverance. We believe God for not less than an hundred souls during this series. God is with us.—Reporter.

SPRINGFIELD, MO.

Truly these are days of great opportunity for pastors and evangelists on this great Missouri District. The cry is on every hand, "Come and help us." Doors closed so long are being opened. But the enemy is not asleep. We need preachers whom the Devil can't run off when things look dark; men who will do or die for the Christ they stand for. Thank God, I am on the battlefield to fight till I die. May God bless our paper; I mean to put it into every home I can.—BERTHA GILBERT CROW.

SADLER, TEXAS

Rev. H. R. Lee, from Denison, is here with us in a meeting. We will go from here to Liberty. Correspondence will reach me at Kingston, Texas. We aim to push the HERALD OF HOLINESS.—LUM JONES and MIKE ROBERTS.

LOCUST GROVE, ARK.

I am down in northeast Arkansas, with not a Nazarene church within forty miles, so far as I know. My soul rejoices to read of the great salvation times the children of the Lord are having in different places. The HERALD OF HOLINESS is all the preaching I get. I have not been to preaching in two and a half years. I have preached some in the church, but most of the time in schoolhouses. In one church they said I could preach, but I would not preach the second work of grace, but I refused to compromise. I was surprised after I got the blessing; I supposed everybody would be glad I told it to, but no.—W. M. LUSK, L. P.

BRONCO, TEXAS.

I have five appointments—four churches. God is blessing in all of them, with seekers. As we came home last week from three of our appointments, which are from twenty-five to fifty miles away, we were made to rejoice as a number of happy folks

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came in and left something to make glad a preacher's heart—a nice new Bible. Sunday, the 9th, was communion day. The Lord was present to bless the Word. I am sending a list of subscriptions. I am doing my best to put the HERALD OF HOLINESS in every home.—T. M. SCOTT, Pastor.

A BATTLE AND A VICTORY

Revs. J. T. Roberts and A. J. Vallery, of Pilot Point, Texas, commenced a meeting with us on December 25th. The holiday season was against us, and the bad weather, but we had a few souls get to God in the first week. Brother Roberts had to go home, but Brother Vallery remained over the second week. A wave of conviction settled down upon the people, and some hardened backsliders prayed through. Brother Vallery is a man of prayer. He would fast and pray day and night. These two men can leave with a clear conscience. We continue the meeting with local help, expecting to see a real break.—ELLA WHITLEY, Pastor.

OSARK, ARK.

The Lord has been giving us some good services at Ozark and Alix, Ark., all along since we have been on the work, but Sunday was a special day with us. At 11 o'clock we had a good service, and at eight conviction fell upon the people, and six came to the altar and three prayed through. So on we go to blessed victory.—M. G. JOSE.

DOOR OF HOPE MISSION

Four were saved in our jail meetings a few weeks ago. We are beginning the new year with greater interest in all departments of the work.

The work is becoming more settled and established and God is giving added faith and courage. Three-fourths of our membership have united with the Pentecostal Church of the Nazarene. Any of the pilgrims coming this way, we shall be glad to have stop. May the Lord send in the right man to lead us in our special meetings a little later. We are using the Nazarene Quarterlies in our Sunday school, and some are taking the paper. We close the year clear of debt and with money in the treasury. We expect to do more for missions and other branches of the work.—Rev. and Mrs. E. F. MILLER, Lowville, N. Y.

AUBURN, ILL.

Praise God for a church that is on fire. God is wonderfully blessing us this year. Many of those that have heretofore been classed as chronics, have been promoted, and when we entered the meeting, that is now in progress, we had to look for new material. Thank God it is possible to, in a large measure, burn up the rubbish, and clear away the drift, so that the same crowd won't be at the altar when a new evangelist comes to town. We are now in a great meeting with District Superintendent U. E. Harding, of New Castle, Ind., in charge. The preaching is clear, searching, and convincing, and many are seeing themselves as God sees them. The first call brought fifteen to the altar, and had the weather stayed so the people could have come, we would have seen some great things. In the midst of snow and sleet, a few have attended, and some victory has been ours. La grippe has seized most every family in the church, and in some places three or four are down at once, thus crippling the meeting. But notwithstanding it all, we

have, and are seeing souls get through in nearly every service. Deep conviction is on many.—
CHARLES A. GIBSON, Pastor.

PENIEL, TEXAS

The last day of the year 1915 has come and gone. "What has been written has been written." We say good-by to 1915; to some of us it has been a year of intense activity, complete devotion and spiritual triumph; to others, a year fraught with most severe tests, defeats, and sorrow; but God is still on the throne and He waits to be gracious. He will not suffer the righteous to be moved. We have passed over the threshold of a new year with a conquering tread; we can measure up to God's requirements, and scale every mountain of difficulty; we can, with God's help, master and defeat every ruse of Satan; we can make 1916 the best year that we have lived, and by His grace we intend to. We closed the out-going year with a service at the sanctuary on our knees at the altar, beginning the service with prayer and praise offerings. The latter division of the service were two appropriate sermons, one by Brother Chapman, president of the college, and one by Brother Bates, pastor of the church, reviewing God's mercies and dealings toward us during the year 1915. There were also testimonies, witnessing to God's graciousness and goodness to individual hearts and lives. Just before the transit into the new year, the saints with the unsaved of the congregation bowed at the altar; God's elect, with eyes and hearts uplifted, pledged unto God that the incoming year should be more fruitful in faith, love, and good works in His kingdom and for His glory than any previous year of our lives. With reverence, we bowed the old year out, and with joy welcomed the new year in. The first Sunday's service was marked by an increased attendance and interest in Sabbath school and preaching services, and by the spiritual expressions of the people. The communion service of the morning was enriched by the outpouring of the Holy Ghost upon the congregation. Our pastor spoke of our Lord and Savior instituting the supper nearly two thousand years ago, and of the glad memories associated with the faithful keeping of it down the ages; and of the continuing until His coming again. At night, Brother Jefferies gave us a heart-searching discourse, "Judgment to the line and righteousness to the plummet" (Isa. 28:17, 18), which was mightily attended by the Holy Spirit. An altar call brought about forty seekers forward for prayers. Some fifteen or twenty professed finding God, and the saints were greatly encouraged to press the battle against sin and Satan. Our mid-week prayer-meetings are times of refreshing, also the band meeting of the student body are noted for their spiritual vigor and fervency of spirit. The second Sunday of the year, God gave us a great day; for beauty in nature in mid-winter unsurpassed, and for richness and fragrance in His kingdom of unmeasured fullness. Brother Bates gave us some fervent thoughts on the text, "Blessed are the pure in heart for they shall see God"; and fervent amens responded in welcome to the spiritual utterances of the man of God. Truly the sheep were richly fed. At the night service, our pastor gave us a burning message on the fearful consequence of neglecting so "Great salvation." He pictured the greatness of it by what it cost, and the greatness of the loss if neglected. The Holy Spirit carried the message to the hearts of the people, and when the altar call was made nearly twenty came forward, and quite a number prayed through to victory.—E. H. SHEKES.

GRANUM, ALBERTA, CANADA

For some time past I have felt that our splendid holiness paper should have a report of the work of God in our little Pentecostal Church of the Nazarene here. So I send you a short report of how God is helping us hold the fort for salvation and holiness. We have only been organized a little over a year, with Brother Goozee, a local man for pastor, who has stood loyally by the work, and given us his very able and sacrificial service, without money or without price. God has greatly owned and blessed the labors of His servant in keeping the little band of saints together, and leading them up the way to higher heights of divine blessing and victory. We are now in the midst of what promises to be a glorious and blessed work of grace, with the Rev. John T. Hatfield, of Charlottesville, Ind., as evangelist. He is a man full of the Holy Ghost and faith. I can compare him to nothing less than a cyclone set on fire of God. The meetings were preceded by a week of prayer, with the special object in view of holding before the Father, the subjects of prayer we had on our lists. The saints were greatly strengthened, and we are seeing answers to our prayers in results already. Brother Hatfield reached here at 7 a. m. Saturday and went right in for a meeting that evening. He gave us an unctuous talk from Acts 2:1-4, stressing the

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thought of special anointing for service; keeping the fire on our souls for witnessing, for prayer, and for work. The altar was soon filled with the saints, to claim the fulfillment of the promises. Among the number were some for pardon and some for sanctifying grace. Sunday morning, another blessed message on being "Filled with the Spirit" (Eph. 5:18). Contrasting the man filled or full of whiskey with the man full of the Spirit. It was a message full of Holy Ghost power. The saints were gloriously blessed and one soul got through for sanctification. At 7:30 p. m., we opened fire again with a very blessed song service and the hall well filled with people. The message was taken from the Luke 10:29. The Holy Spirit was with the speaker in great liberty and I believe many felt the touch of fire on their souls. We are crying to God for a wave of victory, when we shall see the walls of awful prejudice and opposition to the teaching of Bible holiness, topple and fall, and

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people who are church members in good standing, but who are patronizing the dance, theater, picture shows and card tables, may get a vision of their true state and standing before God. We earnestly request all the HERALD of HOLINESS family to pray mightily for God the Holy Ghost to fall upon this Sodom in mighty power at this time.—G. H. MACE.

FITCHBURG, MASS.

Just closed special revival meetings with Rev. I. T. Johnson as evangelist. Have known Brother Johnson nearly twenty years, but never heard him preach with more vigor and strength than in these services. The people were blessed under his ministry and souls sought God. Perhaps more strangers came into these services than in any previous meeting held in our church. Brother Johnson held gracious revivals in this section forty years ago. The writer is to assist him in a two weeks' meeting in the Methodist church at Long Island, Me. Our Sunday school just closed its banner year with a large average attendance and the biggest offerings of any school with which the writer has been associated.—C. P. LANPHER.

WOMEN'S MISSIONARY AUXILIARY

Annual report of the Women's Missionary Auxiliary of the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y.: We are glad to report a year of earnest activity in the interest of souls in heathen darkness. Our regular monthly meetings have been blessed of God; several new members have united with us, and our hearts have been stirred again and again with holy zeal and enthusiasm as we have listened to the earnest prayers for our representatives in foreign lands, and the messages received from them, assuring us that God was hearing and answering, and that we were assisting them in winning souls out in heathen darkness. Four regular public missionary meetings were held during the year in which some received new light, and some disinterested ones were awakened by the stirring messages given by Miss Ruth Hoople, our pastor's daughter, who is expecting to go to Japan in missionary work in the near future, and by Mrs. Loeffler, our missionary to the Jews, and our District missionary treasurer. Also had blessed and profitable meeting with our dear Brother Franklin, outgoing missionary to India, and our General Missionary Secretary. The Lord has also blessed us financially, so that we have been enabled to raise the salary of our missionary in China, Mrs. Kiehn, \$250, also sent her a Christmas present of \$15. Some of this was raised by the sale of Scripture calendars, mottoes, religious books, and other work done by the auxiliary. We have some consecrated young girls, as well as older ones, who love to do something for Jesus, and the spread of His gospel to the ends of the earth. We praise God for this. Our president, Mrs. Ida Murphy, was re-elected. She has been untiring in her efforts, not only to meet the financial obligations, but also to increase among our own membership a greater interest in the perishing millions where the light of the glorious gospel has not yet penetrated, and in our own representatives, who have gone into those dark lands, and so sorely need our earnest prayers as well as our financial support. With so earnest and efficient a leader, we are looking forward with faith and expectancy to a year of greater usefulness in the greatest harvest field of our Lord. If any desire constitutions for organizing Women's Missionary Auxiliaries, we will be glad to supply them. We are anxious to see our sisters banding themselves together to pray and work and inspire other hearts, that the great car of salvation may speed onward to the very ends of the earth. For the salvation of the lost everywhere.—Mrs. S. N. FITKIN, 271 Brooklyn ave., Brooklyn, N. Y.

REPORT FIRST CHURCH, KANSAS CITY, MO.

We are glad to report the revival is on in First Church, Kansas City, Mo. Two weeks ago our pastor, Dr. Matthews, announced we would spend the months of January and February in special evangelistic effort. Not having meeting every night, but making every regular service evangelistic. The suggestion caught fire in our already expectant hearts and the revival is on. Last Tuesday night we held seven cottage prayer-meetings, several being saved or sanctified in the services. During the Wednesday night prayer-meeting, the Holy Ghost fell on us again and again, blessing all on blessing ground. At the close, three came to the altar, all praying through to victory in the old-fashioned way. We believe we are in the beginning of a real Holy Ghost revival. The Young People's Society is making great strides. All our cottage prayer-meetings are being led by our young people. We have in connection with the church a Mission Sunday school, manned by some of our young men and women. God is wonderfully blessing there, the young and old being saved and sanctified in

the meetings. It is a great blessing to be connected with this church as assistant pastor. Wife and I believe we are just where God wants us to be. Our souls are growing fat as we sit at the feet of our pastor, Brother Matthews, and enjoy the feast he sets before us. We have no picture shows, bazaars. Christmas trees, oyster suppers, Santa Claus, donkey drills, lazy-aid society, sermonettes, nor rose water essays, but we do have the old, rugged gospel preached to us with the Holy Ghost sent down from heaven. God is honoring the faithful, fearless, full-hearted, unadulterated preaching and singing of full salvation. Sinners are being converted, backsliders reclaimed, believers sanctified, the saints blessed, the town stirred, and we are running up the shining highway of holiness with clean hands, pure hearts, and blessed souls, shouting the victory at every leap. We never expect to see anything like this nor better than this until we leave this old world and join our dear departed leaders, Dr. Bresee and Brother Wilson, and the multiplied tens of thousands at the Eastern Gate, there to enjoy the realities of the unseen glory. The last Sunday in this month we are going to have a grand Nazarene hallelujah march and take up an offering of \$500 or more to help push the work in this church and city. We believe God will help us to accomplish the seemingly impossible, so we go ahead with great faith.—E. P. WILDE, Assistant Pastor.

CHELAN, WASH.

We are in the midst of a real revival. Our beloved District Superintendent, Rev. J. T. Little, was in charge from December 23rd to January 9th. We expect Rev. J. F. Harvey, pastor of First Church, Seattle, to be with us beginning tomorrow night, the 11th inst., and we are going to push the battle for holiness until God says "Enough." While we have had no real landslide of salvation, there have been a number of clear cases of conversion and sanctification. Crowds are increasing, and the church has been helped spiritually. Brother Little is a great preacher. How he has blessed our souls since he has been here! God was surely in charge of the people's minds when they elected him to the Superintendency. We predict a glorious future for this servant of God, if his life is spared a few more years. Fortunate indeed is any District to have such a man in command.—DORMAN D. EDWARDS, Pastor.

GEORGETOWN, ILL.

This very wintry day finds me in the little city of Georgetown, Ill., in the Pentecostal Nazarene Church, with Mrs. Jay as pastor, in what has proven already to be a salvation time. Some, both for pardon and holiness, have prayed through good. Sister Jay makes an excellent pastor. She has the work well in hand. The meeting has been running nearly two weeks, and we are looking for great things in the next few days. Georgetown is just three miles from Olivet University, which is a great school indeed. I go from here to Hammond, Ind., with my brother, E. G. Roberts, for a three days' holiness convention, beginning January 29th, thence to Anderson, Ind., with my brother, C. E. Roberts, for a few days.—C. PRESTON ROBERTS.

LOUISVILLE, KY.

It was our pleasure to help Pastor E. E. Robinson in special meetings in our Nazarene Church at Highway, Ky. The church was greatly edified, and a number prayed through. Brother Robinson is a young man of extra good sense; a good preacher, and beloved by his people. This Louisville church, of which we are pastor, gave us a delightful Christmas surprise by many of its members unexpectedly appearing at our home, bringing "Good will," and many fine presents; for which we thank God and them. We now have a gracious spirit of unity in this church which insures victory. The glory is falling, and we are on a stretch for the "hill country."—J. G. NICKERSON.

CUCAMONGA, CAL.

No good thing is the Lord withholding from the Nazarenes in this part. The revival fire is burning, and the sweep of victory goes on. Evangelist T. C. Hodgkin, the pastor's spiritual father, spent Sunday with us, preaching morning and evening. At the 7:30 service, God gave us a sweep of triumph. A number plunged into the fountain, and a shout of victory reigned through the camp. A week ago Sunday a number united with the church. We expect soon to reach the one hundred mark in membership.—W. C. FRAZIER, Pastor.

PORTLAND, ORE.

Everything is prospering in First Church, with seekers at nearly every service. Brother Davis is preaching some of the greatest sermons of his life, and the church is redeeming the time in getting

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men and women to see the necessity of a closer walk with God. May this be a great year for our Publishing House is our prayer.—CHARLES W. JONES.

ALL-DAY MEETING AT OAKLAND, CAL.

As our Superintendent, Brother Miller, was unable to attend and report our all-day meeting, I will send in a note about it. Brother Miller at present is at Santa Cruz holding a meeting. Much prayer was offered that God would break in and give them a time of salvation there. We started the day with prayer around the altar. The Spirit seemed at once to fall upon some of the people, and after that, no urging was needed at all. After about an hour of praying and waiting on God, Brother Will O. Jones, who has been visiting here for a few days, brought an excellent message on "Pentecost," followed by a mighty exhortation by Brother Need. At the noon hour we gathered into our new rooms to feed the physical man. Sister Pellitier and the good sisters certainly had everything arranged beautifully, and we all did our duty, and enjoyed ourselves. At 1:30 we had the District missionary service with Brother J. B. McBride in the chair. Reports and exhortations filled up the program. The service was closed with a stirring message on missions by Brother McBride. He exhorted the people to go beyond the regular apportionment and do their best for God and missions. It certainly is a burning shame that all our churches do not try to raise at least five cents

a week per capita for missions. We must do it. At 2:30, Brother Need took charge, leading the people in song. God blessed and things swung out. Brother Murrish then brought the message on "The Spirit of the Lord Is Upon Me." God blessed it from beginning to end and the fire fell on our hearts. After the evening refreshments, Brother Rhoads, one of the pillars of this District, led the prayer service prior to the evangelistic service. Real earnestness came upon the people, and many were burdened in prayer. Brother McBride then brought the message on "The Promise of the Father." It was a great message in every sense of the word. If everybody had minded God, no doubt there would have been twenty-five at the altar. But we thank God for a number who did come. One sister really prayed through in the old-fashioned way. There was much blessing on the service, and the people were helped. We thank the Lord for victory. Personally I never felt more like going through than now.—O. F. GOETTEL, Pastor.

DAYTON, OHIO

The closing months of 1915 were very full. We were out in some good meetings, besides the pastoral work here. We had a glorious watch-night service. Rev. J. M. Wines brought us an inspiring message, and we wound up a few minutes after midnight with souls praying through and the glory on, with everybody blessed. Over Sunday, January 9th, we had our Superintendent and his wife,

Brother and Sister Herrell, with us, and their messages were a great blessing to our church. On Sunday night, Brother Herrell gave his convincing, illustrated sermon on tithing, and it is bearing good fruit. We are following it up by endeavoring to get all our people to tithe into the church treasury. Yesterday the tithe and offerings amounted to over \$46. Yesterday was a blessed day of victory all day. Sister Short is leading the afternoon services and they are times of great power and victory. Last night five prayed through and we had a hallelujah windup. The Lord has answered prayer and helped us to buy a larger church in a more central location, and better adapted to our work in every way. We will write you more about it and send a cut to the **HERALD of HOLINESS**. The church is located on South Williams st. and Home ave. We get possession February 6th, and we will dedicate the church that day. Rev. W. R. Cain will be with us, and continue revival services for the month of February. We covet your prayers for a mighty tide of salvation. May the Lord bless all our churches, and pastors, and evangelists, and give us the mightiest tide of glory and salvation of the year.—**JAMES W. SHORT, Pastor.**

HANNIBAL, MO.

We have just closed a ten days' meeting in the holiness mission here. This was one of the best meetings ever held in our mission. There were perhaps fifty different persons seeking God for pardon or for entire sanctification. This means much when we consider the fact that we keep this field worked the year round; the Lord giving us souls from time to time. The singing, as usual, was a special feature of our meeting. Although the la grippe had a number of our singers, our young song leader, D. L. Mounts, led in song in a very creditable way. Rev. C. W. Ruth, of Indianapolis, Ind., was our evangelist. Brother Ruth preached it straight and hot, and shouted and prayed, and the Lord blessed his efforts to the edification of the saints, and the consternation of sinners. Our people fell in love with Brother Ruth, and plan to have him with us again.—**MISS MARY E. ALTHOUSE, Supt.**

COUNCIL BLUFFS, IOWA

We have just closed a several weeks' meeting with the Rev. August N. Nilson, of Portland, Ore. He is a man of God. His preaching is clear and to the point. He is a good evangelist. Some souls have gotten victory and are going through. The weather has been against us somewhat, but the saints are encouraged. We gladly recommend Brother Nilson. Invite him to hold your meeting. Address him, Olivet, Ill., in care of W. E. Shepard.—**R. W. LEISCHER, Pastor.**

FAIRFIELD, IDAHO

We are in the midst of a glorious revival. Harry Hays, our District Superintendent, is with us, and doing some great preaching and tall praying, and the mountains of difficulty are melting away before the presence of the Lord. About a score of souls have been saved within a few days, and conviction is heavy on others.—**A. F. INGLER, Pastor.**

From Evangelist F. G. CALHOUN

We have just closed a meeting at Hill Top, Okla. We had a fine meeting. The Lord was with us; souls asking for prayer in the first service. I expect to make this the best year of all my life, sowing the good seed.

CALDWELL, IDAHO

We are in a good revival, in which the results are real regeneration and entire sanctification. God is pleased when His children are obedient and faithful to their duty. Some have agonized and fought the powers of evil until God has spoken peace to their hearts. There were eighty-six in Sunday school last Sunday. Our pastor has encouraged the choir of these little lambs until they sing God's praises without fear. God is using them to bring conviction. Our helper in the revival is Rev. Hugh C. Elliott, who is a man filled with the Spirit, and gives his messages in much love and power. One dear mother who was out in sin, we visited, and finally got her to pray. Some days later we heard that she had heard from heaven. Last Sunday, it was blessed to see her with shining face, shouting and praising God. Her marvelous conversion and testimony have brought conviction upon her husband and he says he "wants that himself." One of their daughters has also been saved.—**W. H. GAINES, Reporter.**

ROCKWALL, TEXAS

I have just returned from east Texas. God is blessing that needy field. Quite a number were saved or sanctified. We have no Nazarene work there. A number of places have never heard a

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holiness sermon. I have preached on the streets, in churches, schoolhouses, and cottages, to large crowds of hungry souls. Pray for us and this work.—**C. W. JOHNSON.**

From Evangelist J. W. OLIVER

I am in a revival with Pastor Clark at Gothenburg, Neb. I would be glad to hold another meeting either in this state or Kansas, or both, before returning home. If either of the District Superintendents or any of their pastors can use me, address me at Gothenburg, Neb.

BETHANY, OKLA.

After a week of special prayer at Bethany, Rev. Roy T. Williams came to us for two weeks' revival services, and one month's course of lectures. The presence of God was manifest among us from the first, and there was not a barren service. About sixty bowed at the altar, and the majority of these sought and found God. One feature of the meeting was the number of young people who were saved or sanctified. Brother Williams' work among us has been productive of great good, not only among those who were saved or sanctified, but in deepening and enlarging the spiritual life of those who were already Christians when he came. His

sermon on "Influence," was a most powerful one, and will be remembered a long time, and not merely remembered, but the sense of our responsibility impressed upon us will produce better lives. Brother Williams is still with us, preaching in Oklahoma City at night, and giving us lectures every day, and sometimes twice a day. We are thankful to God for all these good things, and expect after this to be better agents in God's hand for the salvation of souls.—**Church Reporter.**

DEXTER, MO.

We purchased a property at this place, one year ago, for one thousand dollars, paying three hundred dollars down. Two hundred and fifty dollars was due November 30, but at that time we could only pay the interest, which amounted to fifty-six dollars. We got a continuance on the two hundred and fifty dollars until March 1st. If any one feels led to help us, it will be gladly received. It is a desirable piece of property, being on the main street of the town between the Iron Mountain and the Cotton Belt depots.—**JOHN A. HILL, Pastor.**

CRUM, W. VA.

Albert Selbee and myself are conducting a revival in the Methodist Episcopal church at this place. I do believe this is the best revival I have ever conducted. It has been on about one week and about thirty-five have knelt at the altar. The attendance is good. Last night we had a second call on the altar. Nineteen fell on their faces and agonized with God to save them from sin. Such agonizing is seldom seen. After awhile things broke, and such shouting, as about nine were ushered into full salvation. We are glad to be here. We have about twelve meetings up here, and more calls than we expect to be able to fill.—**M. C. ADAM, Evangelist.**

WALLA WALLA, WASH.

You will be pleased to know that in spite of the street cars not running at nights and the elect ic light plant a very uncertain arrangement here in Walla Walla, on account of the extreme cold weather now gripping the Northwest, we are having a gracious meeting. The altars are crowded nightly, last night there being twenty-four seekers, which is not bad for a Monday night. I will continue here until January 27th, then go to Huntington, Ore., for the Methodist church of that place.—**L. MILTON WILLIAMS.**

WASHINGTON, D. C.

We, the Grace Pentecostal Church of the Nazarene, corner Sixth and M sts., S. W., desire aid in purchasing a nice chapel, within two squares of our present location. This chapel, in fine order, will seat about three hundred and is for sale at this writing. We are in this neglected part of the Capital City to stay, and we are satisfied if the Nazarene family knew our poverty, and could attend some of our meetings to hear the young converts witness for Jesus in His fullness to save and sanctify wholly; and hear their shouts of joy, while "speaking together in psalms, hymns, and spiritual songs; and singing and making melody in their hearts to the Lord; we believe you would spare some of the Lord's dollars to secure this desirable property at once, so we would take fresh courage, and thank our kind heavenly Father and His saints. Our building committee is composed of the pastor, J. R. Buckmaster, Morse Dickey, secretary; William Knott, treasurer; E. T. Harrell, and N. B. Shade. We have a small sum in the treasurer's hands, donated for the purpose of securing a church property. Our church is the First Church of the Nazarene in Washington, D. C. All donations should be sent to Brother Knott, treasurer, or the pastor.—**J. R. BUCKMASTER, Pastor.**

NEW BEDFORD, MASS.

I am in the midst of a glorious revival in our Mattapoisett church. God is working with us. I am doing the preaching, while Sister Lulu Barnard, of Lowell, is helping in song and prayer. God is blessing her singing. The attendance has been the largest we ever had there. Several are coming that were not in previous meetings. One man had not been in a meeting for ten years. The average attendance must have been all of one hundred per night. Church was full Sunday night. One of the best meetings I ever was in, in many ways. A good number have been saved, and some sanctified wholly. This is surely one of the best new works on the District. The whole town is stirred by the Holy Spirit. Several are not sleeping well nights. A dozen or more have been on the point of yielding the past few nights. I am looking for a break every night now—a real landslide. We are getting hold of some fine talented young people, as well as heads of families. We are planning to begin a campaign in the New Bedford church January 20th, with Brother Curtis, of New York,

evangelist. The Lord is helping me to keep up, under the labors and burdens of two churches, besides some outside work. I have averaged eight meetings or more, per week, the past year. Expect to be in revival work most of the time until April. — F. W. DOMINA,

SPOKANE, WASH.

Evangelist Guy L. Wilson has just closed a revival in our church. Brother Wilson is without doubt one of the ablest young evangelists in America. His earnest, powerful, eloquent messages gripped the hearts of the people, and brought deep conviction. With him were associated our District Superintendent, Rev. John T. Little, for the last five days of the meetings, and Mrs. A. C. Davis, of Council Bluffs. Mrs. Davis assisted greatly in the early evening prayer services and at the altar. Brother Little's preaching and prayers were a great blessing in the revival. The greatest benefit from the services was directly to the church, both in spiritual matters and in financial help. There were many earnest seekers during the two weeks and the entire church was revived. The closing Sunday was a great day. Both of the brethren were at their best in preaching. Brother Wilson's message of the morning produced a melting spirit that affected every one. Brother Little's message in the afternoon filled the altar with seekers. At the 7 o'clock prayer service, the glory of God came upon the saints so that they sprang to their feet, waved their hands and shouted until the people who were up stairs came down to see what was going on. And Brother Wilson closed with a powerful message, which again filled the altar with seekers. This revival will mean much in the advancement of the Spokane church.—ALPIN M. BOWES.

DONALSONVILLE, GA.

The good Lord has recently given us a glorious meeting here. We began on the night of the 22d of December, with Rev. C. H. Lancaster as our human leader. For one week he preached to us twice a day, giving us some very excellent and much needed help, but owing to sickness in his family, he had to leave us. Rev. M. M. Bussy, of the M. E. Church South, then led us on to great victory. A good number were saved and sanctified. At the close of the meeting we took in a fine class of eight young men and women, and among those taken in were Rev. M. M. Bussy, an ordained elder, and his wife. As he is an evangelist of much experience and the deepest consecration and devotion, this means much for our church. He is an excellent preacher and an untiring worker for souls. — Z. B. WHITEHURST, Pastor.

NAMPA, IDAHO

Again I am enjoying the privilege of being in the Idaho Holiness School. God has heard and answered prayer. Praise His name! I am especially glad for a close walk with Him and for that large experience of His presence which belongs to the life of holiness. The lessons He is teaching me day by day are most precious to my soul, and above all to depend upon Him for guidance and strength. My Bible is meaning so much more to me as the Holy Spirit reveals God's truth. My prayer is that many young people who need preparation for effectual work for God, might be in a school of this kind. This is certainly one of God's power houses. And time spent in such a place is never wasted.—R. A. D.

From Evangelist AUG. N. NILSON

Organized opposition of folks that "don't like" the Pentecostal Church of the Nazarene, snow storms, and 28 degrees below zero, did not hinder the good Lord from giving some folks the victory that overcomes the world, in Council Bluffs, Iowa, where we closed a meeting last Sunday night with Rev. Liescher, pastor. We preached full salvation, spent night after night in prayer and weeping before the throne of grace. He heard, and answered, and some folks found God and were delivered. Among them was a boy thirteen years of age, a habitual cigarette smoker; a backslider. God reclaimed him and he testified that the habit had him so bound that he could not quit, even though he tried over and over again. Pray for this lad that he may be kept. His parents are not Christians. Another man was located by the Spirit of God, and made restitution up in the hundreds of dollars, as he told us. The last we saw of him the night the meeting closed was when he told us, "Nilson, thank God for your coming to this place, and cleaning me up." Well, hallelujah for the privilege of preaching a gospel that exposes sin, and puts people under such conviction that they can't get away from it, but makes them count the cost and dig deep till they strike the rock upon which full salvation is built. Such folks will get an experience that the next evangelist will not preach away

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from them. Should any church desire us for a meeting, address us at Olivet, Ill., care Rev. W. E. Shepard, who will forward my mail.

SALEM, ORE.

I have just closed another meeting here at Common's mission, Rev. Dempster Cook, superintendent. Was here over three Sundays. I don't know when I have been in a meeting where there was more of the presence and power of God. At times the divine pressure was most unbearable; at other times our hearts were filled to overflowing, and the saints would shout aloud for joy. A number were clearly saved or sanctified, or both. The last week of the meeting the Friends and the Free Methodists and our own Nazarene church united with us, dismissing their own services, for which we were very grateful. These pastors were on the platform whenever possible, and did all in their power to drive the battle on. I believe better days are just ahead for Salem, Ore. The city seems to be considerably stirred at present. It looks as if God wanted to pour out His Spirit here. Rev. Shaver, our pastor here, begins special meetings in one week from now, with Rev. Guy Wilson, son of the late General superintendent, W. C. Wilson, as evangelist. I believe they will have a great meeting. Tonight I am announced to preach at the Highland Friends' church and may continue there for some time.—N. J. LUND, *Evangelist*.

KEOKUK, IOWA

Some effort has been made to organize a church in Keokuk of the Pentecostal Nazarene, and as an onlooker, have become interested. A few souls here

will never be free till they get into a band together. They are holiness folks and appear to have their lot in Canaan. My work is among the nonchurch goers, and am interested in this little, scattered flock.—W. S. RUNYON.

FULLERTON, CAL.

We are on the victory side at Olinda church. While a great number of our people are sick and our congregation has been somewhat small, yet God is with us and blesses those who are present. We are praying and trusting for a great revival in the near future with Brothers Lewis and Mathews. Our constant prayer is, "O Lord, begin in each one of our hearts so we may win souls for Thee." Thank God for His faithful few who dare to stand the test. We are asking for the salvation of souls in Olinda, and believe it shall be done. Pray for us in this battle.—GRACE BOWIE, *Deaconess*.

NEWTON, KAS.

Our hearts are filled with praise unto our King. On Sunday, January 16th, we closed a revival campaign under the leadership of Evangelists Lewis and Mathews. God gave blessed victory. There were about seventy-five professions of pardon or purity. Among these were some for whom prayer has been offered for many years. Oh, how the Lord did bless. My own brother came from Montana during the meeting, and he is among the number who are rejoicing in the Lord. One remarkable occurrence during the meeting was the visible appearance of Jesus to three of our young women, while they were praying about the meet-

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ing. At our regular mid-week prayermeeting a young lady was sanctified wholly. Our faith is in Him, and we expect to follow on to know Him better. We are expecting great things from Him.—FRED H. MENDELL, Pastor.

FIRST CHURCH, LOS ANGELES

The Rev. Charles H. Babcock, evangelist, has been leading an evangelistic campaign for the past two weeks. We have battled with grievously bad weather, sickness, and the Devil. Despite it all, the Lord gave us a number of wonderful services and probably more than one hundred at the mourner's bench. Brother Babcock is a delightful preacher with marked eloquence, unction, and spiritual power. He is a great preacher and God uses him. He was ill a part of the time and his wife very ill all of the time, and the rain came down many days and nights in torrents. But we went on, and Brother Cornell filled in when he could not be there. We rejoice in everything that was accomplished and push on for more achievements. We are pushing the campaign for new subscribers to the HERALD OF HOLINESS. We purpose trying to get the paper into each family of the church.—Reporter.

HAMLIN, TEXAS

Great preparations are being made for the mid-winter meeting in Central Nazarene University, Hamlin, Texas, February 4th to 13th. Rev. Will J. Harney, of Wilmore, Ky., will do the preaching. Hundreds will be in attendance, and a mighty revival is expected. This will be an auspicious time to visit Central Nazarene University. Write us when to expect you.—J. E. L. MOORE, Pres.; OSCAR HUDSON, Bus. Mgr.

GERMAN CHURCH OF HYDRO, MONT.

This German Nazarene church was organized nearly a year ago and has suffered much opposition and persecution. The Devil has tried his best to put this first German holiness church out of existence, but praise God for One mightier than the Devil, who started this good work among our German people and who will take us through to great victory and our prayer is that this German Nazarene church will be a center of fire for all German churches where holiness is not preached. We need German holiness preachers and we must have them. The fields are white already to harvest among the German-speaking people, so pray! pray! pray! that the Lord of the harvest may send forth German holiness preachers. We have just finished a nice new church building to worship in, 24 x 40 with ante-room, and held our first revival meetings there December 25th, continuing over New Year's, with great victory. Many backsliders were reclaimed and believers sanctified wholly. The meetings closed with about fifteen seekers for heart purity and many happy finders. Restitution and many confessions were made among neighbors. Glory to God for the good, old-time religion. We tried to secure some German holiness evangelist for these meetings, but failed, so the writer did the preaching and God blessed the Word.—FRANK B. JANZEN, Pastor.

FROM INDIA

Extracts from a letter recently received from Superintendent George J. Franklin, of our Hope School work: This is the special season for fever in this country, but it is marvelous how little fever we have considering the number of children and adults and the accommodations. We have platform beds for the large girls now; but the small boys and girls as yet sleep on the floor. It would be much better, if we could have lumber enough to make—I call them platform beds. The way the large girls' beds were made, was buying cases or boxes that the Ford automobiles were

shipped in. This way, the lumber was not so expensive as if it had been new. It answers the purpose very well. In other words what we need is a number more boxes in which autos are shipped, and we can raise all of our boys and girls from the floor.

What I want to tell you the most, is that God is answering on spiritual lines for Hope School. What we have been praying for is a mighty revival of old-time salvation.

The convention at Raj Nandgaon was a great blessing to all who attended. We certainly got a good share of it. We took the principal native worker and preacher with us, by name of Dwara Karmokar. He was blessed nearly to death as well as some of the rest of us.

While in the convention, we united in prayer for the different stations and fields of labor. God heard, and we are realizing the answer now.

We also know that many in the home land are praying for us, and that God is hearing your cries and is coming to us in a special way.

While we have had blessed times, yet we are not sitting down. We will not rest till some of these workers get the Holy Ghost and go out as flames of fire. That is what India needs.

We will always be more or less hindered with the language, but to send out well sanctified, trained preachers, and Bible women is what is going to tell most for God and holiness. It is coming. We are very much encouraged with the work. For a time it seemed that the skies were brass over our heads, but now there is an opening and we are receiving direct communications from heaven.

If any one asks you, "Is there anything being done in Hallelujah Village?" you tell them that I said, there is a great work going on. We have our feet down better than several other missions that have been on the field much longer.

There is no doubt but what God has His hand upon us and we have a high calling. There is just as great a need for our existence in India, as there is in the United States of America.

If the people only knew it, we are almost a miniature of our whole church. Think of it! We have a church, a school, a rescue home, an orphanage, Bible women, (who may be likened to our deaconesses), preachers, teachers, and out stations—rural work. I think that about all we lack is a Publishing House and General Superintendents. These we shall also welcome when we get to the right place.—E. M. TANNER.

NEW BEDFORD, MASS.

Our God is still fighting for us these days. The real revival swing is on in Mattapoisett. The whole village is in a revival grip. Several not sleeping nights. Some fifteen good cases prayed through last week; as many on the point of yielding. Could not close at the appointed time. I am continuing all of this week. The constable of the town and his wife were saved Tuesday night. Attendance is large. We opened up a revival cam-

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- ALABAMA—F. M. Covington—Jasper, Ala. ALBERTA MISSION—W. B. Tait, Box 133 Red Deer, Canada. 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—Denver, Colo. DALLAS—F. M. Morgan—Minn., Fla. DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D. FLORIDA—C. H. Lancaster—Minn., Fla. GEORGIA—W. R. Hanson—Glennville, Ga. HAMLIN—J. C. Henson—Roscoe, Texas Bowie (Preachers' meeting) January 27-30 Hamlin (Board meeting C. N. U.) February 1 Hamlin (District Advisory and District Missionary Board meeting) February 2 IDAHO-OREGON—Harry Hays—Nampa, Idaho INDIANA—U. E. Harding, E. Thornburg st., New Castle, Ind. IOWA—E. A. Clark—University Park, Iowa KANSAS—H. M. Chambers, 517 N. Maple, Hutchinson, Kas. KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky. LITTLE ROCK—B. H. Hayals, 3208 West Eleventh st., Little Rock, Ark. LOUISIANA—T. C. Leckie—Lake Charles, La. MANITOBA-SASK. MISSION—C. A. Thompson, Box 238, Regina, Sask. MICHIGAN—A. H. Kaufman, 233 Mt. Vernon ave., N. W., Grand Rapids, Mich. MISSISSIPPI—J. N. Whitehead—Sallis, Miss. MISSOURI—G. O. Crow—Springfield, Mo. NEBRASKA—M. F. Llenard—Burr Oak, Kas. NEW ENGLAND—N. H. Washburn—Beverly, Mass. NEW MEXICO—R. E. Danham—Artesia, N. M. NEW YORK—E. J. Marvlin—Luckabo, N. Y. NORTHWEST—J. T. Little—Newberg, Ore. EAST OKLAHOMA—F. H. Morgan, Henryetta, Okla. WEST OKLAHOMA—S. H. Owens—Bethany, Okla. PITTSBURGH—S. B. Herrell—Olivet, Ill. Pittsburgh, Pa. Mannington, W. Va. February 1-2 New Philadelphia, Ohio February 3-4 Millersport, Ohio February 5-6 Lithopolis, Ohio February 8-9 SAN ANTONIO—William E. Fisher, 525 W. Mulberry ave., San Antonio, Texas. SAN FRANCISCO—H. H. Miller, 2323 McKinley ave., Berkeley, Cal. 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.

paign in New Bedford church last night with Brother Curtis. Expect great things.—F. W. DOMINA.

HUTCHINSON, KAS.

We had a blessed time with the saints at Cherryvale in the mission hall. God blessed the truth and some twenty-one seekers for pardon and sanctification prayed through. The revival spirit is on and there are some good folks to be added to the little band. We closed a gracious time out at Cunningham school house, of some three weeks, with storms and cold and bad roads, but with victory for six seekers for pardon and sanctification. We expect to go out to Logan county for a meeting next. Let all the saints pray for us in the battle.—H. M. BASSETT.

From Evangelist R. M. KELL

We are now engaged in a meeting in the Highland Avenue M. E. church, Marion, Ind. The Lord is blessing us. A short time ago I resigned as pastor of the church at Columbus, Ohio, expecting to give the college at Olivet four months' time, but after praying much, the Lord seemed to make it clear that He wanted us back in the evangelistic field. We love Olivet, and shall do all we can for it, but we feel sure that our work is to be an evangelist. We covet the prayers of all those who love lost souls. It's only a short distance from here to Taylor university. We were out and preached at the chapel; the Lord blessed; twenty-three at the altar. Most all claimed victory. We are always glad to visit Taylor. The Faculty and students always give us a royal welcome. They have a fine student body this time—I was told something over three hundred enrollment. Praise the Lord for all the holiness colleges.

A small boy who accompanied his mother to church on a recent Sunday, grew pretty restless before the sermon was over. He finally crept up close to her and whispered, "Mamma, mamma, I feel sick." "Do you?" asked his mother, rather anxiously. "Why, where or how do you feel sick?" "Well," replied the youngster, "I feel homesick."