

# HERALD of HOLINESS

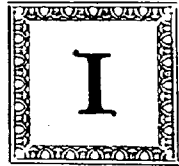
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## A Significant Difference



IT IS a very striking fact that criticism has been inspired by entirely different motives and purposes in its dealing with the Word of God and with human literature. It is a fact that there has always been literary criticism, as well as biblical criticism. The striking difference, however, to which we wish to call attention is, that the spirit and aims of the two classes of criticism are at polar extremes from each other.

Shakespeare, Browning, Tennyson, Burns, and kindred authors have been, since their publication, the objects of critical study. Bating a silly but ineffectual attempt at denying the Shakespearean authorship of the majestic work which bears his name, the criticisms of the authors named have always been friendly. The critics have sought to show the excellencies of the works in question, the great debt of gratitude the world owes them for their immortal productions. The critics dwell upon the beauties of expression, the marvels of thought, the adventurous flights of imagination, and the lofty sentiments which adorn such great works of human genius. Oftentimes too criticism has pointed out in the most friendly spirit some obscurities of expression, doubtful references, and occasional infelicities of expression. Yet the dominant, overmastering purpose in all such literary criticism has been to bring into view the colossal majesty of plan, the loftiness of style, and the breadth of conception which adorn the pages of these wonderful writers.

The world welcomes such criticism. We acknowledge our debt of gratitude not only to the works of genius in question, but to the masterly hand and friendly work of literary critics who have thus helped us, as the ages have swept on, to a fuller comprehension of many parts of these great works which might have become obscure by reason of idioms and obsolete phrases.

Exactly the same field exists and has always existed for biblical criticism. We are glad to concede that there has always been a class of reverent and devout critics who have performed these needy offices. Dean Alford, John Wesley, and other good and great men have been such critics. In common with all evangelical believers we cheerfully express our debt of gratitude to such humble, devout scholars who have thus wrought well in the field of legitimate biblical criticism.

We come, however, to a very different class of critics, self-styled, "higher critics," but better and more appropriately named, "destructive or infidel critics." It is the work of this class of high-titled gentlemen to which we most emphatically demur. What is the spirit and object of these gentlemen? Their spirit is that of irreverence, contempt, and audacious iconoclasm. We are weighing well the words we use here and challenge any reader to peruse the works of the leading so-called "higher critics" for the past fifty years and see if he does not conclude from their own utterances that they are inspired solely by a spirit of hatred of the Word of God. Their spirit is simply that of malevolence — simply that and nothing more. There is a search not for a better comprehension of the Bible, not to elucidate its pages, remove obscurities, and render more intelligible to the commonest minds the marvelous truths contained in this inspired Word of God. Despite their whining protestations of reverence for the Word, their hypocritical asseverations of love for it, we maintain that their purpose is

not only inspired by hate of the Word, but with the object of wrecking and utterly destroying this Holy Book.

They deny its divine inspiration in toto. They deny the authorship of practically every book in the Bible. They even dare to deny that Jesus Christ ever lived and wrought and suffered and died. Their whole purpose is to utterly destroy the reliability of the Word, its historicity, its authority, its integrity, and its genuineness. Yea, they impale the Bible on gross charges of the lowest character of dishonesty. In short, if we are to accept the deductions of this class of critics, the Bible is but a jumble of incoherences, contradictions, delusions, myths, legends, forgeries, and all sorts of gross misrepresentation and base lies.

The shocking misfortune of the whole of it is that these base traitors to inspired truth are all in good standing in leading churches. They occupy prominent pulpits, leading tripods in church journalism, and distinguished positions in church universities and colleges all over our land. They have so undermined and debased the faith of the masses of the ministry and laity of the churches of the land in the Holy Bible that there is not sufficient soundness of biblical belief and loyalty left in these great churches to oust these men from these positions to which they have no right by reason of their infidelity.

Now, we have penned our honest convictions in the above, and stand ready to substantiate every charge we have made by the verbal deliverances of this brood of critics which are in print and can be cited in substantiation of what we say. The time has come for evangelical believers to speak out and show their righteous indignation and express their contempt and horror for the blasphemies of these baptized infidels who seek to wreck the Bible and in this endeavor are damning multitudes of immortal souls. We can not mince words and shall not. We have far more respect for men of the Ingersoll type than we have for any of the crowd of whom we write. We like candor even in the Devil. We abhor malevolence disguised under the cloak of hypocritical pretenses of reverence and love for a Bible they seek to crush and for ever wreck.

### Opinions and Convictions

THIS is an age of the reign of opinions. The whole realm of convictions seems to have been absorbed by the supremacy of opinions. Convictions have been entirely substituted by mere opinions. This has resulted in a so-called liberality, which is the direct offspring of indifference or doubt or absolute negation.

Men arrogate to themselves the right to determine what is truth. It is claimed that each one must answer this question for himself, and that therefore it is simply a matter of opinion after all. Thus all authority is, by one fell sweep, transferred from God to man. Thus man is exalted and God is degraded. The supernatural is vanished entirely, faith is sent to the junk pile, and proud man assumes the place and prerogative of Deity. Faith is made impossible. Rationalism — reckless, ruinous — reigns riotously. Angels weep, devils rejoice, and hell holds high carnival.

We resent the insults and resist the infamies, popular and prevalent as they are. We sternly insist that some things are

settled eternally. God is. God hath spoken. His Word is final, authoritative, changeless. From it we learn that the Son of God lived and died on earth. The cross, to which our sins helped to nail Him — man's only plea and hope — was preached "with the Holy Ghost sent down from heaven."

Herein is the realm of faith, of profound convictions, of eternally settled facts and principles. No room herein for opinions. Away with you, ye notions — opinions — of mere men! Hie away, ye sifting incertitudes of wind and wave, and find your right resorts amid the philosophies and sciences and doings of men and time and sense! Keep out of the realm of certitude, solidity, and immovable rocks of eternal truth! With indignation and abhorrence we resist the invasion of man's opinions into the fundamental truths of the gospel of the cross. We join heart and soul and uttermost energy in the challenge of the inspired apostle, "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." What God hath settled let not man question.

Here is rest for the soul, ground for faith, Gibraltar for hope, assurance, peace, holiness, heaven. Let doubt linger around the fringes of things. Let endless questions arise and agitate whom they may as to nonessentials, immaterial points, and a thousand and one things. But remember that divine certainty is our birthright in respect of "all things that pertain to life and godliness." God is no blunderer. His Cross, Blood, Christianity has naught to do with opinions. Christianity He has founded on facts and divine truth. Respecting these we can have only convictions, which produce faith, which as an anchor of the soul is "both sure and steadfast, and which entereth into that within the veil."

It is such faith in such eternal certitudes, such glorious verities, that made the martyrs and not the putrid, pulpy, insipid nonsense of modern theology. In the solitude of the dungeon, amid the crackling fires above their heads, or the agonies of the rack, these martyrs calmly rested on the solid rock of the Word of God. Modern theology with its doubts, its negations, its endless interrogation points, its vapid, pantheistic distillations, would be powerless to produce as much as a flock of geese for sturdy resistance in life's extremities. Our gospel, Paul's gospel, produces fearless giants before a terrific torrent of hell's worst terrors.

### Singing in the Church Service

**T**HERE are three elements which make up the public church service; prayer, preaching, praise. Each of these has its specific purpose. Prayer is, of course, to procure the needed divine help for the occasion in hand and all related or implied interests. The preaching is for instruction or edification. It is to open and expound the Word of God with a direct view not only of enlightenment, but of moving the hearers Godward.

The third essential element in worship is praise, which is expressed both in testimony and in song, but chiefly in song. Praise likewise has its object, which is to honor and glorify God and help the soul into more reverent and holier harmony and oneness with God. Church singing should have no other object. It should never remotely be used to entertain an audience, to display musical gifts or accomplishments, or to teach or train an audience in singing. It is not the volume of sound which tells, but the spiritual melody in the hearts of the singers. This it is which helps the singers and which honors and glorifies the Father.

With these principles in view, the point is well taken which would call a halt to some of the tendencies of modern church worship, especially as to the singing. It certainly grates on the sensibilities of many to see a needless, tiresome repetition of the same verse when done merely to teach an audience the words or the song in hand. A song leader has no right to convert a worshipping audience into a singing school and strive to teach them either songs or the art of singing. We can stand any amount of repetitions of verses or the chorus when it comes as the spontaneous outburst of holy enthusiasm, which we have often witnessed. The song service, however, converted into a mere performance by the song leader with all sorts of stunts and surprises and sensational schemes for mere effect, is sickening.

Many things said and done of late years by song leaders in the new adjunct to regular church services called "the song service,"

carry with them the impression more of a performance than a spiritual service in the solemn courts of our God. Continued insistence upon louder and louder singing and competitive singing by different classes of the congregation is very questionable also. The volume of song is one of the least things in it. It is not loudness, it is not noise, it is not everybody singing or trying to sing, or being taught to make a noise, which constitutes praise to our God. Far from it. Spiritual melody is that which God desires and seeks in real songs of praise, whether this be by one or a few or a multitude. This is sanctified melody. It is the kind of which Paul speaks when he commands: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"; (not to the congregation).

*The Herald and Presbyterian* awhile back had a forceful article by Dr. S. E. Wishard on this subject from which we append a thoughtful paragraph, very pertinent to our point and purpose:

There has grown up among our evangelistic singers a very distressing and, we may say, offensive habit. We have been waiting for the evangelistic preachers to cry out against it. It is developed in singing hymns for fifteen minutes or more before the preaching service. This is designed to be a time of praise. But instead, it is frequently degraded into a musical performance, with the attempted witticisms of the leader thrust in between the verses of the hymns. We passed through a meeting of several weeks, a few years ago. The preaching was excellent. The leader of the praise service gave us a series of antics. After singing a verse or two with the audience, the congregation was halted until he had informed the gentlemen how to open their mouths. He would then ask the ladies to sing a verse alone, to show the gentlemen how to open their mouths. That kind of performance was called a praise service, and was permitted, supposedly to honor God and prepare the minds of the audience for the preaching of the Word.

We have recently been enjoying some very profitable preaching services in this city, despite the *pre* performances. Beautiful, precious, devotional hymns were frequently chopped into hash. After singing a verse, our leader stopped to tell his audience how much he had been praying over that hymn, and wanted to know how many of his audience had been praying for a blessing on that hymn, though none of them knew it was to be sung. Again the gentlemen are asked to sing while the ladies whistle the hymn. Selecting another hymn, our leader put his hands down low and said: "When my hands are low, thus, let the gentlemen sing." Then raising his hands midway he said: "When my hands are raised, thus, let the ladies sing, and when they are raised aloft, let all sing."

### The Empty Nest

**D**ECLINING years have a pathos all their own. The aged parents are blessed with a large family of children. One by one they leave the nest until all are flown — some having crossed the great river to that bourne whence no traveler returns. The rest are scattered to the four winds — some in far distant states with their new homes, new loves, new engagements; some far across the seas — until home is robbed of all save the quietness and patience and pitifulness of age. How kind are the ministries of memory in these cases. In memory's sweet garden the lonely ones at home revel. How the prattle and laughter and innocence of childhood all come trooping back to feast and delight advanced age in its solitude and sorrows of heart.

How fortunate that all states of trial and testing have their compensations. To the aching hearts and the solitude of lonely parents from whose hearthstones have gone forth the beautiful children, there is the blessing of kindly memory; the love and letters of the loved and gone forth; the strength and love of God and heaven brought wondrously nearer by these very losses from the home; and finally, the hope of a sweet reunion beyond the stars, where partings are no more and where sorrow and sighing flee away for ever.

Like the lonely, limbless trunk of the once sturdy, beautiful oak on the hillside, from whose sides the limbs have been wrenched by the storms of near half a century, the father and mother stand alone, bereft of those upon whom were lavished the love and hope and joy of bygone years. But the forsaken and solitary ones mourn not as the insensate oak. Sweeter than the sighing song of the winds or the glinting joys of the sunlight across the hillside, comes a voice divine to the aching hearts of the lonely one: "Hope thou in God." and responsive to this sweet command, the heart cries back, "I shall yet praise him for the help of his countenance."

# THE EDITOR'S SURVEY

## News and Notes

The laymen's national missionary campaign for home and foreign missions opened in Chicago, October 14th, and will close at Washington, D. C., in April, 1916. This is under the auspices of the Laymen's Missionary Movement. The campaign purposes to include conventions in seventy-five cities.

David Baron, of London, a distinguished Jewish Christian missionary and leader of missions to the Jews in several of the warring nations, is believed to know more about the Jews than any man living. There will appear in the *Sunday School Times* two articles by Mr. Baron on the subject of the Jews covering such questions as, "Will the Jews get back to their own land of Palestine as one result of the present world war?" Free copies of the issues containing Mr. Baron's articles will be sent the readers of this paper who will send a request to the *Sunday School Times*, 1031 Walnut st., Philadelphia, Pa.

The daily press, true to their usual obsequious dexterity in rendering colossal publicity to the merest trifles of Romanism, comes out in announcement of the pope's granting the privilege of holding three masses a day. Under big headlines this momentous trifle is flared forth as:

### Prayers to Stop the War.

"A world-wide Catholic supplication for peace is the object of the pontiff's decree granting privilege of holding three masses a day."—The Daily Press.

The whole mass business is a mess of deception and graft, but what care the big dailies for that?

Hon. William Jennings Bryan has rendered heroic service in the great Prohibition campaign in Ohio.

Rev. L. L. Pickett is the Prohibition candidate for governor of Ohio in place of Rev. Andrew Johnson, resigned.

Bud Robinson sticks solidly to the facts when he says: "When you shear a sheep you'll get no noise and a sack of wool. When you shear a hog you get noise but no wool."

President Wilson has issued his proclamation naming Thursday, November 28th, as Thanksgiving Day.

The new session of the National Congregational Council was highly satisfactory according to reports of the church papers. This year the Council again had the moderatorship of a layman in the person of the Hon. Henry M. Beardsley, of Kansas City.

There are twenty-six local churches in the Northern Presbyterian Church, which have a membership of more than fifteen hundred members each. Twelve of these churches have memberships reaching beyond two thousand.

The New York Presbytery recently received as candidates for the Presbyterian ministry a former Roman Catholic priest and two young men reared in the Greek Orthodox Church.

We are glad to notice the following incident

concerning President Wilson as related by Bishop William F. Anderson of the Methodist Episcopal Church. Describing a scene at the White House, Bishop Anderson says: "When President Wilson arrived at the cabinet meeting his face wore a solemn look. It was evident that serious affairs of the nation were on his mind. He said to the cabinet ministers: 'I do not know whether you men believe in prayer or not. I do. Let us pray and ask the help of God.' And right there the President of the United States fell upon his knees, and the members of the cabinet did the same, and the President offered a prayer to God." Magnificent scene this, that the President of the greatest country on earth should thus call his ministers of state to solemn prayer to Almighty God while the nations of Europe are savagely murdering each other in the most horrible war that ever disgraced the annals of paganism.

Rev. C. E. Cornell spent a day in Kansas City on his way home from visiting friends in Ohio. He also visited old friends and parishioners in Chicago after the meeting of the General Assembly. We wish our brother the greatest success of his life in First Church, where he has labored so faithfully in the last few years.

## Doctrinal Preaching

We have no sympathy with the senseless opposition to doctrinal preaching. The great preachers of all ages have been doctrinal preachers. All the great revival movements which have proven epochal in the world's history have been based on great doctrinal preaching of scriptural truths. No man is safe except as his experience of grace is bottoomed on some great fundamental doctrines of the Word of God. Faith is fundamental in all Christian personal experience, and faith first relates to doctrine, then to the saving power of the blood of Christ. An exchange says with truth and force:

There must be reliance upon doctrinal preaching if eternal results are to be expected. One must not allow himself to deteriorate into mere exhorting and beseeching under the impression that this is persuasion. The preaching of Jesus Christ is what is blessed of God to the saving of souls. He who tells the full truth about the Lamb of God, and sets forth plainly the results of accepting or rejecting Him, is the one who will be most mighty in his persuasiveness as he prays men in Christ's stead to be reconciled to God.

## Can't Take Them at Their Own Appraisal

It has long been matter of regret and wonder that higher critics exhibited such effrontery and brazenness in claiming all the best scholarship in the world on their side as to the lack of integrity and inspiration of the Bible. It tires one who is obliged to pull through their wearying stuff contained in their books to read such expressions as "the best scholarship of the world agrees in this;" and "the consensus of scholarship teaches so and so;" and such bold and false assumptions of universal endorsement by the world's scholarship. The fact is that the trend of the world's scholarship is away from the baseless assumptions and daring falsities of higher criticism. *Herald and Presbyter* says of the claim of these men to be able to tell the author of Bible books from their literary style, quoting Bishop Quayle:

Bishop Quayle, of the Methodist Church, does not accept the modern critics of the Bible at their own estimate. They claim to be able to tell by the literary style what parts of the Bible were written by Moses and what parts by the Jahohist, Elohist, and Redactor and other imaginary writers created by them to combat the Mosaic authorship of the Pentateuch. He says: "Robert Louis Stevenson and his stepson, Lloyd Osborne, were collaborators in writing 'The Ebb Tide.' Now let a critic on purely literary grounds divide the work of these men and make no mistakes. Who will? And yet this book is written in our time and in our mother tongue." If critics can not distinguish between two well-known authors of their own time and language it is absurd for them to divide up a book written centuries ago, and assign different paragraphs and often different words in the same paragraph to different authors.

## The True Riches

Strange that men are so hard to see that earthly possessions so soon pass from our grip and leave us paupers indeed, unless we have the true riches laid up in heaven. This world's goods are deceitful and perishing, no matter how great the bulk or how securely we may have them tied by deeds and mortgages and bond titles. Only as we lay up treasures in heaven can we hope to be "well off" in heaven in a coming day. The following incident from an exchange shows the way this works in actual life, and the same thing has been repeated a thousand times:

A friend of mine was taken by an old man to see his riches. He took him to a splendid mansion, and said, "This is all mine." He pointed to a little town. "That is mine; it is called by my name." He pointed to a rolling prairie. "That is all mine. The sun never shone on a finer prairie than that, so fruitful and rich, and it's all mine." In another direction he showed him fertile farms extending for thirty miles. "These are all mine." He took him into his grand house, showed him his beautiful pictures, his costly gold plate, his jewels, and still he said, "These are all mine. The grand hall I have built; it is called by my name; there is my insignia on it. And yet I was once a poor boy. I have made it all myself."

My friend looked at him. "Well, you've all this on earth; but what have you got up there?"

"Up there?" said the old man.

"Up in heaven."

"Well, I'm afraid I have n't got much up there."

"Ah," said my friend, "but you've got to die, to leave this world; what will you take with you of all these things? You will die a beggar; for all these riches count as nothing in the kingdom of heaven. You will be a pauper; for you have no inheritance with the saints above."

The poor old man—he was poor enough in reality, though rich in all the world's goods—burst into tears. He had no hope for the future. In four months' time he was dead; and where is he now? He lived and died without God, and without hope in this world or the next.

## The Armenian Atrocities

The destruction of countless thousands of Armenians goes disgracefully on at the hands of the Turks. The depth of Turkish wrath and hate for these helpless Armenians must be unspeakable as is the infamy and diabolism of the Turk. Nobody knows the number murdered by these Turks, but the number is heartsickening indeed. The number who have perished in their flight from the red-handed murderers is perhaps greater than the number slain by them directly. They die from hunger, from neglect, from sickness and exposure, and from the cold. The American ambassador at Constantinople, Mr. Morgenthau, is doing all he can for the relief of these persecuted hosts

### Pray--Give--Go

Three things the Master hath to do,  
And we who serve Him here below  
And long to see His kingdom come  
May pray, or give, or go.

He needs them all,—the open hand,  
The willing feet, the asking heart,—  
To work together and to weave,  
The threefold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.

Not all can go; not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak,—we all can pray.

Pray that the full hands open wide  
To speed the message on its way;  
That those who hear the call may go,  
And—pray that other hearts may pray.  
—ANNIE JOHNSON FLINT, in *S. S. Times*.

of Christians. He seems to be a man with a big heart, and is in fullest sympathy with the sufferers. *The Continent*, in a review of the situation, closes thus:

At the present moment, however, the worst distress is not grief for the slain, but the apparent hopelessness of extending any practical aid to those who may be still surviving. The Armenian atrocities committee in New York is collecting money rapidly for the succor of these persecuted people, and more money will undoubtedly be forthcoming when it is clear where relief can be applied. For the present the committee has been able to put in Mr. Morganthau's possession \$100,000, which will doubtless enable him to bring a fair degree of comfort to these Armenians within reach of Constantinople. And as soon as routes of access are open to the interior of the country he will undoubtedly be extending the arm of his aid farther and farther into the devastated region. Meanwhile, Mr. Morganthau demonstrates his sympathy for the Armenians not only in his indefatigable labor, but also in his extraordinary offer to give \$1,000,000 from his private fortune to help the emigration of refugee Armenians to the United States. Already this generous Jewish gentleman's name must be enshrined in the memory of the Armenian race as perhaps the most gracious friend of all its history.

### A Big Task but Possible

The putting down of the whisky traffic is a great task but it is possible of achievement. There is no doubt of this. Numerous victories in the past few years demonstrate this fact. When people arouse themselves they can do whatever is needed to be done. They must get their minds set on the accomplishment of this reform, and when public sentiment is thus established it is irresistible. What the warring nations have done with reference to the liquor traffic demonstrates also the possibility of wiping it out in this nation any moment we make up our minds seriously that it must go. What China did with the opium traffic demonstrates also what we can do with the alcoholic traffic. An exchange well says:

"A few years ago I was up in the interior of China," says Bishop Samuel P. Spreng of the Evangelical church. "It was about three years after they had determined to do away with the opium traffic. The opium traffic is as great a curse, or was as great a curse, in China as the liquor traffic has been here, and the government determined to put that traffic away within ten years. That was in 1906. Three years later in the interior cities you could not find an opium den except hidden away in the back alleys, in the little places, just where they have to look for the blind tigers and places of that kind here. By the time the ten years are up that traffic will be blotted out among those four hundred millions of people, and they did that, they undertook that, in spite of the fact that nearly 33 per cent of their revenue came

from the opium traffic. They let the revenue go and looked for other sources of revenue that are honorable and honest and clean, to carry on their government and let the opium traffic go. And I say if the most conservative, the bulkiest, the biggest people on the face of the earth can put away the opium traffic inside of ten years, we Americans ought to be

"If there isn't any sunshine in your day,  
Why, put some in!  
If you've never tried to make your sun that way,  
Oh, do begin!  
This sunshine-making's hard, but you won't mind.  
Keep on; and when it's done you're apt to find  
The home-made brand's the very nicest kind!"

ashamed of ourselves if we can not put down the liquor traffic. And we are going to do it. We are able to do it. We are not going to say that we can not if we will. We can and we will, God helping us."

### Dealing With the Supersensitive

If you are devoid of sensitiveness, thank God and try to help those who are not so fortunate as yourself. People who are afflicted with the sensitive spirit are to be pitied. We understand how trying it is to their friends. So all affliction; are in a sense. No one loves or delights in the affliction, of their friend or neighbor. No one, however, should fail to feel very deeply and tenderly for them in any and all such positions of trial and distress. Let us learn how to deal with these extremely touchy people and be very patient with them. They, too, must learn some things, but we must take the initiative and be wonderfully tactful and tender and patient in our dealing with them. *The Home Messenger* says:

It is necessary to deal tenderly with touchy people. They are much to be pitied. Probably there is some explanation for their touchiness. It may be due to ill-health. There are times when the even-tempered people surprise one by a sudden burst of ill-temper. Well, the bear has got a sore head, and a sore head does make us touchy. Chronic ill-health sometimes makes people irritable and moody. Or the cause of touchiness may be in straitened circumstances. Many of us know very little about the real circumstances of our neighbors. Poverty tends to make people sensitive, especially when the poverty is known to others, or when it has followed affluence. Therefore it becomes all Christians to show their regard for touchy folk, by trying to soothe them instead of irritating them, by endeavoring to allow for their

### Even So, Come Lord Jesus

The Church has waited so long  
Her absent Lord to see;  
And still in loneliness she waits,  
A friendless stranger she.  
Age after age has gone,  
Sun after sun has set,  
And still in weeds of widowhood  
She weeps a widow yet.  
Come, then, Lord Jesus, come!

We long to hear Thy voice;  
To see Thee face to face;  
To share Thy crown and glory then,  
As now we share Thy grace.  
Should not the loving bride  
The absent Bridegroom mourn?  
Should she not wear the weeds of grief  
Until her Lord return?  
Come, then, Lord Jesus, come!

The whole creation groans,  
And waits to hear that voice  
Which shall restore her comeliness,  
And make her wastes rejoice.  
Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesus, come!

—H. Bonar.

### The Heathen Child to the American Child

If you had been born in a far-off land,  
Far over the deep, wide sea,  
And I in America had my home,  
In America, land of the free,  
If you were I, and I were you,  
Do you know what I would do?

If you had been born with a swarthy skin,  
And people looked on you with scorn,  
While I knew nothing is black but sin  
And the soul may be white as the lily at morn;

If I had a chance to uplift you,  
Do you know what I would do?

If you were an orphan and homeless, too,  
And never had heard of the Lord,  
While I had been taught from earliest days  
To love and obey His Word,  
If you were poor and ignorant, too,  
Do you know what I would do?

I would save my pennies and nickels and dimes,  
And send them over the sea,  
That you might be fed and clothed and taught  
To worship the God who is dear to me!  
If you were I, and I were you;  
That is what I would do.

I'd tell all the boys and girls around  
Just what I was working for, too,  
And I'd never give up till I'd got them to help  
Send the gospel to needy like you.  
If you were I, and I were you,  
That is what I would do.

— Selected.

known eccentricities instead of always provoking them.

But touchiness is a fault, and touchy people ought to examine themselves with a view to discovering the cause of their fault, and, if possible, correcting it. As usual, the correction is supplied in the Word of God. One passage is of special value to touchy people, and may well be considered by them. Here it is. "Put on the whole armor of God." The whole armor—the complete panoply.

Touchiness may be described as having many undefended places. The touchy person has not covered up all the vulnerable parts of his nature. Too many sensitive spots have been left uncovered, and are always being "touched" by some paining finger. Before Christian left the Palace Beautiful, its gentle hostess "harnessed him from head to foot with what is of proof." One explanation of touchiness is that we are not harnessed from head to foot with what is of proof. We do not take to us the whole armor of God. We put on the breastplate of righteousness, but not the helmet of salvation. We grip the sword of the Word, but not the shield of faith. We fasten about us the girdle of truth, but not the preparedness of the gospel of peace. And the pain is felt in the unarmed spots.

### The Lord's Day

Few people stop to think how indissolubly the Lord's Day is interlinked with all our industrial and civil and commercial life here in this world. It is indispensable to our normal expenditure of strength and force along any and all lines. The truth is that viewed thus it is really a condition to the fullest and greatest success in any and all lines of business. An exchange puts it well when it says:

The due observance of the Sabbath day is bound up in every interest of man. Nature demands rest. The very land must have intervals of rest. The physical machine lasts longer for a regularly recurring pause. Culture demands it. The mind must not be endlessly fixed upon one thought. It can not thus do its best and make its greatest advancement. Morals demand it. The setting apart of a stated time for the study of higher things lifts up the moral nature of man and makes its powers greater and its discriminations clearer. Religion demands it. A time set apart for worship and regularly used for that purpose, is indispensable to the maintenance and cultivation of the spiritual life. The soul must have its times for communion with God or it will shrivel.

# THE OPEN PARLIAMENT

“W O E UNTO them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20).

The sight of it, and the sound of it troubled the great prophet Isaiah, and we confess that we have sympathy with him in his distress.

We read yesterday an otherwise able article on the importance of childhood's early years; but it closed with this atrocious sentiment: "Thus sin and evil are only the undeveloped or unrefined metal out of which all the best things of life are made. It is all a question of conserving, strengthening, and directing the crude energies of human nature. The practical psychologist is like a hydraulic engineer who builds an irrigation system so that waters that went to waste in floods are stored, and rightly distributed to produce harvests, and to turn the mills of industry." This is Unitarianism of the first class; but is it truth? We believe it is utterly fallacious for the following reasons:

1. If it is true that "sin and evil are certainly developed into all best things," then our infinitely wise and holy God is justly chargeable with folly. For He is for ever and for ever opposed to sin anywhere and everywhere throughout His universe. But He certainly ought not to be, if "sin and evil" are the fertile germs "of all best things."

2. If "sin and evil are developed into all best things," the fact arraigns all the deepest and most ineradicable intuitions of the soul.

## Making Light of Sin

Written by A. M. HILLS, D. D.

They are eternally and unchangeably against sin in every age of life. They all brand sin as the one pestilent evil of the universe. The higher reason is mistaken, and the verdict of conscience is a falsehood, if the statement of our author is true. But nothing is true that mocks these divinely implanted faculties of the soul.

3. The assertion that "sin and evil are developed into all best things" stultifies the common-sense verdict of all mankind. The voice of man is a unit on the evil of sin. There has never been found one least tribe of our race who did not condemn sin as an evil. If the liberal thinkers are right, they have a vast problem on their hands both to account for, and to correct, the thinking of all the world.

4. We may rationally conclude that if sin in the early life of a man, or a community, or a nation is sure to develop "into all best things," then the more sin we have, the better off we will all be. A bar of pig-iron can be developed

into watch-springs worth vast sums of money. Does any one object to a vast amount of pig-iron? Who would not like to have a million tons of it? If sin and evil bring all best things, we ought to pray and labor for their increase.

But is this conclusion in harmony with the experience of men? Who has not seen whole lives blighted by the withering influence of youthful sin? There are numberless communities and states, and even nations, that have never recovered from their godless beginnings. The wound of the United States still bleeds from the abiding effect of its great early national sin. All the blood shed in the Civil War, and all the treasure spent, have not proved a sufficient atonement for a perfect cure.

5. In conclusion, we may reject as inherently fallacious the philosophy of the author we are reviewing, that sin is incipient and undeveloped good. It incurs the woe pronounced on him "who calls evil good." It would lead to a tender regard for a soft impeachment of all iniquity. It would logically lead to a rejection of holiness as being over-scrupulous and over-anxious about an indifferent matter. It would end in an impeachment of the holiness of God and His ineffaceable hatred of sin.

It all shows how important it is to critically examine what we read. A single brief paragraph may sow the seed of moral skepticism and reckless living. Nothing is safe for any moral being but to look at all sin through God's eyes, and to think of it as evil, only evil, and that continually — an eternal loss to the soul.

## "He Is Actually Praying"

Written by F. M. LEHMAN

“R ISE,” said the Lord, ‘and go to Straight street, and inquire at the house of Judas for a man called Saul, from Tarsus, for he is actually praying’” (Acts 9:11, Weymouth). The Christian's terror was upon his knees. Backed by high-priestly authority, he had combed the country for the followers of the Nazarene, until a noonday stroke from heaven laid him in the dust.

They were afraid of him. He was no ordinary character. He had authority; he approved Stephen's murder; the martyr's clothes lay at his feet; he heard his death-cry; he saw him expire; he harassed both men and women in the church; his "every breath was a threat of destruction for the disciples of the Lord."

In "falling to the ground" he "heard a voice" distinctly calling, "Saul, Saul!" and saying, "Why are you persecuting Me?" Lest he might have been mistaken the first time he heard it, his name was repeated the second time. On his back in the road, humbled but perceptive, he cried: "Who art thou, Lord?" Oh, how humble! "I am Jesus whom you are persecuting!" Immediately there came the willingness to do anything for the Lord.

"He is actually praying" was the fraternal pass-word that opened the door to Paul into Christian activity. The Pharisees had lost a successful persecutor and the disciples had gained a powerful ally. The short, sharp, radical experience on the Damascus road rapidly changed boundaries on the map of Christian endeavor. Exulting in the death of martyrs — Saul; upon his knees, with face transfigured — Paul. Oh, what a change!

If the world were upon its knees before God there would be no discordant jingle and jangle in the shekel-marts of trade. The ring of dollars would strike melody with the scheme of grace, sin would be banished, and poverty would flee away. Fear would drop out of our vocabulary, perfect love would voice our vespers, and the wall of sorrow would cease.

A man upon his knees is not dangerous. A kneeling posture, the upward look, and a face suffused in tears gives confidence to a beholding world. The cow-boy with a Colt dangling from

his belt is a stalking terror. When grace disarms him he falls upon his knees, and we fear him no more. We straightway call him "Brother 'Jim.'"

"Mad Nell" is the terror of "the line." The denizens cringe in her presence or sneak through the dark to avoid the fury. Mission-

## What Is Your Life?

Written by ROY G. CODDING, Missionary

J AMES says, by divine inspiration, "Ye are a vapour, that appeareth for a little time, and then vanisheth away" (4:14). This being true, how it does behoove us to make the most of this vapour while it is here! And so much the more when we consider that even if our eternal life does not depend directly upon how we use our time and resources, yet our position (rank and usefulness) throughout eternity does.

Those who are yet dead through trespasses and sins can not understand what I have to say, but I am not writing to them. I am writing to you who know the true God, and Jesus Christ whom He sent, and therefore have eternal life.

Is the vapour of your earthly existence being idly dissipated like the steam from a teakettle, or are you directing it through the cylinder of God's will for you? In the latter case, too, it disappears; but it *does its work first* — performs its part in the eternal purpose of our gracious and almighty God.

How important then that we understand clearly what His will for us is. But first of all, do we really *want* His will? Are we well enough acquainted with Him to know that His will is the best thing for us in heaven or earth or hell? That anything else than His will is a miserable and everlasting misfit? A suit of clothes that does not fit, if we can endure it long enough, will wear out. But not so when

aries dread to meet her, for she fights like a tigress. One night a tract or a song opens memory's door and brings back other days, and lo! the Magdalen is upon her knees. We fear her no more. She is truly now our sister. She is "actually praying."

"Jake" Smith is a yeggman. The police and secret service men fear him. He is indeed a dangerous, desperate character. If he is captured at all it must be by guile. Wit must be set against wit. One night he strolls into a mission. The story of the Man on the Middle Cross captivates him. The testimony of redeemed down-and-outs wakes hope from its grave. Come hither, ye limbs of the law! You need fear him no more. God has placed him under arrest. His weapons are yours. You do not believe it? You want proof. Come. Look yonder. See, your desperado is kneeling at the mourners' bench with streaming face lifted to heaven. "He is actually praying."

A man upon his knees makes demons tremble, angels rejoice, and men to revere him. There is henceforth a change in his life, radical, noticeable, convincing. The "S" in "Saul," that stood for sin, and the "P" in "Paul," that stands for purity, denotes character-change. What is high-priestly authority to Paul? The persecution of the church has stopped. The disciples may now safely associate with him. The man, Saul, is praying. We have henceforth to do with Paul.

Oh, this holy knee-posture! how it changes things about. We are not as we once were — since we pray. The terror-inspiring "Sauls" and "Smiths" and "Nells" are now known by the endearing terms of "Brother Paul," "Comrade Smith," and "Sister Nellie." Could anything but grace do this?

Hans and melons and money and character and virtue and life — all these are safe where men and women are upon their knees. Locks and safes and Colts and detectives and policemen and laws and prisons and hangman's nooses and electric chairs are not needed for those found upon their knees. Naturally, we are afraid of Saul; but no more when he has become Paul. All our fears are gone when they whisper in our ear, "He is actually praying."

we get into that which is not God's will for us. We can not wear it out. It will wear us out. The thing to do is to get out of it at once, and get into that which is His will.

Well, then, if we really want to know and do His will, how shall we learn it? We must first learn from His Book of Instructions to the Church what His plan in general is for her, and then in the light of these instructions, illuminated and applied to our individual case and circumstances by the Holy Spirit, learn what His will is for *me*. A stool needs at least three legs to stand on, and as Mr. Upham shows in his book, *Inner Divine Guidance*, the three legs on which our understanding of God's will rests are the Scriptures, the Holy Spirit, and Providence.

His one general command to the Church as to her work—and it is the only one—is, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). He does not promise the conversion of the entire world in this dispensation, nor of every individual in any particular section of it. In fact the contrary is clearly implied. The word for church in the Greek means an assembly, but its root idea is a called-out company. To this agree the words of the prophets and Simeon, "How first God did visit the Gentiles" (not to save them all but), "to take out of them a people for His name." In harmony with this also is the fuller expression in Matthew (28:19, 20) of that one general service order, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you."

Are we to understand from this that we are to put forth our efforts for the conversion and sanctification and highest spiritual development of every individual in a few select nations (viz., our own—the selfishness of it!), and do little or nothing for the rest of the world? Is it not rather made plain enough, if we are to evangelize all nations in order that whosoever will may be saved, that we are bound to do all we can to equalize the distribution? A wise farmer will not so incessantly till one small patch near his house that the crop has no chance to grow, and let the rest of his fields grow up to weeds; even in the cornfield the time comes to "lay it by." Neither will he burn up the crop in one small patch by an excess of fertilizer, when the rest of his fields can not produce a crop for want of it. Should not we manifest as much wisdom in the service of our God?

The command of our Lord to His Church being, "Evangelize the world," you and I may be sure that His will for us, individually, is in harmony with that general order. And as that general order demands that first and chief attention be given to those who have not heard the gospel, it is clear that the work for you and me—for every member of the Church of Christ—is the foreign missionary work. This is the line of battle. Not all of us are called to the front. Some are required to prepare the munitions of war at home. In this matter you and I are to take our stand on the tripod stool of the Word, the Spirit, and Providence to learn our place in this mighty war. But it is not the war of a standing army. It is the war of every soul of us. How long it will last none of us can say; but your opportunity in it and mine will soon be gone. A vapour. What is your life?

It ought not to be necessary for any one to point out to us that it pays to obey God. "If ye love me ye will keep my commandments," does not mean that we must first be persuaded of the profitableness of keeping any one of His commandments. How can anybody in that fix claim that he loves the Lord?

I have had nearly eight years in West Africa and nearly ten in India, in missionary work, with three furloughs in between—one a prolonged one—doing deputation work. I have plead for foreign missions in many sorts of places, but mostly in the churches, halls, tents, and campmeetings of "holiness people." In these I have found many well-meaning souls who were ready to respond jubilantly with their eyes shut to almost any proposition that the

evangelist might make, but would stick to the benches like backsliders and hardened sinners under whatever proposition might come from the missionary. They might consent to "hold the ropes while we go down" unless something was said about loosening their purse-strings. I am glad to say that in possibly every meeting there were a few noble exceptions, the very sight of whose faces did the poor missionary's heart good. What made the difference? These latter not only loved God with undivided heart, but they also entered into real fellowship with

God's purpose for this sin-wrecked world.

Are you doing that? Some of you are too old now for the hard marches, the trench digging, and the fighting. But can't you do something in the way of supplying the munitions of war?

What is your life? A self-seeking, self-saving one? "Shall lose it." "Whosoever would save his life shall lose it." May the Holy Spirit sound these words into your soul till you know what they mean.

KHARDI, DISTRICT-TIANA, INDIA.

## The Life of Suffering

Written by VERT ANGLIN

IT IS human nature to want to do large things, to completely overlook the small things of life and grasp the large all the time stumbling over the little things lying thick and fast about us. The divine plan is to get the little things out of our path as we come to them and do them well, and then our borders will increase and we will be trusted with something larger.

There is no one phase of the Christian life so little sought after and yet so much needed and taught by our Master as the life of suffering. We want to do the things that please our taste and that we think we are fitted for, but Jesus says, "We must deny ourselves, take up our cross and follow Him"; and that means crucifying the flesh, fleshly desires, ambitions, wants, everything to please Jesus. To follow Him means to do as He did; and "Jesus pleased not Himself." He suffered and did the things contrary to humane reason. Following Jesus! Do we do it? Do we crucify fleshly desires? Do we chose suffering, or do we shrink when it comes? Paul said, "I die daily." What this means is to die to self-desires and ambitions; chose suffering every day, doing the things that go against our natural make up. We will have this battle daily even after the Holy Ghost has been imparted to us as a second definite work of grace. Dying daily, going against our natures. "The love of God constraineth us," and we endure as seeing Him "who is invisible," and He says "My grace is sufficient." Some say Paul sinned every day and had to be forgiven every day." No, he was a million miles beyond that. He was doing the things exactly opposite to His desires for pleasant occupation. He died every day to his desires, plans and wishes, and followed the leadings of the Holy Spirit. This is where we get when we abandon ourselves to God. Oh, how few are really doing this. No wonder we lack Pentecostal power and fire. So many times we don't get lost in His Spirit in consulting God. We drop down upon our knees and say "Lord what wilt Thou have me to do," and jump up and say, "The meek will He guide in judgment," and do the thing that seems good to us, that appeal to our nature and that is so often the wrong thing. Beloved, God as a rule, does not move in a hurry, and he who would be advised of God must tarry in His presence until all doubts are cleared up.

O, Lord help us to obey Thy command, "If any man will be my disciple, let him deny himself, take up his cross and follow me." Deny himself? Yes, go against desire, ambition, and sometimes every wish and will of our own, and do the thing that for the time being we abhor—when every breath is a cry to God for grace and help, lest we are tempted to give up; lest we falter, and spoil God's plans for us.

"Deny himself?" Yes, give up pleasure, legitimate enjoyment, popularity, big things—leaving a life of plenty for one of suffering and sacrifice. Deny ourselves! Yes, and the love of God will keep us; take up our cross which leads to Calvary. No wonder the words of the mighty man of God are recorded which says, "We count not our lives dear unto us." We say life is so sweet, but Paul says as quoted: "We count not our lives as dear unto us," "enduring as seeing Him Who is invisible," "dying daily," "In a straight betwixt two." Oh, the cross! the cross!

And what a glorious privilege to suffer with Him, and reign with Him, for to the extent that we suffer will be our reigning.

Oh, Thou blessed Lamb of Calvary, did'st Thou have to die for me?  
Yes my child, but patiently, I suffered pain and agony.

I did all this so willingly—I did it all, my child, for thee,  
That thou from death and hell shouldst flee,  
That thou from sin shouldst be set free.

Only one class of folks are going to reign with Christ—the ones who suffer with Him. "If we suffer with Him we shall also reign with Him." Of course we have a battle on hands, but "Lo I am with you even unto the end of the world." Again "Jesus suffered being tempted." Oh, how full of suffering was the life of our blessed Leader, and no matter what our suffering in temptation may be, "In that he was tempted he is able to succor them that are tempted." Glory to our God!

The Lord knoweth our frame, that we are weakness, and the heavenly Father pitieth them that love Him, and resisteth the proud but giveth grace unto the humble, and again, He will give His Holy Spirit to them that ask Him. We are unable to do anything in ourselves, but lets us hide away behind the cross and hold up Jesus between us and the world. They won't see anything in us but only Him. They will see the most wonderful love ever shown and at least some will believe.

NORTH YAKIMA, WASH.

## Familiarity With God

Written by Rev. L. S. TRACY

THE child of God should have blessed fellowship with the Father through the blessed Holy Ghost, and it is his privilege to be on intimate, loving terms with Him. But there is a familiarity with God and sacred things that indicates either crudeness or hardness of heart rather than loving intimacy.

True reverence is an essential quality of the sanctified heart. This reverence is the reverse of coarse familiarity. The so-called reverence of formality suggests the coldness of death, while true reverence loves God too much and recognizes so much that even its access to the throne is a privilege of grace that it revolts from the thought of taking liberties with Him.

We as holiness people should guard this point a little. Doubtless we often grieve the tender heart of God by our thoughtless familiarity with Him and holy things. The respectful yet impudent pressing of a claim is not inconsistent with this reverence. The humble heart may properly besiege the throne and at the same time keep in the reverent relation of a suppliant. The saint may get blessed all over and demonstrate in the Spirit until those who do not understand might consider him highly irreverent, and his spirit yet be highly pleasing to God; but when we approach Him carelessly, and glibly use His most sacred name or thoughtlessly plead the most comprehensive and vital promises, we doubtless grieve Him by our familiarity. A preacher may acquire the habit name or attributes in a meaningless way as

sort of an unconscious by-word or to add force to his utterances, and by doing so come very near using His name in vain.

A holiness preacher of our acquaintance some years ago fell into the habit of abbreviating the name of the third Person of the Trinity by the initials H. G. He probably was in too great a hurry to write it out in full. How irreverently familiar! It is not surprising that the man soon went into fanaticism and from that into heresy.

Let us court the most intimate, loving, sacred, reverent relation with God and holy things possible to the human heart; but let us avoid coarse, thoughtless, meaningless familiarity.

CALCUTTA, INDIA.

## Behold, the Morning!

Written by C. F. WIMBERLY

TEN years ago, literature and sermons dealing with the early expectancy of our Lord's return, were considered with no more seriousness than a pious joke. Even seminaries, scholarly divines, and religious writers, seemed to have known nothing about this great doctrine — and cared less. Notwithstanding, the Old Testament is saturated with Second Coming prophecies; and in the New Testament there are three hundred and eighty-five statements and prophecies concerning "The Day," "That Day," "The Day of the Lord," etc. His early return was the dominating appeal in the gospel of the Apostolic church. The apocalyptic vision continued to be the brightest star of the firmament until supplanted by Rome's religious imperialism under Constantine, and completely smothered out under Hildebrand. The Ante-Nicean and Post-Nicean Fathers were as pronounced in this doctrine as St. Paul or St. John; and throughout the Dark Ages, a residue of choice spirits held tenaciously to this "Blessed Hope," and many of them paid for this "Hope" in cruel martyrdom. But for a vague reference here and there, it escaped the Reformation, as well as the modern church. John Wesley saw it, and frequently called attention to it; but was too much absorbed in his great themes of regeneration and holiness to think it out. It is not enough to call it a neglected doctrine, but it is a *lost doctrine*.

The last five decades have been devoted to the defecation of human institutions; learning, culture, physical betterment, etc. It has been Man's Day — church, college, and statecraft, and literature have combined in sounding the applause and placing the crown upon the brow of incomparable Man. Inflated with self-conceit, and looking upon Old Truths, Old Hopes and Assurances, and Old Ideals with an air of contemptuous pity, Man has presumed to discover the panacea of all human ills. Pulpit, platform, and magazine have sounded out, loud and long discoveries which were sure to bring about World-Wide Regeneration. Let us look at some of the high-sounding names, embodying Big Ideas — juggled in the air by big men — all of which have received the Chautauqua-handkerchief salute on the twentieth century forum: Brotherhood, Federation, Co-operation, International, Fraternity, Inter-state, Inter-denominational, Union, Fellowship, etc.

Now that the world is getting a lurid, tragic vision of the venter of human society; that the boasted civilization of several millenniums is crumbling before a veritable hurricane of demonized passion and fury, modern philosophers and rainbow theologians stand appalled, as it were, in the presence of a cataclysm, such as has never visited this planet before. Treaties, ententes, alliances, international law, governmental ethics, and — human sympathy have all been sucked into a world-cyclone of savagery — as though such beneficent principles never existed.

Many have never been caught by the lure of man's improvisations; to them, the present situation is no surprise. To have seen and felt, that the brilliancy of the modern light — producing such beautiful rainbows of promise — was so only because it shone against a dark

## Bud says:

To the readers of the HERALD OF HOLINESS: Greetings in the name of the blessed Son of God. Well, amen. This is the week that I am to tell you what we are to do. I told you last week that I had an open secret for you this week and it is this: Now we have in the United States about fifteen hundred preachers, and we are all interested in the HERALD OF HOLINESS, and here is the thing that I want you to help me to do. Now if we were to secure one subscription each for next year, we would put the HERALD OF HOLINESS in 1,500 new homes. But think of this. If we were to put the HERALD into one new home for each month, we would put the HERALD OF HOLINESS into 18,000 homes in the next twelve months. Don't you think that almost anybody that preaches at all, and makes any kind of an effort at all, could secure one subscription each month for the next twelve months? Now let's take another look and see where we will land. Just think of this. Suppose that we preachers were to go in to secure one subscription each week, and instead of securing one subscription for each month, let's try to secure one each week, and that would make us fifty-two subscriptions each for the next twelve months, and that would roll up the enormous list of 78,000 subscriptions for next year, and no man having to secure over one each week. Now who says that this can't be done? I say that it can be done with all ease and no man having to work hard. But some one will say how do you know that it can be done? Well I know from what I have already done. My plan is to put the HERALD OF HOLINESS into at least 365 homes during the next twelve months. I am sure that I can make one subscription for each day from what I feel in my bones and know in my head. Now let's go to work in earnest and see just what we can do. Let us make from November 25th to December 25th, a kind of a test

month, and just see what we can do. We have n't half tried yet. Not one of us has done all that he could have done, and now I will hit the trail with any one of you old boys in the field, and we will let the Lord have us in hand to do our best for the next twelve months.

Well, we had a great trip home and preached one night in Berkeley for the Rev. J. B. McBride to a full house and a splendid outlook for a great revival there. I also met our pastor from Oakland, and also our District Superintendent, Brother H. H. Miller, and came on to Pasadena and looked in on my home for the first time in 9 months and 4 days. That is a pretty long pull, but thank God I have seen about three thousand precious souls get to God since I left home. Many of those were saved in our great campmeetings, which have been the best (to take them all over the country) that I have seen for several years. Well, amen! God is still on the throne and the government is still on his shoulder, and of the increase of His government and of peace there shall be no end. He still lives and moves and He still converts sinners and He still sanctifies believers and the Devil knows that God will in the end win out and run him down and lock him up in the pit, and set a seal on him for ever and ever. The Devil is a good deal like Rome and Rum. He is too foul to face you and he does the most of his dirty work in the dark and behind the back of a saint, but his worst work is to the poor sinner. See the ladder that he puts the sinner on and look at it from top to bottom. First he gets the sinner discouraged, and then gets him drunk, and then disheartened, and then disobedient to God and law, and then despondency and despair set down over him, and then death stands out before him; and the last look is damnation. These eight rounds in the Devil's ladder all start with the letter "D." So you see the Devil's ladder starts with the first letter of his own name.

BUD ROBINSON.

cloud mobilizing in the background — did not require prophetic insight; but only a surface conception of the unequivocal teachings of the Word, and a careful observation of human events in their prophetic relation each to the other. However, those who dared interpret the Word of God literally — as it was being really and truly unfolded in the human arena, have been slandered as pessimists; but now — Truth will out; we are no longer dependent upon visions, and spiritual revelation of Scripture — but we stand out in the broad noon-day of fiery handwriting on the walls of nations; nations that have forgotten Him, and ignored His laws.

What meaneth these things now coming to pass in the earth? Is the baffling question, uttered and unexpressed, from hearts everywhere who have prided themselves with their *optimism*. They behold their beautiful superstructure being torn to shreds, and the *why* and the *how* of it all seems unfathomable. How is it possible for the cogitations of so much gray matter — given out in flaming rhetoric, and grandiloquent oratory — that it is now dissolving into thin air? The answer is obvious: the foundation was imaginary; hence the superstructure impossible. With a false premise, the deductions and conclusions must be inevitably wrong.

These days can be none other than the "perilous times," "the beginnings of sorrows," the times that "try men's souls," "the *Last Days*." The Gentile probation draweth to an end; the shadows lengthen out as the world's light is departing. But thank God, we believe "with an unflinching trust" in the early approach of the other Light — the Sun of Righteousness, the breeze from the rustling of whose wings will bring healing to the sin-sick nations. The prophet Zechariah said: "At evening there shall be light." Then, the impact of this truth should cause us to exemplify the words of Paul

in his letter to Titus: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Like a sunburst, some ten years ago, this great truth came to us. It is the center and the circumference of the Gospel — yet so vast, so far beyond the reaches of human intellect, that with the telescope of faith, it is like standing in the presence of Mt. Everest — majestic, towering, and overwhelming in grandeur.

## Burrs

C. A. MCCONNELL

I am working for my Father. You may rob God, but you can not harm me. Ah! If we only believed that! No truth in the Bible is more strongly emphasized than that God *does* care for His own. Not merely sympathizes with us in our trials, but in His all-powerfulness looks out for us, brings things to pass for our good — *if we trust Him*. I fret myself to pile up riches. Why? I am afraid God won't keep me from the poorfarm, or from starvation. I lie awake nights wondering what will become of my family if I should die. I dare not trust God. Is there room in such a heart for the very faith of Jesus that broke through the tomb and brought forth the conqueror of death and hell? Oh, brother, fear not what men may do. Jesus knows. And think you not He cares? Heaven was too small for His love; it flooded the universe, and came to earth for you — for you, my brother.

You need not expect to climb the ladder to heaven on rounds of applause.

When we get to boasting, our Father stirs up the ashes and says, "Son, sit down."

# MOTHER AND LITTLE ONES

## THE JOB THAT JACK LOST

"Is there any job left for a boy like me?" The man at the desk glanced carelessly at the speaker, as he answered:

"You're the nineteenth boy who's asked the question today. Young man, there's a dozen boys for every job. See?" and he pointed to the men and boys who thronged the place.

Yes, Jack "saw," and his heart grew heavy. The sign outside, "Boys and Men Wanted," had seemed so promising that he had hoped his long search was at an end, and that he could report at home that very night the good news of steady work.

"You can sit and wait awhile; something might turn up," the man at the desk had said. So Jack waited all the long morning, watching the discouraged faces of men and boys who came seeking work.

By the time the whistles of the neighboring factories announced the noonday hour, the crowd of boys and men had, one by one, straggled out, leaving Jack almost alone. He had fallen into a doze when the violent ringing of a telephone bell aroused him.

"Yes, this is the Deebes employment office. How's that? A boy?" Jack leaned forward and listened with sudden interest. "About twelve, I suppose. Yes, I guess we've got one to suit. What's that? Oh, all right. Yes, he looks as bright as the ordinary. I'll send him over right off. Room 36, and ask for who? Mr. Bloom? Yes, I got it—Blum. Good-by."

Jack hurried toward the desk in response to a beckoning finger.

"Well, boy, you are fortunate. It's a steady job and good pay—\$6 a week."

A dozen times over Jack spent that \$6 as he hurried down the street! Six dollars a week meant that his mother could drop her Saturday washing and spend the day at home; that Molly could have a new, warm dress, and sick Jennie the big luscious oranges she craved. It meant perhaps—it honestly was an after-thought in Jack's mind—that there'd be enough to buy a good warm overcoat to keep out the cold March winds.

"Nos. 210-213-214—there it is, No. 214 Reed street—Felzer, Hyman & Co." Jack compared it with the address upon the slip of paper he held. At his second glance he caught his breath and stared at the big black letters on the great red brick building as if they were frightful monsters: "Wholesale Dealers in Liquors."

Jack read the words under his breath with a sudden sinking of his heart. Six dollars a week! How big it seemed now that it was slipping from him! How could he give it up—perhaps the little mother at home need not know what the business was. Then he turned upon himself with sudden scorn, tearing the slip of paper in his hand into tiny bits. "And I almost did it. As if it wasn't enough that the stuff killed the best father a boy ever had; and then to think, I'd help to do the same to other boys' fathers, by going into that business!"

It was no easy thing to walk up to the desk in the employment office and tell why he could not take the job.

"What's the trouble? Could n't you do the work?" asked the man.

"No, sir, I could n't do the work, if it's work you call it! As soon as I saw what the business was I just knew I couldn't do it, so I did n't go in at all."

"Well, I declare. You wanted a job mighty bad, didn't you? What's the matter with the business anyway?"

"I do n't want a job of making beasts of men, sir, nor of sending good fathers to poor houses and asylums and prisons—not if it paid ten times \$6 a week. But I did want a job bad, sir; we need it awfully." And Jack turned his head to hide his trembling lips,

"Folk's hunting jobs can't be too particular." The man's voice was cold and unsympathetic. "You'll have to look somewhere else. We haven't anything for you. Move along, can't you. Here's a gentleman waiting to do some business with me."

Jack made way hastily for a pleasant-faced gentleman, who was quite evidently not of the "job-hunting" class.

"Hendricks," the pleasant-faced man had grown suddenly stern, "I don't believe I have any business to do with you. I think I'll do my business directly with this young man. I happened to overhear the conversation and before I leave, I'll tell you, Hendricks, I do n't approve of your methods. It was bad enough to send a boy of that age to a place in a liquor house, but to scoff at a boy who is manly enough to turn it down—have you any conscience, man?"

Then, turning to Jack, he said, cordially: "Young man, I want a boy; you want a job. I believe we can make connections, for I think you'll approve of my business, and I like the straightforward way in which you can face a hard situation. Suppose we talk it over at my office."—*The Union Signal.*

## THE HEART OF THE SEMINOLE

"Haw-wuk" (it is bad), grunted Micco-tustenuggee ("Tom Tiger"), the Seminole chief, as he stood gazing aloft at the moss-covered branches of a great cypress. "White man heap big thief."

From far above the Indian came the distress cries of dozens of young "O-shot-caes" (white herons). At his feet were strewn about the bodies of their parents. The plume-hunters had been at their deadly work. It was a tragedy of the forest, and Big Tom Tiger showed as much emotion as it was possible for one of his race to evince.

He was a magnificent specimen of the Florida Seminole, tall and straight as a lance, but so finely proportioned were his limbs and so graceful his movements that no one was aware of his great stature.

He stood amid the somber depths of the Florida everglades, and save for the cries of the young heron nestlings above him, all was silent as the grave. The dark, placid waters reflected every detail of the surrounding forest—great cypresses, turkey oaks, pines and cedars, all draped in their somber, funereal hanging moss.

"Hook-es-chec-wuk" (birds cry bad), muttered the tall chief, "heap hungry." He stayed for a moment or so contemplating the lofty cypress. Its great trunk was bare of branches for fifty feet or more; then its outstretching limbs and spreading top blended with those of its comrades, until the sky was obscured by the matted canopy.

Big Tom, with another grunt, and the skill of the backwoodsman, bounded from the treacherous bank to a great log that lay a little distance away on the bosom of the dark waters.

It did not take the Indian long to lure and capture several generous handfuls of wriggling minnows, and with these he leaped back to the base of the cypress.

Up, far up, at the very topmost branches was the rudely made nest of the heron, and all around, in a dozen or more cypresses, were other nests, each one at the highest point of its respective tree, and each one crowded by its three or four young herons, all calling at their loudest for food and water.

To a white man the ascent of the bare trunk would have presented almost insurmountable difficulties, but the Seminole, innocent of climbing spurs or other aids, drew himself up as gracefully and as easily as he moved through the glades.

He reached the first nest. It was formed of coarse sticks and lined with many smaller twigs. Inside, with long featherless necks and inquiring beaks protruding unafraid over the edges, were four young herons, all of them clamoring loudly for food.

The ruthless plume-hunters, in their slaughter of the parent birds, had left their offspring to perish miserably of hunger and thirst.

Big Tom fed and watered the babies carefully. Then he descended and repeated his program until he had supplied the wants of all the young birds in the colony of eleven nests.

In his last trip to the top of the trees he noted that the sun was nearly down, and that in half an hour the short Florida twi-

light would be swallowed up by a moonless night.

"Hi-c-pus-chay" (I go), he grunted, and set off at a quick pace for his village on the far side of the swamps. Behind him was the contented silence of appeased hunger.

It was dark when Big Tom arrived at the little collection of wigwams that marked the Seminole settlement, their latest retreat before the ever-advancing tide of civilization. Even here in the fastness of the great swamp the Seminoles could hear the clanking of the paleface's dredging machines but a few miles away. The inhabitants of the village were among the last of what had once been a powerful tribe. They were a mere handful now, a few hundreds all told.

Big Tom's squaw, with his two children, Hi-tee and "Little Tom Tiger" had come in from the corn field; they had attended to their cow and chickens, and welcomed with undemonstrative affection the father and husband.

Toward the close of the meal, in few words, Tom Tiger told of the plight of the young herons, his family listening in silence. "Um-gaw-mo-shon-ni" (All right today). "Tomorrow heap hungry again," he added.

"Boy feed 'em," suggested the squaw, looking at little Tom Tiger.

"Ho," (yes), agreed the chief, with just the suspicion of a smile lighting up his features. "Hum-kin, Ho-ko-in, Too-chin" (One, two, three). He exhibited three long lean fingers and indicated the village. "Heap boys, heap food; Hink-las" (It is good). Then silence reigned.

Next morning, and for many mornings afterward, Little Tom Tiger, accompanied by two Seminole boys, might have been seen setting off very early in the morning, long before it was light, equipped with fishing nets. They might also have been observed returning each day some three hours later, all looking very solemn, trekking along in single file.

But one morning only Little Tom Tiger and one companion went.

Four days later Little Tom went alone, and three days after that none of them went.

The last of the baby herons had left the nest.—FRANK E. CHANNON, in *The Junior Herald.*

True preparation for death is made when we close each day as if it were the last. We are never sure of tomorrow; we would leave nothing incomplete any night. Each single, separate little day should be a miniature life complete in itself, with nothing of duty left over. God gives us life by days, and with each day He gives its own allotment of duty—a portion of His plan to be wrought out, a fragment of His purpose to be accomplished by us. Says Faber, "Every hour comes with some little fagot of God's will fastened upon its back." Our mission is to find that bit of divine will and do it.—*Finding the Way.*

If we truly feel that the Lord liveth, before whom we stand, we shall want nothing else for our work but His smile; and we shall feel that the light of His face is all we need. That thought should deaden our love for outward things. How the things that we fever our souls by pursuing, and fret our hearts when we lose, will cease to attract! How small and vulgar the "prizes" of life, as people call them, will appear!—ALEXANDER MACLAREN.

There must be an amendment to the Constitution of the United States forbidding polygamy. There is no other way to cast out and destroy this vile sin and crime against the family. In some of the States they know how to cover up the crime without punishing it when left to themselves. However false their religion Mormons have a right to religious liberty. But polygamy is an immorality and a crime which no one should be permitted to commit under our flag, and which must be repressed in the one only way that is absolutely certain to secure results.—*Herald and Presbyterian.*



**SOME SPIRITUAL MILLIONAIRES.**

It is not an uncommon thing, when someone has passed away, to hear the question asked, "What has he left?" In the unseen world there may be another company of inquirers asking the question "What has he brought?" The conversation on this side deals with property; on the other side with personality. Here we are too often concerned with reputation. There the entire emphasis is placed upon character. Many a man who is rich when measured by the standards of time is exceedingly poor when set in the light of eternity. While we are wondering at his wealth, the angels are amazed at his poverty. And many a poor man who has not left enough money for his own burial enters the unseen world laden with immortal treasure. Some men only lay up treasure upon earth. Other men are "rich toward God."

What is the character of these riches which a man can take with him through the grave? Happily there are spiritual millionaires unveiled to us in the Word of God. And we have them moving about in common life today. How does Scripture describe them? Here is one of their characteristics. They "are rich in faith." The strength of their goings is determined by the assurance of invisible resources, and they live and move as "seeing him who is invisible." A man who can say, "He hath delivered me from all my fears," is bound to be full of song. When the menace goes out of the heart the heart begins to sing.

But the Word of God gives us another lineament of the character that is untouched by the spoiler Death. It is "rich in mercy." And the man who is "rich in mercy" shares the Master's work. He is alive with the life of Christ, and his compassions are like quick and quickening angels among the drooping souls of men.—Dr. J. H. JOWETT.

**LET US WALK BY THE SPIRIT**

Walking by the Spirit is the effect of living by the Spirit. If the divine Spirit is in our spirit, has control of our spirit, then we are "of Christ," and we are doing in our daily lives what we think Christ would have us do. . . . If we live by the Spirit, by the Spirit let us also walk. Every Christian, every Christ's man, should make it his aim to know as far as one may, what Christ would do in his condition and life, and then to "walk even as He walked." Let us live loftily.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Our love to God must not be vague sentiment tincturing our talk with a pale poetry, but the settled purpose and determination of the soul commanding, compelling triumphing in all the crises of life. "I will love Thee, O Lord, my strength." Love without will is the merest froth; but springing from the depths of the soul, expressing a firm and hearty conviction and resolution, it passes into the master-passion of life. Let it, then, be our settled purpose to keep a warm heart. "I will love Thee, O Lord, my strength. I will not allow nature, humanity, self, or any idols of the world to have dominion over me, but I will love Thee; I will watch, and lest time and circumstances sbould spoil the fervor and freshness of the heart, I will ever welcome new awakenings and inspirations."—W. L. WATKINSON.

To love another is to hold him and his interests dear, to set them above our own interests, to spend ourselves unselfishly in furthering those interests. Love is an active principle which is just as directly within the reach and control of us all as is any other ordinary action of everyday life. Feelings come and go with a freedom and eccentricity utterly beyond the control of man. Love is far more precious, far more real, more dependable, than that. The results of love, its evidences, symptoms, proofs, hall marks, are so clearly and abundantly given in the Bible as to remove any shadow of doubt here.

The heathen do not love their neighbors. It is only hearts filled with divine love that glow with love for all others; the love of one's neighbor, whether a child-widow in India, a maltreated slave in Africa, or a friend in the home, is distinctly a Christian virtue, a proof of Christianity. Such love does not exist in heathen lands.

**The Pentecostal Churches of Scotland and England**

A cablegram from Brother Turnbull, secretary, announces the consummation of the union of the Pentecostal Churches of Scotland and England with the Pentecostal Church of the Nazarene.

H. F. REYNOLDS.

**THAT GENERAL ASSEMBLY**

If tongue or pen could add to the already published expressions of appreciation of the recent General Assembly, possibly there might be an additional escape for some of the "Pent-up" joy that lingers with me like sweet strains of music awakening one in the freshness of a glorious morning, thoroughly rested and refreshed after the fatigue of most strenuous labor. For my own edification, it surpassed any occasion of my life. Even the various committees upon which I served were means of grace to my soul, and such blessing as shall never be forgotten. The brethren and sisters will never know the limit of their helpfulness and encouragement to me to "Press the battle to the gates."

I don't believe one of the faces are forgotten, and they come before me, each to bring a peculiar joy distinct from others like the various notes of a lovely song of which the loss of any one would be as a "silent" note of an instrument. Thank the Lord there is not a "silent" one among them!

The whole of the Assembly—from first to last—from the General Superintendents to the sergeants-at-arms, and the visitors in the gallery; the hospitality of the local church, the employes of our Publishing House, the citizens and friends all combined to make it as one mighty orchestra pealing forth such volumes of music as is high akin to heaven. There were "minor" chords—only to bring out more effectively the "majors." My soul doth magnify the Lord.

After attention to matters with newly elected boards, it was necessary for me to hasten to Spokane on matters for the state of Washington, from where it has been my special privilege and joy to "supply" at Cheney and Grier schoolhouse, and be present at some of the evangelistic services held in our Lincoln Heights church by Evangelists Kartozian and W. A. Elliott, where they have just closed, and gone to help our folks at Coeur d'Alene, Idaho. Have also been able to give some attention to matters for our District Superintendent, Brother J. T. Little, whose health is such that he must have absolute rest for a few weeks.

We hope to resume our journey homeward, and be a participant in at least part of the "Special Old-Time Revival" just begun in the Walla Walla church, under the leadership of Mrs. Wallace. With all the pleasant memories of the Assembly and also of former years' associations in other parts of the country, no place has the "pull" on my heart-strings like the "New Jerusalem" and the "Northwest," especially Walla Walla.

DE L. WALLACE.

Spokane, Wash., November 2, 1915.

Dr. Frank Baillard declares that if we are to reach the four-fifths outside all the churches there must be more open-air work. Dr. F. B. Meyer thinks that the churches will have to take the field adn with their very best men. We put our most effective speakers inside, to talk to the saints, supposing that any one will do for the sinners, he affirms. The true Shepherd, however, leaves the ninety and nine, and goes out after that which is lost. The Salvation Army, so largely recruited from the throngs of the open-air, furnishes the proof of the splendid

material which the church is allowing to go to waste. If the people will not come to the feast, we must go forth and compel them.

**A MODERN COVENANT**

It came to me so strongly, that I had to go out in the woods and have it out with the Lord. Could I trust Him always? Would I not again hunger and thirst? Would I not again be my old self? But was not Christ able to keep me? So there, among the pine trees, I took the step once and forever, and forever He has saved me. The emotion has passed away, but the consciousness of having found a new secret remains. Nothing henceforth shall divide my heart with Him.—From a letter to Rev. F. B. MEYER.

"The Practice of the Presence of God," as Brother Lawrence taught, is the crucial point in all Christian living. Would it not be well if we trained ourselves in the habit of realizing Jesus's companionship? Let us each say to ourselves constantly, "Christ is here—now! I can speak to Him. I will tell Him everything. I will ask His advice in every great perplexity, little or great. I will talk to Him of everything that concerns me or mine. I will commune with Him perpetually."

**SENTENCE SERMONS**

Life is a great opportunity, but it is a tragically brief one: today is ours and no other day.—DUGALD MACFADYEN.

The last day lies hid; therefore watch every day.—AUGUSTINE.

The best preparation for the future is the present well seen to.—GEORGE MACDONALD.

Death is a coming of Christ to man, for it ends their probation and ushers them into the presence of God; no one is prepared for death who has not accepted Christ as Savior, and is not living in Him.—Dr. J. R. MILLER.

Henry Ward Beecher rightly says that he who goes about mourning and saying, "It is too bad, but I can do nothing to remedy it," is a Pilate.

What shall you do with Jesus who is the Christ? Do not look around and think what shall this one and that one do with Jesus, but answer this question yourself. "What shall I do with Jesus?"

**DAVID BRAINERD'S GREAT WORDS**

I care not where I go, or what hardships I endure, if I can only win souls for Christ. All I think of by day and dream of by night is the conversion of souls.

**THERE IS NO ONE WHO DOES NOT NEED THE FRIEND OF SINNERS**

When Sir James Simpson, the discoverer of chloroform and one of the greatest scientists of Scotland, was asked what he considered his greatest discovery, he replied: "The greatest discovery I ever made is that I am a great sinner, and that Jesus Christ is a great Savior."

Heaven is prepared for those who have prepared for heaven. When we shall seek to pass the sacred gate God shall not question: "What gifts hast thou?" Nor, "Hath Life graved thy name among the great?"

But, "Wert thou tender—loving, soon and late?" —ESTELLE DUCLO.

"Time and talent, every form of human gift and opportunity, form a part of the wealth of God which is invested in man, and the one business of man in the theater of human life is to be a faithful steward of the trust imposed in him." —Dr. WILLIAM J. DAWSON.

"How do you stand toward Jesus Christ? Is He to you like a stone by the roadside, which can be used in the building of your character? Or has He become the very cornerstone of your life? Do you wish to do nothing which does not rest upon His will? Then this, too, is from the Lord, and what He has done is marvelous in your eyes."

# THE WORK AND THE WORKERS

Wister, Okla., Nov. 8, 1915.

## HERALD OF HOLINESS:

Eastern Oklahoma District Assembly closed in a blaze of glory. Great Anniversary. One thousand dollars pledged to foreign missions. Bought our missionary to Africa, Miss Cole, a typewriter. Dr. Reynolds preached two great sermons, also took us a trip around the world. S. R. Morgan elected District Superintendent.

E. C. CAIN, *Dist. Sec.*

## Announcements

**EVANGELISTIC MEETING**—Rev. A. G. Jeffries will begin a campaign of ten days or longer, at the City Rescue Mission in Leavenworth, on Friday evening, November 5th. Pray for us that God may use him in this city. We wish a band of you could come over during the time.—M. F. and M. A. Durham.

**SPECIAL NOTICE**—I have just received a letter from a brother saying that he had some good religious books, which he would give to the Missouri Holiness College library, and he believed others had books which they would be willing to give. So I want to say that we will gladly receive all good religious books, histories, encyclopedias, etc., which any one wants to send us. If you have books which you are not using, send them in, and let the students and friends of the school read them and get blessed.—B. T. Flanery, *President*, Missouri Holiness College.

**SPECIAL NOTICE**—We are in need of a music teacher for Missouri Holiness College. She must be clear in the experience of entire sanctification. Also we want a young man who can teach vocal music, and who wants to take theology. He can pay most of his expense in Missouri Holiness College.—B. T. Flanery, *President*.

**ANNOUNCEMENT**—I would be glad to correspond with any one desiring a meeting during the holidays.—Charles F. Crites, 519 East 5th st., Hutchinson, Kas.

**SPECIAL NOTICE**—Rev. Harry Hays, District Superintendent of Idaho-Oregon District, will conduct a revival meeting at Grand Avenue Nazarene Church, Los Angeles, Cal., November 14th to 28th. All the saints of Los Angeles are cordially invited to join us in this battle against sin.—Weaver W. Hess, *Pastor*.

**NOTICE TO INDIANA DISTRICT**—Will the pastors of each of the several churches in the District kindly instruct the treasurer of their Missionary Board to forward, as soon as possible, all money received for missions to O. E. Enos, 116 Lee st., Connorsville, Ind., District treasurer. Thanking you very kindly in advance, and wishing you success in your labor, and praying God's blessings on your soul.—O. E. Enos.

**MISSISSIPPI DISTRICT**—Let the licensed preachers of the Mississippi District hereby take notice that the Board of Examination meets in Houston, Miss., the 7th of December, at 1 p. m. All who expect to be recommended to the next year's course of study, must meet this board.—H. H. Hooker, *Secretary* Board of Examination.

**BUD ROBINSON IN INDIANA**—Rev. Bud Robinson will tour through the state in December, holding two and three days' conventions in different towns and cities. Rev. C. E. Roberts and wife and Miss Taylor will be in the evangelistic party. Watch the paper for further announcements and arrangement of slate. For further information, write U. E. Harding, New Castle, Ind., East Thoraburg st.

**TO DISTRICT SUPERINTENDENTS**—I would be glad to exchange District Assembly Minutes with any District Superintendent or pastor who would be interested. This will prove helpful in the way of exchanging suggestions.—U. E. Harding, *Dist. Supt.*, Indiana District.

## District News

### ALABAMA DISTRICT

Closed out our meeting near Luverne, Ala., the fifth Sunday. The meeting was not all that we hoped for, but much good was done. We are requested to hold a tent meeting at Rutledge next spring. This is in Crenshaw county and is a fine field for the Nazarene Church. There are quite a few holiness people scattered over this county.

Rev. H. B. Thrower and wife were helpers in the above meeting. They are good help. Professor D. O. Gant played the organ and led the singing. Brother Gant is a fine man and loves holiness.

Am now near Ozark in the Grime's settlement

The latest news from Dr. Bresee is that his condition remains about the same. Although extremely weak and frail physically, the joy of the Lord is his strength and the grace of God gives him triumphant victory in his spirit.

holding a few days' service. Go from here to our church near Andalusia and then back to north Alabama.

Let our people begin now to get ready for Alabama District Assembly at Nauvoo, December 1st-5th. We are expecting a great time.

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

### DALLAS DISTRICT ASSEMBLY

We are now in the midst of the greatest Assembly the Dallas District has ever known. Dr. Wilson is presiding to the satisfaction and pleasure of all. The reports of pastors and evangelists show wonderful progress throughout the District. Rev. B. F. Neeley, our Assembly evangelist, is preaching each night in demonstration and power of the Spirit. Altars are filled and many are finding God. More later.—INA LEE HUGHES, *Reporter*.

### PITTSBURG DISTRICT

After the General Assembly we stopped a few days at our home in Olivet, Ill. Arranged for the comforts of the family, then wife and I began our first meeting at Troy, Ohio, with pastor, Rev. Howard Welch. All things were ready, and we certainly had a great time working together with him.

On Friday evening while we were singing, "There's power in Jesus' blood," the glory rained down, and the tide swept on. We had no collection, no announcements, no sermon, but we did have seekers and salvation.

The all-day meeting over the second Sunday was glorious. Brother and Sister Nerry were with us,

## 5,000 New Subscribers Wanted

Never before in the history of the Pentecostal Church of the Nazarene has there been such a wide-spread interest in its work. The echoes of the great Pentecostal General Assembly have reached far and wide. Now is the opportune time to crystalize that interest into a closer relation. The HERALD OF HOLINESS is the medium through which this can be accomplished. Beginning with our great Thanksgiving Number we will give the

## Herald of Holiness Until January 1, 1917 for \$1.00

Let every subscriber become a missionary and endeavor to get at least one new subscription. Many people have been either converted or sanctified through reading a single copy of the HERALD OF HOLINESS. Only a little effort on your part may put the paper within reach of a whole family for a year. With the aid of your prayers what a world of good may thus be accomplished. Forward! in the King's name and make the best of this golden opportunity.

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH OF THE NAZARENE  
KANSAS CITY, MISSOURI  
2109 TROOST AVE.

Dallas District Assembly closed with victory. Splendid unity prevailed. Pastor Wallin and church entertained well. Evangelistic services led by Rev. B. F. Neeley brought constant revival results. Financial plan for raising necessary capital for Publishing House endorsed. District heartily accepts its proposition. General Superintendent Wilson captured the hearts of the people. District Superintendent Pierce re-elected.

JOHN F. SANDERS.

but it could be said we "had all things common"; we all got blessed and a good number prayed through to victory.

Brother and Sister Nerry continued the meeting. Wife and I went to Middletown, Ohio, to open a new work. We found a hungry people, ready for the blessing of God. Salvation work began at once. We have a neat little hall in a good location, with a city of about 16,000 to draw from.

Rev. David G. Bacon reports good victory at Garfield, Ohio.

Rev. Davidson, of New Galilee, Pa., has accepted the call of the Bradford, Pa., work. He will reach there November 10th.

Rev. James Short and his good people are looking forward to the time when they shall come into possession of a large, commodious church, which revival time this fall and winter. Why not? All they have contracted for.

Pastor Elliott reports victory from the Grove City, Pa., work.

Pastor Miller writes his church is enjoying prosperity.

We are all looking forward and expecting a great things are ours for the asking. Altogether, pray, believe, receive.

N. B. FERRELL, *Dist. Supt.*

### INDIANA DISTRICT

The work goes on with a steady growth in the old Hoosier state. We have dedicated two new churches since our District Assembly, and have three more churches organized than reported at the Assembly.

Shortly after our Assembly, we dedicated a beautiful cement block church in Owen county, near Worthington, Ind. Sunday, October 31st, we dedicated a neat, commodious church to the worship of God near Franklin, Ind. The foundation is being laid for a tabernacle at Mohawk, Ind., and the basement and foundation is almost completed for a new church at Stringtown, near Greenfield, Ind. These last three churches have been lately organized.

There is a circuit of three points in the north part of Indiana that are planning on coming into our work right soon.

We went from the General Assembly to hold a ten days' meeting with our pastor, Rev. E. G. Roberts in Hammond, Ind. Brother Roberts is proving to be the right man in the right place. He is seeing salvation in almost every service.

We have also visited all our churches in the northern and central parts of the District and find the work going on beyond our expectation.

Rev. C. E. Roberts and wife are having the time of their lives at Anderson and Muncie. Both of these places were organized last year, and already they are planning to divide the work and become stations.

We go next to Evansville, Ind., to open fire on the enemy with our pastor at that place, Rev. Ira R. Akers.

The advisory board met with the executive committee of the District Missionary Board at Indianapolis, Ind., Saturday, October 30th, and made the following apportionments for home and foreign missions on the District: An amount to equal \$1 per member, for each church for foreign missions, and an amount to equal 33 1/3 cents per member for home missions. Let all home and foreign missionary money be sent promptly to the treasurer, Rev. O. E. Enos, 116 Lee st., Connorsville, Ind.

U. E. HARDING, *Dist. Supt.*

**HAMLIN DISTRICT**

These are blessed days in the Lord. I have not recovered from the effects of the General Assembly, and I doubt whether I will ever get over it, for such tides of glory and power as were manifested there were enough to keep a fellow fat and frisky in his soul for many months. Then we have just had another extra spread at the District preachers' meeting that has just closed with the Abilene church.

The tide kept rising from the first; the numbers on the program seemed to get more interesting, and the tide of enthusiasm kept increasing until the close, when the river broke the levees and inundated the town, and several souls were carried into the ocean of God's love.

On Sunday night one of the city pastors, of another denomination, was testifying, and he said that just dropping in he did not know whether it was a conference or a revival meeting. Thank God, we can run the two together! Some of the Nazarene preachers said this was the first one that they had attended, but they didn't ever want to miss another. Among the closing scenes was the reception of five new members into the local church. The glory came down on one of the sisters that was uniting and she began shouting, then the fire caught, and such times as we did have—a person would have to attend a General Assembly at Kansas City to see anywhere else!

The next preachers' meeting of the Hamlin District meets in January. You had better begin now to plan to attend.

Hoping to see you soon at the District Assembly, I am your servant in the Lord, J. C. HENSON.

**KANSAS DISTRICT**

After the great General Assembly, I first visited St. Joseph, Mo., where we always enjoy fellowship with the saints, though our people are few in number. We preached one night at a mission, and saw four souls seeking Jesus; one of them who came to the altar half drunk, testified that he was not only saved, but sobered. Brother H. A. Dunlap, our pastor, is courageous and hopeful for our work at that place.

There seems to be a growing prospect of our getting a foothold for our work in Leavenworth. We find some worthy and hungry people there who would like to see our work established.

Brother Hunt plans on moving to his work at Lawrence soon, and launching a vigorous campaign. They hope to have their annual campmeeting for the coming season to include all our churches in eastern Kansas, as they have a convenient and beautiful place in which to accommodate a large camp. The location is ideal, and we trust the plan may succeed.

Topeka is being blessed of God and the work is making good progress. We expect great things at that place.

A few faithful Nazarenes at Coffeyville, are praying and planning for the permanent establishment of the church. I feel assured that success awaits them and that the near future will witness the establishment of a prosperous church there.

Pastor Beaver with our people at both Liberty and Cherrystone expects soon to have a roof over the work in both places.

The church at Buffalo is thriving and is now housed in a convenient hall almost rent free. Brother Bean, the pastor, is also preaching for the little band at Lafontaine, where we saw tokens of victory during our recent visit.

I spent one night in Elk City, and had my convictions increased that as soon as possible we should plant a church there. Brother G. N. Allen, and family are already loyal Nazarenes there, but holding their membership at Cherrystone for the present.

Sister Maude Summers on account of poor health, is obliged to give up her work at Highland, much to the regret of the people, as well as herself.

Pastor Calhoun and his Wichita church are now comfortably housed in the church building and parsonage recently purchased.

All the points which I visited before Assembly, namely Pleasant Hill, Langdon, and Iola, are prospering.

I am also hearing fine reports from our first group meetings.

God is most graciously blessing me personally. Praise His dear name!

H. M. CHAMBERS, *Dist. Supt.*

**General Church News**

**UTICA AVENUE, BROOKLYN**

Since our last report, God's blessing has been upon us as a church in a special way. Not long since we set apart two Sundays for the adminis-

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tration of the ordinance of baptism. As a result, twenty-four individuals received the sacred rite. On the second of these days, seventeen were received into full membership and two on probation. Several of these were strong men. Our recent Sunday school roll was considerably larger than a year ago. On Sunday, October 24th, we cancelled what remained unpaid on our church repairs. The total expense was nearly \$700. The church now is very attractive, both without and within. Mrs. Pierce preached last Sunday morning, October 24th, to the largest regular congregation we have probably seen in our church since coming to Brooklyn. A number have found victory at the altar since our return from vacation. The young people have been doing well, in the main, and their recent annual rally was a large and successful affair. Before this reaches the eye of the reader, we shall have held our annual election all-day meeting. This is always an inspiring occasion. Owing to the serious effect of the climate upon Mrs. Pierce's health, we expect to return to the West as soon as the church here can be suitably supplied. This is an excellent charge and calls for an experienced pastor. Our sixteen months of labor here have been owned of God, and we contemplate leaving the saints of Utica Avenue with deep regret. We are expecting to take hold of our new and struggling work at Victoria, B. C., the Lord willing. This section affords one of the finest climates on the continent.—D. RAND PIERCE, *Pastor.*

From Evangelist LUM JONES

I'm glad to report victory this morning. We closed the battle at Gordenville Sunday night and victory was ours. Praise the Lord. More than fifty prayed through. We organized a Nazarene church of sixteen members and the folks are looking our way. We go to Rayson Springs, Texas, the 12th. Pray for us.

**MUNCIE, IND.**

It is with joy that I write that Muncie, in spite of its wickedness, has many hungry souls that wish to get a square meal, and that there are people here who want God's blessing. We are just a little band about two months old, and through God's power, have already experienced many wonderful blessings, and know there are great things ahead. On Sunday evening, October 24th, two went to the altar. One prayed through to victory that night, and he kept saying, "I know, now." Bless God, how happy I am to understand his feeling. The other was sanctified during the week, and is surely happy now, and his joy was doubled when his dear wife received the blessed gift from God last night, even before special prayers were offered. Our pastor, Brother C. E. Roberts, is breaking the bread of life to us, and preaches Bible holiness without fear or favor. The touching songs of his wife and her sister, Miss Taylor, are grasping the heartstrings of their hearers, making them long for the old-time religion. May God's blessings rest upon us and many souls be brought into His fold. May this be a great year for the church.—LURA BROKAW, *Church Reporter.*

**NEW ENGLAND DISTRICT**

The first annual Sunday school convention of the New England District was held at Lowell, Mass., the evening of October 27th and all day the 28th. The address of welcome was given by the Rev. A. B. Riggs in his usual stirring manner and was profitable to all who heard it. The response was given by Rev. H. Rees Jones. Mrs. Addie F. Beebe then gave a talk on "The Hidden Talent" and brought out some thoughtful points which we all could benefit by. On Thursday morning the association was organized with the following officers: President, Rev. S. W. Beers, vice-president, Brother L. D. Peavey; secretary, Brother O. S. M. Haskell; treasurer, Rev. Tom Brown. A committee was appointed to draw up necessary papers for organization and to have charge of the next annual convention. Mrs. L. E. Ware, of Worcester, gave an address, the subject being, "We Are Able," which was full of very interesting points and many of which could be introduced in our schools. The subject for the afternoon was, "The Making of a Teacher," and was ably brought out by Mrs. L. E. Ware. The teachers hearing her should go to their classes better able to impart the truth of the lesson to the young minds before them. Under the heading, "The Qualification of the Teacher": 1st. "Beginners and Primary Teachers" was given to Miss Lombard, of Lowell, who gave us her ideas of what they should be, very acceptably. 2d. "Junior and Intermediate Teachers" by Mrs. A. B. Thomas, who gave a very interesting talk of much profit. 3d. "Teachers of the Seniors" by Brother L. D. Peavey, was well given in his usual interesting and forceful manner, and told us many things to think about. 4th. "Home Department" by Mrs. Emma Hadley, was well presented and something new to the most of us. After a short general discussion on the above subjects, the benediction was given. The report of the committee that had been appointed, was heard at the evening session. They voted to name the organization "The New England District Sunday School Association of the Pentecostal Church of the Nazarene." The object of which was for a greater efficiency in the schools through united effort and for better training of teachers, better methods, and a greater spirit of evangelism. Rev. Tom Brown, of Chiltondale, read and commented on a scripture lesson. An address, "How May We Attain the Greatest Success in Our Sunday Schools," by Rev. M. E. Borders, of Malden, was listened to attentively, and many fine suggestions were given to us, which we should put in practice. After Rev. M. E. Borders had rendered a solo, the convention closed.—O. S. M. HASKELL, *Secretary.*

**MANGUM, OKLA.**

We closed out here last night in a sweep of victory. The fire fell during the testimony service. There were twelve or fourteen shouting at once. God gave a good meeting, and seven united with the church. One man, who had once been a Methodist preacher, got wonderfully sanctified after much fasting and prayer. The fire is burning in his soul and we expect to hear of him preaching holiness in the near future. This church has a fine man for pastor. This is his first work, but he is making good. We feel he and his good wife will be a great blessing to the work here. Owing to our meeting falling through, we have an open date for Christmas. Blessing on our good paper. It gets better every week. Yours and His.—J. O. and BESSIE WEST.

**PITTSBURG DISTRICT**

Our elect lady, Sister Mary Whipple, came East about nine months ago for a much-needed rest and a visit with her folks. She began to talk with souls and pray with them. Salvation work began to spread. She held several meetings in and near her home city. God wonderfully blessed and used her to the salvation of many souls. She held a meeting on Oak Hill, New Brighton, Pa. Hundreds of souls were saved and many sanctified. Out of this meeting we organized a Pentecostal Church of the Nazarene, of which she became pastor. God has blessed the work and we have a good field for a great work. Our last meeting with Sister Whipple was November 31st. We had a good time in the Lord. We got blessed good. A good number of us went to Rowchester, Pa., on Monday evening, and had a parting prayermeeting and bade her God speed. Our loss will be California's gain, and no one knows like they what that means. Sister Whipple has a true burden for lost souls and has proven it to hundreds. May the Lord of all grace go with her and use her till she is called from labor to reward.—N. B. HERBELL, *Dist. Supt.*

**MALDEN, MASS.**

Our 9:30 prayermeeting Sunday morning is a great source of blessing under God. From fifty to one hundred attend. The preaching is always

with power for we have a man of God in our pastor, Rev. M. E. Borders. Last week on Sunday evening his sermon on the "Wrath of God," Job 36: 18, brought visible results. Eleven hands went up for prayers and of these six came to the altar in penitence and we trust found God. We have a continuous revival in this church and find no minister like ours. A converted business man, sanctified to God, preaching full salvation and sanctification. The Lord increase the number of such through our borders! (Borders). Dr. C. J. Fowler preached Sunday. Text, Luke 13: 24, "Strive to enter in." It was deep and convincing, and full of the Spirit's power, uncovering the false hope of anti-Christian religions and unveiling holiness and Jesus. Thank God for dear Dr. Fowler's returning health! Our help cometh from the Lord, which made heaven and earth.—MINERVA B. MARSHALL.

#### HOLINESS CAMPAIGNING

The summer campaign closed with the Portage, Ohio, campmeeting. This is one of the oldest camps in the state, this being its thirty-seventh annual session. Rev. A. F. Ingler, who is well and favorably known as one of our Nazarene evangelists and singers, was my co-laborer. The results of the camp were very blessed. I think no less than one hundred definite seekers were at the altar. There were no barren services, and a large number found genuine victory. The fall campaign began with a meeting at Kendallville, Ind., in the city mission. The Lord gave us some precious victories here and a number of souls found "the pearl of great price." There is no holiness church in this city of five thousand-people; but a few precious souls who have been standing true to God and holiness, are eager for one. One precious saint, who has become acquainted with our church through reading the HERALD of HOLINESS, keeps telling the folks that "the Nazarenes are the salt of the earth." (And I say Amen). I secured some subscribers to the HERALD of HOLINESS, have informed the District Superintendent about conditions, and hope soon to hear of a Nazarene Church there. From Kendallville, I went to the General Assembly, but I will not attempt to describe that. Will simply say that it was glorious beyond anything I ever knew. But how the scene changed after I left the Assembly! Came to Hiattville, Kas., for a meeting. There were few to pray, no "Amen's," no shouts of victory. Imagine how cold it seemed after being in such a red-hot place as the Assembly! But we began to preach and pray and sing, and things began to warm up. One night while urging believers to seek holiness, I insisted that if they would abandon themselves and all to the Lord, He would sanctify them before they had time to reach the altar. I urged all who would consecrate all to God and trust the cleansing Blood just now, to stand. A man rose and in the act of rising he received the blessing, testified, wept, and was greatly blessed. He put his hand over his heart and said, "I feel so clean in my soul." Glory! A lady on the other side of the house arose and said, "I have wanted holiness ever since I was saved (about two years), but did not know how to get it, but thank God, (and by this time she was crying for joy), I have the blessing now. Jesus sanctifies my soul." While all this was going on there were very few dry eyes in the congregation. I felt like I was having a small General Assembly. Hallelujah! Since that night we have had some blessed victories. A goodly number have plunged into the cleansing fountain. Nine at the altar last night, four or five of whom found victory. "The end is not yet." My next battle will be in the M. E. church at Orland, Ohio, until December 5th.—H. C. LYTLE.

#### DECHERD, TENN.

The holiness people in this community, realizing the great need of more united effort in the spread of scriptural holiness, held a convention in Decherd, Tenn., Rev. H. A. Hamby, pastor, October 30th-31st, and formed the "Cumberland Valley Holiness Association." George W. Garner, of Sewanee, Tenn., was elected president; C. C. Shelby, secretary and treasurer, and an advisory board of sixteen was elected, one from each church or holiness band represented. The following counties were represented and joined the association: Lincoln, Moore, Franklin, Coffee, Warren, Grundy and Marion. The purpose of this association is to hold an annual campmeeting at Decherd, Tenn., and two conventions each year in the different localities of the association, which we trust, will be great factors in building up the holiness cause. Rev. J. J. Rye, of Nashville, did the preaching in the power and demonstration of the Holy Ghost. Rev. S. W. Strickland preached once. Great crowds heard the Word and God's people were greatly blessed and holiness took one step higher ground. The power and presence of God was wonderful.—C. C. SHELBY, Sec'y.

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#### COLUMBUS, OHIO

We are praising God, who giveth us the victory again and again. Our church is going nicely. We are having some great times with the Lord. Our pastor preached from 1 Corinthians 13:13 at 10:30 this morning. The afternoon service was fine; had two at the altar and one at the altar in the Young People's meeting. The evening sermon on the text, "Where Art Thou?" was a wonderful evangelistic message, which had telling effect upon all present. We could not help but feel the power of God on the place. Surely Jehovah is with us, and victory is ours in Jesus' name. The Lord is helping us get before the people in a way that is telling for God. We received a check this morning from the mayor toward our building fund, for which we are thankful. We will hold up the banner of holiness that souls may be rescued from the hand of the enemy. Bless His precious name for ever.—L. B. W.

From Evangelist Rev. WILLIAM SEAL

Just closed another ten days' meeting at Garwood, Mo. The dear Lord was present in every service in saving and sanctifying power. We organized a new Church of the Nazarene with twenty-seven members. Rev. William Lewis was called to be their pastor.

#### CARMEN, OKLA.

Our tent meeting closed here last Sunday night with victory for God and with an increasing interest. Brother Tommy Hays and Brother C. G. Evans held the meeting. The attendance from the surrounding country was better than it has been in several years. The last of the meeting was especially precious to our souls. Saints were made to shout, and sinners to weep, on account of the power and presence of God. Several were saved; some sanctified. The Word of God went forth in its fulness with the anointing of the Holy Ghost. Fifteen souls made their escape from sin and uncleanness and testified to their freedom in Christ Jesus. Twelve were sanctified and took their stand for God in the one body. Brother Tommy and Brother Evans preached the fire down on the people and it is still burning here in Carmen. Any of God's ministers passing this way will find a hearty welcome with the saints at Carmen. The people were made to see the true way of holiness and many asked for prayers. Several were convicted and cried for help. All of the meeting expenses were nicely met. Thank God for a religion that will make men and women open their pocket-books as well as their hearts.—M. S. LUCIE DENNIS.

#### NEWARK, N. J.

We are to have with us for ten days, from November 19th to the 29th, Rev. C. W. Ruth, and we are believing for great times in the salvation of sinners and the sanctifying of believers. Bible readings every afternoon, at 3:00 p. m. Thanksgiving day, three meetings: 11 a. m., 3 p. m., and 8 p. m. Also Sundays at 11 a. m., 3 p. m., and 8 p. m.—JOHN UNKLES, Treas., for Captain and Mrs. Graham, in charge.

#### THANKSGIVING AT BERACHAH

Berachah is planning a great day for Thanksgiving. Dr. H. C. Morrison, in his tour of Texas with the Berachah band, has promised to stop by for the day, and special services have been arranged, with basket dinner on the ground. The morning service will be held in the Berachah Chapel, and the afternoon and night service at the Methodist church. Large crowds are expected. Will the HERALD of HOLINESS family join us in prayer for a blessed day? Berachah has passed through some severe trials in the past few years, but in spite of men and devils, she is on the upward move. During the past few months Berachah has taken on a new impetus and victory is ahead. If you do not believe that Berachah is a Valley of

Blessings, just pay us a visit and we are sure you will go away convinced. Our work is open to the public. We solicit investigation and covet your prayers.—HATTYE V. SAYLOR, Office Manager.  
BERACHAH, ARLINGTON, TEXAS.

#### HOLINESS DOOR OF HOPE MISSION

God is blessing our new Sunday school. We are using the Nazarene Quarterlies which are the best. There is a deep, heart-felt interest to hold on to God for a gracious revival. God's seal is on us and the work. We are on the victory side, and have a wonderful gospel to tell. We are enjoying the HERALD of HOLINESS as never before. There is no getting around the fact that the editorials are rich in thought and uncton. Our meetings regularly are: Sunday school at 2 p. m., preaching at 3 p. m., evangelistic meeting at 7 p. m. On week nights, Tuesdays and Fridays at 7:30 p. m.—F. E. MILLER, Supt.

#### JULIAETTA, IDAHO

We had the old-time fire, we read about in the Bible, last Sunday, in Kendrick. The fire fell and the saints rejoiced in God our Savior. We are only a handful, and have many hard things in the way, but thanks be to God, we all know how to get hold in faith. Sunday night we prayed till the fire fell, and what a blessed meeting we had. One was healed. Brother Blakely was with us two weeks in a meeting, and was a blessing to all. A few claimed to find Christ. Dear saints pray much for us in this part of this great field of lost souls. Our Sabbath school is owned of God. The children, some from Lutheran homes, some from Catholic homes, and some from homes where they are not told there is a God. One man and his wife, who were Lutherans, got saved and sanctified, and can tell the story of the cross just like the rest of us. We have a hall rented and mean to stay in the fight for lost souls in Kendrick. In Juliaetta is a good place to do work for God. We have no house as yet. I attend two prayer-meetings weekly when at home. I am often asked to lead the meetings, and as I do, the Lord blesses. There are so many calls to come, and so few to go. Who will come this way?—Mrs. MARY E. BUCKNER, Pastor.

#### OKLAHOMA CITY, OKLA.

We are here now with the pastor, Rev. W. P. Olin, and the victory is coming; fire falling, and souls are finding God. We are advertising, praying, preaching, testifying, and otherwise pushing the battle. More later. Pray for us.—J. W. OLIVER, Evangelist.

#### PLAINVILLE, KAS.

We are in the midst of a revival here. The group meeting gave us a good start. Some have been getting through. We are having good crowds and some conviction, but there are still more to follow. The church is praying for a far-reaching revival. The writer was called over to Minneapolis, Kas., on the 18th and 19th of October on some business, and while there some holiness people in the United Brethren church got us to preach to a crowd of about twenty-one one night, and God gave us a good meeting, and three got saved and one got sanctified. I expect to hold a meeting there some time, and also expect to see a Nazarene Church there some time. Praise God. March on!—IRA STEVENS.

#### ADA, OKLA.

From Kansas City we went to Sherman, Texas, to assist the pastor, Rev. B. F. Pritchett, in a revival. Notwithstanding the hindrances of the incessant rain for several days, and weariness in body from the great General Assembly, we began asking God for a hundred souls. Of course He heard and answered, and the two weeks' meeting resulted in 105 beautiful professions, and twenty-one additions to the church. The Lord wonderfully manifested His power in preaching and singing the gospel of salvation. Rev. Pierce, Superintendent of the Dallas District, was with us over the second Sunday and Monday, and gave us a lift on the way. His earnest messages were inspiring, and we felt greatly blessed by his coming. Then on the last Sunday we were given another heavenly treat when Rev. A. G. Jeffries, of Peniel, Texas, came. How the Lord used him in bringing the two messages, especially the last one, on the "Unpardonable Sin," when the people rushed to the altar seeking the favor of God. We certainly appreciated the visits of these two soldiers of the cross. This was our second meeting at Sherman, the Nazarene church being organized with about forty members as a result of the first one. On the last Sunday of this meeting, the church celebrated her first anniversary, the number of members having reached 102, and the end is not yet. We have never met better people nor made warmer friends, than the people of Sher-

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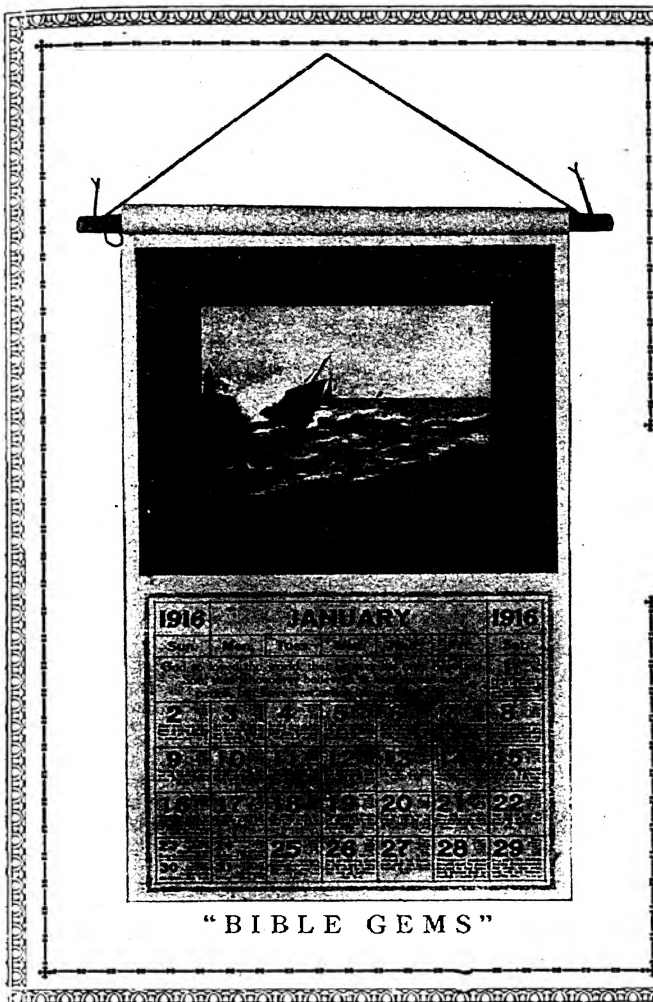
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man. Our short experience of two years in the evangelistic work as singers, has been from conquest to victory, for grace has brought us safe thus far and grace will lead us on. His service is our greatest delight, and we shall go at His command till Jesus comes, or He bids us come up higher. Since the General Assembly, the cause of holiness is dearer, and our hearts are burning with love for a lost world. The HERALD OF HOLINESS has doubly endeared itself to us since becoming better acquainted with it.—Misses DAMRON and VERNER.

PRINCETON, FLA.

Our church at this place is still mounting up. Souls are being added to the church continually. Last Sunday night three were at the altar and prayed through to victory, and a large number raised their hands for prayer. God is blessing, the saints are encouraged, and we are expecting at this place one of the largest Spirit-filled churches south of Miami. A few weeks ago the writer preached an anti-dance sermon, and hit so hard on tipping the light fantastic toe, that is sending so many of our young people at a break-neck speed to ruin, that it incensed the "dance crew" to such an extent that a mob stopped the writer the following Tuesday night on his way to singing school, and demanded an apology, which they failed to get. An explanation of a few of their misquoted statements was promised them Sunday night. However, this did not seem to be sufficient, and two other attempts were made to have it out with the "narrow little Nazarene preacher." Threats were made to tar and feather him and set him on fire. As usual the "Roman braves" were back of the whole thing, but God knew how to deliver. So Sunday night the mob was going to take the preacher from the pulpit, (so it was reported), and people from eight and ten miles around came to stand by the little man (as they put it) that has the courage to preach his convictions. Well, the Lord closed the mouths of our opposers, and gave great liberty in preaching the Word that night, and fifteen out of the audience raised their hands for prayer. Through it the church was encouraged, the community aroused and the "Nazarene Church" has been put before the eyes of the people, as a church that will stand by, and die for, the right, that few churches of today have the courage, and grace to do. Well, we say

amen! A little tract of land was offered us for a mid-winter campmeeting which the church has been praying for, and which we believe is coming. Glory! First, it seemed like a dream to think of a mid-winter campmeeting while the oranges are blooming; fruit and vegetables of all kind are being picked and sent to market, and the saints of God out under some palm trees praying the blessing of God down upon the camp. It's coming, so watch for it. It is a reality to me now.—E. H. KUNKEL, Pastor.

NEWTON, KAS.

"O magnify the Lord with me and let us exalt His name together." The Master is marvelously blessing His work here along every line. Since the General Assembly, we have been seeing and feeling the glory of His presence. We have received four persons into church fellowship and dropped five names from the membership roll. Besides these five, we have lost one member, by death. This is the first death that has ever occurred in our ranks since we were organized here, six or seven years ago.

Group No. 7, held its fifth Sunday meeting with our church here. The Lord gave us a gracious time of victory and salvation. The discussions were good, the services fine, and the results blessed. Four children professed salvation during the Sunday school hour and three other seekers prayed through at the night service. One of these was a man who had not been inside a church for years; but, convicted in the street meeting, he followed us to the church and prayed through to victory.

God has given us a financial victory also. We had hoped, on November 1st, to pay \$25 or \$30 on our church debt. Instead of that the Lord sent in the means and we were enabled to pay \$100.

Monday night, November 1st, was the tenth anniversary of our wedding night. When wife and I returned from a business meeting, which was held at the church, we found our front room darkened. When we turned on the light, a crowd of friends poured out of all adjoining rooms. Nearly all the members of the church and many friends from other churches were present. A beautiful library table and handsome office chair were gifts of the company. How the Lord did bless us. The same kind hands had provided refreshments including a

bride's cake (decorated with two intertwined hearts and three tiny hearts, representing our little family). The midnight hour arrived surprisingly early. About that time we prayed together and reluctantly dispersed. Needless to say "the tie that binds" is broader and stronger. The manifestation of their love for us has given us a greater desire to be worthy of their confidence and a greater determination to serve them faithfully.

FRED MENDELL.

STOCKTON, ILL.

Rev. R. R. Still, our newly appointed pastor, who came to us from Connersville, Ind., is proving to be the right man for the work. The saints are edified under his powerful preaching of the truth, souls are seeking and finding pardon and sanctification in our regular services. The congregations are increasing and the outlook is encouraging. Brother and Sister Still's singing brings the glory down. The Monday night Bible readings on holiness are veritable feasts and souls are receiving new light. We believe God for a glorious revival.—HETTIE TUCKER, Reporter.

BOONVILLE, IND.

Just closed an eight-day meeting in the little mission, in Boonville, Ind., with Brother Joe Davis, a faithful servant of God, who started in with a little prayermeeting, and by whom God has been able to spread the marvelous light of full salvation. We could not get the church, so we had to hold services in the mission, which was unable to hold the interested crowds, therefore giving us with a few exceptions, a new crowd to talk to every night. However, the God of Elijah smiled upon us, and most every night there were seekers, eight having found life and pardon, and two became obedient to the heavenly vision and died the death, putting off the "old man" with his deeds. The folks want a Pentecostal Church of the Nazarene in Boonville, and I believe that God wants one there. Pray for us.—Rev. B. A. FLEMING.

EVERETT, MASS.

Our church is in the midst of a series of revival meetings. The singing and preaching of Evangelists Lewis and Mathews, backed up by the prayers of the church, are bringing gracious re-

sults. Over twenty-five have knelt at the altar as seekers for pardon or purity, and most of them became finders. A new piano has been purchased for the church and this with the organ and harps of the evangelists, are a great help in the praise services. Brothers Lewis and Mathews' next field will be at our church at South Manchester, Conn.—A. K. BRYANT, *Pastor*.

**BOSTON MONDAY HOLINESS MEETING**  
(National)

The Boston Monday holiness meeting opened for the season of 1915-1916, Monday, November 1st, in the Bowdoin Square Baptist Tabernacle, Boston. Dr. C. J. Fowler was in charge and preached a strong sermon from 2 Thess. 2:13. It was a stirring sermon in which he emphasized the importance of entire sanctification. 1st. We ought to be sanctified in order that we might be perfectly satisfied. 2d. We ought to be sanctified in order that the gospel should have the prominence that it should. 3d. We ought to be sanctified that we might be permanently justified. A number of holiness preachers were present and also a good audience for the opening service. The Bowdoin Square Tabernacle is centrally located and well adapted for a meeting of this character. It is desired that the holiness people in and around Boston will make it their business to attend this meeting weekly. An interdenominational holiness meeting is needed in Boston, and there are holiness people enough around the Hub to make a strong meeting of this character possible. Plans are now being considered for a large holiness convention under the National Association, the latter part of November, in the auditorium of the tabernacle, with strong evangelists of the movement to preach. Definite announcement will be made later. It is desired that all holiness pastors in and around Boston, who are planning to have holiness evangelists in their churches during the winter, should notify the management of the Monday meeting, in order that they may secure new speakers for the meeting as far as possible.—E. HILTON POST.

**PLAINVILLE, KAS.**

Our first group meeting met at Plainville. On Friday we were delighted to have Sister Eaton and little Sheeshu with us. While they talked and sang, God burned their words upon our hearts. We are determined to do all in our power to save Hope School for the little widows of India. Something over \$30 was handed to them that evening. Saturday morning Brother Frank Mayhew talked on brotherly love and gathered us about the altar, where we wept and prayed together. Thank God for the fellowship of the saints. Saturday afternoon, after a short business session, Brother Vernon Hodges told of the General Assembly at Kansas City. Two great street meetings were held. The Lord blessed the testimonies and songs. Quite a

**A Prince of Israel**

*Written by Mrs. MATTIE WINES, Pastor.*

"For he was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord" (Acts 11:24).

Such a man was Brother George Hicks, whom the Lord so suddenly called home last Tuesday about midnight. He and his wife were on their way home from a little gathering of friends, where the evening had been spent in Christian conversation and prayer.

Brother Hicks was a living example of a thoroughly saved man, powerfully regenerated, and afterward gloriously sanctified. He was a great street preacher. God had especially endowed him with a voice adapted to this work.

At our District Assembly at Olivet, after listening to Brother Kinne's spirited talk, he immediately ordered five thousand copies of the Gospel of St. John to be used in the street work in Chicago. No doubt it will be seen in eternity that much of the success of the work in Chicago was graciously due to his prayers.

Sunday night, October 17th, the last service of our church he attended, he prayed thus with a seeking soul until he touched God. That man was present at the memorial service yesterday afternoon and testified. He held the position of bank messenger at one of the large banks of Chicago. The president of this bank was present at the funeral and paid Brother Hicks a fine tribute:

The following is from the resolutions sent Sister Hicks from the men with whom he worked: "His Christian fortitude, true loyalty and devotion to his business duties, his even temperament and pleasing personality have ever revered him in our memory and carved for him a lasting niche in our regard."

The funeral was held Friday, October 22d. The Woodlawn male quartette sang (as only they can) four of his favorite songs. Words were spoken by Brother A. G. Crockett, whom Brother Hicks loved as a son. Professor Akers, a close friend, gave a most eloquent address. His pastor gave the closing talk and asked all present, to whom he had personally spoken about their souls, to stand. It seemed at first the whole audience was rising, so many stood.

On Sunday afternoon a memorial service was held in the Woodlawn church. Brother C. E. Cornell, of Los Angeles, who was his pastor for five years or more, was present. The chapel was packed. There were a number of speakers. Brother Cornell gave the closing words, which were full of tenderness and love. He called us all to prayer. One man came as a seeker, and we all knelt and asked the Lord to let a "double portion" of His Spirit descend upon us.

Pray for dear Sister Hicks!

number followed to the church for the services there. Brother Davenport brought the message of Saturday evening and several held up their hands for prayer. Sunday was the great crowning day. Brother Hodges preached in the morning on "Perfect Love," after which the Lord's Supper was commemorated. All hearts were tendered as our memory took us back to the rugged cross and our precious Savior's priceless gift to us. In the afternoon, Rev. Ira Stevens, the pastor at Plainville, gave us a scripture lesson on "Shouting." It was quite manifest that all of the shouters did not live in the Old Testament times. Sunday night Brother E. O. Walden, Jr., of Hoxie, preached. The Lord wonderfully blessed and helped him. Seven souls came to the altar and five prayed through to victory. The glory of the Lord fell upon us. We laughed and cried, waved our handkerchiefs and shouted the praises of God. We are praising God that he ever put it in the heart and mind of our District Superintendent to organize the group meetings. All are invited to Covert for the next group meeting in January.—Mrs. VERNON HODGES, *Group Secretary*.

**SHERMAN, TEXAS**

The great revival in Sherman, Texas, was in charge of our pastor, Brother B. F. Pritchett. The singing was in charge of Misses Dameron and Vernon, of Oklahoma. It was a great, grand meeting. Our church was wonderfully strengthened and built up. One hundred and five saved and sanctified; twenty-one joined the church Sunday with others to follow. Our church is one year old. We have one hundred and two members. We have a good strong Sunday school with over one hundred scholars, with Brother C. W. Ireland as superintendent. Brother

Pritchett has done a good work here. He is a good man and a good preacher and pastor. How we do praise the Lord for men all over this land who are preaching free and full salvation. There never was a time when full salvation was needed to be preached as it is today. Jesus is coming soon—let us be ready to meet Him.—J. E. ASTON, *Secy.-Treas.*

**DANBURY, CONN.**

While preaching from a text found in Jer. 6:16 one Sunday morning recently, before we had finished a dear woman arose and came forward for the baptism of the Holy Ghost. While prayer was ascending to the throne for her, a German Lutheran man, who had been coming to the meetings for the past few weeks, also came forward to be saved. It is needless to say they both received what they were seeking for, and the glory broke upon the saints also. That same week a brother came to the meeting who had been a backslider for twenty years. He got under awful conviction, went home, made his peace with God, came into the next meeting and witnessed to this fact. The following Sunday afternoon one of the brothers being sick, we went to pray with him and as we prayed, his backslidden father began to weep and as we pleaded, God came to his rescue and he was blessedly restored. Our dear Brother and Sister Keeler were wonderfully delivered from what might have proved a serious accident, or in fact, death, as the horse which they were driving ran away throwing them both out; but God interferred and they escaped with a few severe sprains, cuts and bruises. As the people gathered, our Sister Keeler stood in their midst and witnessed to God's wonderful love and care over them, in thus delivering them from death. There is to be a union evangelistic meeting in this city in January. The evangelist engaged is Rev. Rees. Please pray with us that evangelist and ministers may feel the unction of the Holy One of Israel upon them and get out of their forms and into connections with the throne so that blind eyes may be opened and deaf ears unstopped.—Mrs. IVER HOLMES.

**PASADENA, CAL.**

Last Sunday was a great day for the First Church, Pasadena. We had a Sunday school rally in the morning with a nice program and our attendance was two hundred and seventy-five. There were many strangers at all the services. Twelve were at the altar and five were received into the church, making fourteen new members who have recently united with us and more coming. We had close to one hundred and fifty at prayermeeting last Thursday night and three men were at the altar and professed to get through to victory. We have not had a single Sabbath go by for months without seekers calling on God for pardon or purity. We have a great missionary rally next Sunday with Brother and Sister Eckel, our out-going missionaries to Japan.—A. O. HENDRICKS.

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**FROM NASHVILLE, TENN.**

Rev. C. E. Hardy, president Trevecca College and pastor of our church at Nashville, writes: The Lord has been blessing us in our services since the General Assembly. The report of the delegates who went from our church was highly appreciated, and the people were much encouraged. Sunday, a week ago, we had something over twenty professions in the church alone, besides the services out in town. Last Sunday we had a number of good services in the jails, hospitals, etc. We are now planning to have a revival soon and have written to Rev. Milton Williams to see if he can hold this revival for us. We ask an interest in the prayers of your people and your church that God may give us a gracious time. Praying His blessing on you, I am yours in His service.—C. E. HARDY, President.

**ARGENTA, ARK.**

Closed a fine meeting the night of October 31st, with our church in Argenta. Real salvation work was accomplished. Five new members were received. The original "thirteen" have now grown to nearly forty of the best and most spiritual people it has ever been my pleasure to serve. This bunch of Nazarenes are going to be heard from. Amen! Am now in a promising meeting at Monroe, Ark. This place once had a good class, but it has been without a pastor for several years, and so little is left of it. However, we hope to gather up the pieces of the wreck and with new material the Lord is to give us, build again. The Arkansas District is still forging ahead. All hands are lifting and everybody expecting a great year. That's the way to bring things to pass.—JOSEPH N. SPEAKS, Dist. Supt.

**UHRICHSVILLE, OHIO**

Evangelist Rev. Martha E. Curry has just closed a fifteen days' meeting with our church here. Sister Curry did some splendid preaching with the unction from heaven upon her. A few souls found the Lord and the church was edified.—E. WORDSWORTH, Pastor.

**IOLA, KAS.**

The eighth and ninth group meeting of the Nazarene Church in the southeastern part of Kansas, which met at Iola over the fifth Sunday in October, was certainly a great success. We had with us visitors from nearly every one of the different preaching points and they came filled with the Spirit and God surely met with us. Rev. Bean of the Buffalo charge, brought us two very helpful sermons. Brother Beaver from the Cherryvale charge, gave us two very splendid sermons, also Brother Duvall, of Liberty, preached once for us in the power of the Spirit, and on Sunday, Sister Warner of Coffeyville, gave us a very interesting account of the General Assembly, which she attended in Kansas City. She then brought the message and at the conclusion of her message, four souls responded to the invitation and knelt at the altar, one old man to be reclaimed and the others to be sanctified, all of whom got through except the old gentleman. The Sunday evening meeting was a very peculiar meeting in that there was so much deep conviction on the people, after Brother Henn brought the message on "Eternal Punishment," and some who would not yield, that no one seemed willing to close the meeting and we retired without dismissal. Three souls sought the Lord in the night service of which two men were saved. C. I. Calhoun, pastor at Iola, also preached one very good sermon. We all decided that the group meetings are the thing to bring us closer together and get us acquainted better with our people so near to us, and yet whom we have not yet seen. We go next to Cherryvale for our meeting in January, and at this time we expect to have with us

**SUPERINTENDENTS' DIRECTORY**

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- Alabama District Assembly, Nauvoo, Ala. Dec. 1-5
- (The first service of all Assemblies to be opened at 7 p. m. of the first day announced.)
- W. C. WILSON.....Box, 151, Upland, Cal.

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- San Antonio.....San Antonio, Nov. 17-21
- Louisiana.....Lake Charles, Dec. 1-5
- Mississippi.....Houston, Dec. 8-12
- Southeastern.....Glenville, Ga., Dec. 15-20

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- Saragossa, Ala. Nov. 12
- Nauvoo, Ala., R. 3. Nov. 13-14
- Manchester, Ala. Nov. 15
- Hankston, Ala. Nov. 16
- Watts Chapel. Nov. 17
- Grace Chapel. Nov. 18
- Carbon Hill. Nov. 19
- Brilliant, Ala. Nov. 20-28

- Seven Oaks.....Nov. 29, 2:30 p. m.
- Taylor Springs.....Nov. 29, 7:00 p. m.
- Nauvoo, Ala., District Assembly.....Dec. 1-5
- Blountsville, Ala., R. 2.....Dec. 8-12
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- INDIANA—U. E. Harding, E. Thornburg st., New Castle, Ind.
- Bresee Chapel.....Nov. 26-28
- Evansville, Ind.....Nov. 1-21
- Eby Chapel.....Nov. 23-25
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a missionary or rescue worker to stir our minds on these needy points. At our prayermeeting following the group meeting, a man and his wife who were under such deep conviction on Sunday night, gave their hearts to God and were blessedly saved. We are thanking God that though Satan is at work, God is still with us in Iola. Hallelujah!—Mrs. MARY CALHOON, Sec'y.

**SIREVEPORT, I.A.**

We have just closed a great meeting here in the Nazarene Church. It was assisted by Rev. R. T. Williams, of Peniel, Texas. We held eighteen days and did not have a dull service. The power of the Spirit was wonderfully present at the first service and increased as the days went by. Many services were real pentecostal and numbers were brightly saved at the altar in the old-time way, and others

powerfully sanctified. I have not seen such a sweet, deep spirit of real victory upon God's children for several years. Such a spirit of prayer is seldom seen these days. The real glory was on us. No trouble to pray and testify and shout. The people come from all parts of the city and all classes, and all enjoyed it. Brother Williams is a great preacher, and the Lord did bless his ministry in a wonderful way. I have never had a pastorate where there was such an opening for a great soul-saving work as this. The Spirit was present in a wonderful way while we took the offering to meet the expenses of the meeting. It looked like the people would shout me down, and the amount given was more than one-third over the amount asked for. We are all very happy over the results. Yours for full salvation—J. S. SANDERS.

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Dr. Haynes's editorials will be of special interest; and in addition to special contributed articles we will publish the story of "Daniel," the native African convert. This will be accompanied by pictures secured by our missionaries in Africa. ¶ Our Thanksgiving story, entitled, "Aunt Deenie's Thanksgiving; or, a Lesson in Forgiveness," was written especially for this issue by Brother C. A. McConnell. The story alone is well worth twice the price of the paper. ¶ Yes, there will be a Thanksgiving letter from Bud Robinson, which will be of interest to all.

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“O give thanks unto the Lord”

## Thanksgiving!

By D. Rand Pierce

**T**HANKSGIVING! Let the chorus swell!  
The praise of our Redeemer tell!  
The Christ Incarnate, very God!  
The Bible, His eternal Word!  
Thanksgiving for the story sweet  
Of full redemption, grand, complete!  
Thanks for our church, triumphant, clean —  
The Pentecostal-Nazarene!

Thanksgiving poured from tongue and breast!  
By thousands East and South and West!  
From the British Isles across the blue,  
And Canada's Dominion too.  
All one in heart and one in stroke  
To break from men sin's galling yoke!  
To hasten on that glorious day  
When Christ shall hold unrivalled sway!

Thanksgiving for our mission posts,  
Planted among dark heathen hosts.  
Pouring the rays of gospel light  
Into their dense and hopeless night!  
And thanks thrice o'er for those brave souls  
On India's sands and Brava's shoals.  
In Mexico and far Japan,  
Where heaven shines on cheeks of tan!

And thanks for gospel rays that gleam  
Where China's seething millions teem!  
In tropical America  
And mid the canes of Cuba fair!  
And fervent thanks that Afric's night,  
So long and dark, now sees the light  
That beams upon a world to bless —  
The glorious Sun of Righteousness!

**T**HANKS for our schools, where God and  
Truth  
Reign o'er the conscience of our youth!  
Where fitness for the world of bliss  
Goes hand in hand with brain for this!  
For leaders who seek not fame's prize,  
But gladly toil and sacrifice!  
For strong young men and maidens fair  
To bear Love's banner everywhere!

Thanks for our publications? Yes!  
Thanks for "The Herald of Holiness!"  
That fires our souls and weekly brings  
A feast befitting priests and kings!  
Thanks for our books, full to the brim  
Of truths to make us more like Him!  
For tracts and gospels multiplied  
To sew by every water's side!

Thanksgiving for "The Other Sheep,"  
That makes us for the heathen weep!  
The "Comrade" and the "Sunshine" bright,  
To guide young footsteps in the right!  
Thanks for our Sunday school supplies,  
The "Teacher" and the "Quarterlies,"  
All pentecostal, rich, and grand,  
The choicest helps in all the land!

Thanks for our rescue homes, where souls  
Are saved from human fiends and ghouls!  
Thanksgiving for the tidal run  
Of holiness that's sweeping on!  
Thanks for a church where God's dear saints  
May worship Him without restraints!  
And thanks for what sounds on faith's ear —  
The tramp of other thousands near!

“Let everything that hath breath praise the  
Lord”