


HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

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Gospel Proclaimers

 HERE is a true sense in which the Spirit warns every soul that comes into the world, of sin, and encourages in righteousness. But while the Spirit is not confined to the Word, the Spirit is in the Word, and it is through the Word made living by the Spirit that redemption as it is in Jesus is to be proclaimed to the lost world. But to the Church, equally with the Spirit, is entrusted the gospel proclamation. Herein we may know if we are of the Bridehood, if we are of those who are giving the full gospel of salvation from all sin to all people. A body of people, or an individual, who is satisfied with simply bearing the name of Christ and submitting to certain ordinances, yet neither knowing nor proclaiming an adequate gospel, one that saves from all sin, is not of the Bridehood. A church or an individual that is willing to receive even the fulness of redemption without giving it to the ends of the earth, has no part in the Bridehood of Christ. Further, the obligation is upon all who have heard the gospel, themselves to repeat the glad news, and to send forth the call as wide as the widespread need. If we have heard, we must pass the word along.

EDITORIAL

THE Word of God alone is the court of appeal for the settlement of the question as to sin in believers. We unhesitatingly affirm that the Bible is replete with proof of this important truth. It is a fact, however, that human consciousness with intelligent, discriminating people corroborates this Scripture testimony. Every converted man is self-conscious of a serious, innate weakness or trend which necessitates on his part a constant battle within. There is likewise a feeling with all such that there ought to be a higher and sweeter victory than this for the Christian. We dare affirm that this fact within the personal consciousness and this sense or feeling or oughtness as to what should be are like echoes from the Word of God. This precious Word teaches the sad fact that there is left within the heart of the regenerate a principle of weakness or insurrection, but it goes further and reveals to us the happy fact that God has provided for us some better thing than a mere fruitless, life-long battle against this inward principle.

Observation likewise casts some corroborative gleams of light. Intelligent observers of regenerate people behold problems in their lives and characters which they find difficult to solve unless they chance to understand the doctrine of inbred sin. They behold in the average, regenerate man a lack of the full victory which they feel should characterize the normal Christian life.

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Strong as these corroborative proofs may be we do not pretend to found a great spiritual truth or doctrine on even consciousness and observation. The Word Revelation is our Gibraltar and on this we firmly plant our feet with the sweet assurance that the gates of hell can not prevail against us. Take Paul's great classic, "The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other; so that ye can not do the things that ye would" (Gal. 5:17). Observe first, that the word "flesh" here is that *sarx* which Paul uses and which scholars agree means not overt sin or guilt but the sin-nature, the sin-tendency which resides within and which awaits a second, definite, radical work of grace through the power of the Holy Ghost. Observe, again, that this language does not and can not apply to impenitent sinners. With sinners the lusts of the flesh triumph while with the people here mentioned it is a mere conflict between the lusts of the flesh and the Spirit of God within the heart of the believer. It is transcendently clear, therefore, that these parties here mentioned by Paul were converted Christian people in full fellowship with the apostles, who had real spiritual life and were endeavoring to do good of every kind but found a resistance within in the lusts of their flesh or their carnal nature which still remained within them.

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The conclusion, therefore, is absolutely undeniable that in believing Christians who have passed from nature's darkness into the light of regeneration there are two contrary and warring principles called here the "flesh" and the "Spirit;" and that which Paul here denominates "the flesh" can mean nothing under heaven except the remains of the carnal mind. It is true also that salvation from this carnal mind alone destroys death and brings to us the gift of eternal life. Paul so teaches distinctly when he says, "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). The same truth is taught by Paul's language addressed to the Corinthian church. To deny the truth of the remains of sin or the carnal mind would render absurd and meaningless Paul's memorable words to this church when he said, "And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ. * * * For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (Cor. 1:1, 3). Not a hint do we find here of Paul's addressing sinners, but it is as clear as noonday that he was addressing Christians. He called them "brethren," and "babes in Christ." Yet these babes in Christ and brethren beloved in the bonds of the gospel were declared by him to be carnal.

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It is certainly needless to pause to quote a long list of other passages to the same point. We choose rather to use our remaining space to suggest another line of proof, which is the fact that all the epistles assume the incompleteness of salvation in the churches; and all the appurtenances and institutions connected with the gospels

were designed to supply this deficiency and to supply that which was lacking. Mark Paul's language to the Ephesians, "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints." That is to say, all these callings or commissions of all these classes of gospel laborers had their commission to proceed specifically from the deep purpose and plan of God for the perfecting of holy persons, whose holiness was yet imperfect. Paul's conception of this divine idea or purpose of God comes out again in Col. 1:28, "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." It shines out again in his second letter to the Corinthians 7:1, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." The implication here is as clear and as forceful as any direct declaration could make it that we are cleansed already in part but not completely; that we are holy in part, but not perfectly holy. Again Paul writes to the Thessalonians, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Here is another conclusive implication which is that the persons addressed were sanctified in part but not wholly sanctified. All of these passages as well as those previously quoted support that cardinal, scriptural truth that a person may be a true believer who enjoys pardon and regeneration as a child of God and yet not be saved from all sin—from that indwelling sin or the carnal mind.

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On this rock of abundant, scriptural testimony, corroborated by human consciousness and observation we ground the absolute necessity for a second definite work of grace called entire sanctification. On the same foundation we ever looms forth the absolute necessity for a people who experience this great blessing of complete deliverance and cleansing and who will go forth bearing the glad tidings the spacious earth around. On the same ground we argue the necessity for such people to be organized into a great fellowship or communion for the fullest, freest, and most unhindered proclamation of the truth and for the conservation and development of all who accept the truth and embrace the blessing. This necessity for organization is accentuated by the further fact of the unfriendliness, if not positive enmity, to this teaching of entire sanctification and to movements, methods, and meetings for its propagation by practically all the old church denominations.

Conversion Not Entire Sanctification

THE justified man is not wholly sanctified at conversion. He is sanctified at conversion only in proportion to his realized need and his best conception of holiness entertained by him at the time of his conversion. He is not "wholly sanctified" at that time because his new and inexperienced vision does not and can not take in those profounder meanings and loftier Christian privileges and obligations involved in that marvelous experience for which Paul prayed for the Thessalonians in the word, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). The regenerated man has light sufficient to see, but very vaguely indeed the deeper things of God.

In fact there is a depth and penetration and broadness of view concerning sin and holiness to which the newly regenerated man is a stranger. His powers of vision are not adjusted to holiness in the brilliancy of the experience of perfect love. On this subject he sees in a dim, hazy way. He sees "men as trees walking." He can not apprehend this glorious truth because of the film which remains on his eyes. He continues in this state until there is brought to his realization by the Holy Spirit the existence of a subtle element of sin in his affections and disposition. And with alarm he discovers that there is an admixture of dross in the really dominant principles of his conduct and character.

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This discovery of revelation is a critical moment with a regenerated man. He must walk in this new light by seeking entire sanctification or declension will ensue and backsliding be the final

issue. "No man can retain his justified state normally who refuses to walk in the light of higher and completer privileges when God graciously reveals it to him.

It is no refutation, but a vain and silly attempt at it, for the objector to take the position that God could sanctify wholly in conversion and certainly would do so if there be any need of such grace. To this we reply that it is not denied that God could sanctify wholly in conversion if we view it as a mere question of prerogative. With this limited and distorted view God could as a mere act of independent power sanctify wholly in regeneration, or even in repentance, or at any step in a sinner's progress of wickedness, but we affirm that He *has not done so* but has established His own method and process or order of sequences in the matter of the soul's salvation.



It is a fact revealed in the Word of God and consistent with the most rational view of the matter that God adapts His bestowments as to time, character, and quality to human capability to perceive or realize its need and to man's enlightenment as to his privilege to receive the same. Did not God take this method of choosing His own time and way for the preparation and discipline of mankind for the introduction of Christianity into the world? Was there not something like this also in the gradations or sequences of movement in the Jewish economy by which the dull mind of the Jew was trained onward and upward to an apprehension of the sublime truth that without the shedding of blood there was no remission of sins? Beginning back with the call of Abraham and development of his family through discipline in Egyptian bondage, through marvelous deliverance, through training for long centuries, through sprinkling priest and bleeding beast and hyssop branch and wearisome ritual God led them step by step, and age by age to the conception of substitution and expiation through blood, and dimly as by kindergarten views to the necessity of cleanness or holiness before God.



So it is in this matter of entire sanctification. God gives us the morning dawn before the meridian effulgence of the sun. He gives us the seed planted and life resplendent in the plant before we see the full corn in the ear. It is none of our business to be troubled by questions of why and wherefore. Enough for us to know that thus hath God ordained. Let us with bated breath and bowed head and reverent spirit thank Him for the glorious truth and rejoice in the clearness and fulness of His revelation and wait for another era and another realm to delve into the unsearchable and unknowable counsels of His own will. God has done enough in His precious, revealed Word in disclosing the marvelous extent and completeness of the provision made in the blood of His Son. Let us be content that we can be saved from all the guilt of personal sin and then cleansed by power divine through the blood of all the defilement and pollution of remaining, inbred sin. Glory be to His matchless name!

God's Testing

IT is easier for us to trust God than for God to trust us. God finds more difficulty in getting us to the place where He can trust us than we find in getting to the place where we can trust God, yet it is only when we reach the place where He can trust us that we find Him willing to entrust to us the "true riches," greater responsibility, and broader fields of usefulness. How submissive and patient and docile we should be, therefore, in the process of divine testing. It is only by such trial of our faith that God eliminates the dross and develops and discovers the true gold which is the coin which passes current in the kingdom of grace.

Our trouble is, we wince and hesitate and grow fearful in these times of trial, "as though some strange thing had happened unto us." If we would ever keep in mind that we are undergoing God's essential discipline of us-for greater usefulness, broader fruitfulness, and loftier responsibilities we would be calm and steady and immovable under the discipline.

We have no promise of flowery beds of ease in the Christian life. We must not expect greater material prosperity, freedom from losses, and crosses, simply because we have espoused Christ to be our Lord.



A blacksmith, once, eight years after his conversion, was ac-

costed by a friend who upbraided him or rather criticized his religion by asking him why it was that he had so much trouble. He told him he had been watching him and since he had joined the church and begun to walk "square" and seemed to love everybody that he had had twice as many trials or accidents as he had before his conversion. He added that he thought after a man got religion his troubles were all over.

Thoughtfully, but with radiant face, the blacksmith replied: "Do you see this piece of iron? It is for a spring of a carriage. I have been tempering it for some time. To do this I heat it red hot and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper' I bent and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle which I had to throw into a scrap pile. Those scraps are worth about one cent a pound; this carriage spring is very valuable." This illustrates the point clearly. So many of us are too brittle, too fearful and inconsistent to stand the beating and hammering and the being plunged into cold water, so we are cast aside into the scrap pile but those who *endure* unto the end become pure gold and are fitted into important places where they are mightily used of God in the ongoing of His kingdom.



Let us aspire to something beyond the scrap pile. Let us patiently endure the tempering. Let us forget not the exhortation which speaketh unto us as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*"

Separation and Safety

IT is a scriptural truth that our only safety is in separation from sin and as far as possible from all temptations or influences toward sin. It is a delusion of the Devil that we need temptations to develop strength in the religious life. The logic of this position is that we need saloons to train young men not to drink, that we need bawdy houses to teach young men strength to resist lustful temptations; in short the proposition is that we should send Christians to the school of the Devil to have them learn strength to be stalwart Christians. We deny the whole of this satanic folly and affirm that the very reverse of all this is true.

The Bible teaches absolute separation from all such. "Come out from among them, and be ye separate, * * * and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness." We are to give implicit obedience to three commands, to "walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful."



The man with an appetite for alcoholic stimulants should banish them from his premises and never go where they are used and avoid the association of those who make or use them. If you have contracted a fondness for fiction and romance and realize the deleterious effect on your mind, how insane to try to cure this awful taint by further indulgence in such vicious reading. Nay, thrust them aside for ever and vow eternal separation from all such literature. If lightness or frivolity has been your weakness dare you hope to find a cure in more vain and idle words? Never. Register a vow and pay the vow unerringly that your tongue shall for ever be free from all such corrupting uses, and that you will henceforth offend not in word. Have evil associates been your bane? Have you felt the tyranny of such influence? If so, remember your only safety is in separation from all such.

It is a piece of colossal impudence in the Devil or any of his dupes to propose the absurd policy of men educating themselves in the arts of vice in order not to practice their vicious professions. Men practice what they learn best. They train and educate themselves in a line of life for the very purpose of practicing it. It is a vain conceit that Satan can be overcome and sin conquered by compromising with sin. Instead of such course being a means of grace it is a positive presumption. It is but provoking temptation and not shunning the very appearance of evil.

What consummate folly would it be for a man to sleep night after night needlessly in the malarial swamps of Arkansas and pray for vigor of health. What inconsistency would there be in going into a region of dire pestilence where the air is laden with fatal death germs and supinely linger in such regions and yet plaintively appeal to God for protection against contagion. Equally insane and absurd is it for a man to toy with vice, to sport with the passions and weaknesses of his own nature, to place himself in such relations to places, persons, and dissipations as invite utter moral collapse and then

expect to maintain a victorious life, to grow in grace and in the knowledge of Christ.

Such a course is not resisting the Devil. On the other hand it is setting "on fire the course of nature." It is inviting defeat. It is courting attacks upon our weakest places. It is recklessly hazarding our immortal interests by a course that it is hard to defend from insanity.

Listen not to the Devil's philosophy. He is not to be your teacher in things religious. He seeks only and evermore your ruin. Obey the Word of God and resist the Devil. Grieve not the Spirit by such carnal caprices as Satan would inveigle you into. Do not invite temptation but resist it. Join not affinity with evil influences and associates but "come out from among them and be ye separate." Herein alone is the Christian's safety. Our one security is in obedience to God's Word. Take His precious Word as the man of your counsel and walk in the way of His commandments and statutes and you will reach vigorous and robust spiritual manhood in this life and eternal felicity in the life to come.

The Human Side of Redemption.

"Salvation is of grace," and, "Jesus paid it all," is divine truth. No less true, though one of the paradoxes of Holy Writ, and of no less importance in the scheme of human redemption is the fact that we are "workers together with him," and that we are to "work out our own salvation"—that I must pay the price. No man may be saved by works, but the absence of that "which worketh in you" is indicative of a lack of salvation. Truly the action of the Holy Ghost is that man may *be*, not primarily that he may *do*; yet the *being* in Christ is inevitably productive of activity. Jesus, adapting Himself to the metaphor of the fountain, taught this lesson to the woman at Samaria's well when He said of the one who should receive the grace of His salvation, that "out of his inmost parts shall flow rivers of living water." In other words, it is impossible for one, no matter what his condition or environment, to be a Christian—and continue a dry well. The rich grace of God will flow from him and into channels of Christlikeness.

An House of Prayer

That the sense of reverence for the house of God has in a large degree been lost to this generation, along with a living faith in God, a belief in His Word, and a knowledge of a salvation that saves from all sin, is sadly true. If men can not come together to worship they will go together to be entertained. When our preachers no longer have a message from the living God to the souls of men, there will be empty pews on the one hand, and a straining on the part of the church officials and workers to keep the machinery going, through various entertainments. Within a block of each other stand two great buildings—called houses of God. The front of one bore an announcement: "Boy Scout Minstrels—Admittance 25 cents." From the other house at the same hour were heard shouts and songs of praise to God, and men and women were kneeling at an altar while the blood cleansed their hearts from sin. Which was the house of God? which the house of prayer?

Preaching Doctrine.

It does make a difference what we believe—whether we have a conception of the truth and whether that conception be clear and scriptural. If it were a matter of indifference, God would not have been at so much pains to reveal to us His Word. Our lives are the product of our thinking, and our thinking follows the line of what we are taught. If

one is, through preaching, given a hazy conception of sin, his grasp upon the truths of redemption will not be adequate for the fearful nature of sin. If one is taught that entire sanctification is impossible in this life, he will not be apt to seek deliverance from the inward foe. If one is led to believe that the baptism with the Holy Ghost is an endowment for "power" and has no relation to the sin question—to soul cleansing—that one will continue to manifest the carnal mind—at times with power. The *Expositor* says:

Outcry against doctrinal preaching is not to be wondered at; for since "the carnal mind is enmity against God" it is not to be expected that it would take kindly to the truths which center in Him.

Nor is there anything new in this. Human nature is a constant factor in all the problems of life and history. The first born of the children of men took umbrage at the doctrine of vicarious sacrifice; and Cain's posterity have insisted on the validity of bloodless oblations down to this day.

But the results of minimizing truth are always evident in life and character. Show me a parish where the minister yields to the popular protest against doctrinal preaching and I will show you—if time be given for the ripening of the tares—a barren church, barren in both character and usefulness.

Groaning After Holiness.

No soul can have ought of God who does not yearn for all of God. The moment one is born of the Spirit, he is on a stretch for communion with and likeness to God. In every justified—regenerated—experience there comes a time of conscious knowledge of a state of soul that opposes this communion, this likeness, and when the thought of the holiness of God brings not comfort nor a reaching out for its possession, but a sense of horror and fear. In the light of that knowledge the regenerated child of God will do one of two things: he will put the carnal self under his feet, through agonizing prayer, and press into the inheritance God has prepared among them which are sanctified, or, he will follow the teaching of the modern preacher, backslide, join the worldly crowd—and be damned. There are just two classes of people: those who are in or pressing into holiness, and those who prefer to hold to their "sin privilege" and in rejecting the cleansing of the Holy Ghost baptism, reject God. Dr. H. C. Morrison, in the *Pentecostal Herald*, mentions the following classes among those who are sympathizers with the preachers who sneer at, preach against, and oppose the doctrine and experience of holiness.

That vast army of human beings engaged in the manufacture, wholesale, retail, and drinking of ardent spirits, with that multitude who draw their sustenance from, and are enriched through the liquor traffic, are opposed to holiness.

Those millions of people who are closely

identified with the tobacco business, can not be expected to groan after, or to incite their fellow-belongs to watch and pray for the cleansing power. The same may be said of the multitudes and millions who are almost entirely indifferent to Sabbath keeping. Men and women who trade and travel, conduct their business enterprises, and seek after worldly pleasures on the Sabbath day, are not seriously thinking on Christian holiness, and you may be sure, they are ready to indorse the champions of Christian imperfection.

The theatrical people, those who own the playhouses, the lewd and godless actors and actresses, the people who enrich themselves out of the degradation of these poor creatures upon the stage, and the vast multitudes who crowd the opera houses, to look upon them in their nakedness and shame, are not in sympathy with the holiness movement; they will fully indorse the opposers of this great work of God. The tens of thousands who gather at the baseball park on the Sabbath day will join the opposers of this work of grace, in sneering at and ridiculing men who preach the precious truth of full salvation, and those who claim to enjoy the cleansing power of Jesus' blood. Those who have opportunities to know, physicians, druggists, lawyers, traveling men, Y. M. C. A. secretaries, social workers, converted men who have seen life at its worst, all tell us that there is much impurity, not only among the outcasts of society, but in many circles that claim to be thoroughly respectable. The entire world of lewdness, from the blotted-faced girl of the streets, to the fashionable woman who wears the front part of her dress indecently low, hates the word "holiness." They will snarl and snap at the word sanctification like a dog with hydrophobia at a pan of water.

The Riches of His Glory.

Our possibilities as Christians are not to be measured by our abilities as men; it is not what we can do that honors God, but what He does through us. Literally our possibilities in service are only limited by the omnipotence of God received through appropriating faith, if the words of revelation mean what they plainly say. It is not our ability, but His riches upon which we are to draw, and He has particularly told us that the storehouse stands wide open. *The Way of Faith* holds that this stupendous fact lays a great responsibility upon those who bear the name of Christ.

All necessary strength for every known duty is available to all Christian workers, who may receive "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." This man is equal to the impossible, for "all things are possible with God," and "all things are possible to him that believeth."

"Hence I am accountable, not only for what I can do, but also for what I, plus available omnipotence can do. I attain my maximum of power, and answer the end of my creation only when I am to my utmost capacity filled with God, by the fulness of the Holy Spirit."

O blessed, blessed Savior,
I come to Thee for rest,
My peace is in Thy favor,
My pillow on Thy breast.

Baptismal Power Needed

C. F. Wimberly, D.D. Part 1

YE shall receive power," says the Word. Let us find out if we may, the content of this statement. The ones to whom this was spoken had enjoyed privileges never offered, or placed within the reach of human being before or since. For a term of three years they had been selected from among the multitudes to follow, to listen, to see, and to obey—and associate with the great Life, and the best—and one with more wisdom than that of Solomon. That is not all: this Grand Master had detailed—fully commissioned and empowered, these followers to perform many wonderful duties. After all this, He informs them that in order to assume the responsibilities co-extensive with the movement just inaugurated, they must have power.

Power is the crying need of this age; it is the slogan, the watchword, the shibboleth of this generation. Efficiency, whether needed in commerce, politics, or war, centers around the word power. Politicians plan, study, and have rallies, day and night, nation-wide, trying to do—what? Generate power. Militarism brings to bear all the energy known to science and invention, for the purpose of securing more power. Germany's "fighting machine" has dumbfounded the world; her achievements have caused amazement among the nations. Are they a superior people to the rest of us? We do not think so; but for twenty-five years that people have carefully and quietly studied the question of power. Students seek physical power on the athletic field, and intellectual power in the classroom. Liquor bosses, railroad men, and prize-fighters are alike seeking power. Farmers, bringing up the rear, are numbered among the seekers; soil, seed, live stock, fertilizer—in fact all the problems pertaining to the farm are being scientifically examined; to what end? Power.

The *vis uturga* of all the marvelous doings of the past decades have but one initiative: *the need of power*. So long as land was fresh and cheap, so long as food-supply was a problem unheard of, farmers allowed seasons and soil to shape themselves, and they were satisfied with the results; but when the millions of unfed mouths began to call for food, power was at once sought to supply this demand. So long as food-stuffs were plentiful, and city non-producers were only a small per cent of the people, cornering of such things was unknown. But as the center of gravity began to swing to the city, every morsel of food must pass through the hands of those who have gained power by trust systems to make it so.

This analysis might easily be carried much farther. Suffice it to say, there is a universal need for more power. We hear that only in matters of religion are men failing for lack of power. Is that true? The best statisticians tell us that only about two men in every one hundred make a success in life; ninety-five men in every hundred, beyond sixty-five, are dependent upon others for food and shelter. Only two men in every hundred can pay their funeral expenses, and leave the wife and children a year's rations. These startling figures can be duplicated in every church in the wide, wide world. How few people succeed in the religious life. Oh, there is no sacrifice, no investment, no burdens carried by merely belonging to the church. If the Christian life had its end—all in being decently connected with the church, victory would be perched upon our church banner everywhere. But every pastor who has any spiritual discernment at all, knows too well the utter failure of a great majority of church members, if viewed from the standpoint of Christ's followers. This leads us back to our theme: *The Need of Power*.

The church is well furnished with earthly

munitions; it is no longer subjected to ridicule. Church membership is a badge of honor in social circles generally. Our preachers have the finish of college and universities; our people belong to the best in all the vocations of life; we were never so well housed; our churches are objects of beauty. Worshipers never sat under more eloquence and fine music than now. Yet, what of all this? Are our churches known for the piety manifested by their members? Do we find principles of consecration and sacrifice obtaining wherever we find members of the church?

The answer to these questions is so sadly obvious that discussion is unnecessary. Churches should be life-saving stations to the storm-tossed pilgrims of earth. Notwithstanding, the kingdom of Christ is not of this world, His Church, through its divine power, ought to be able to dictate how men and society should behave. A church should be both a city set upon a hill, and a light to all. Churches are multiplying; religious furnishings are more elaborate than ever before; yet crime, war, suicide, homicide, and insanity are increasing in such a way as to alarm even the more optimistic. Domestic life—as related to the rearing of children in the nurture and admonition of the Lord; as related to husband and wife—is disintegrating rapidly with the passing years. The messages of God's preachers, some way, fail to arouse men and women to the true issues of life. Why is it so? *The need of power*.

A few decades ago it was no unusual thing to hear of churches and communities being shaken, and great transformations taking place by the visitation of a sweeping revival. To-day, how seldom do they occur. These manifestations have given place to dignified ceremonies, ritualistic programs humanly manipulated. One-to-win-one has arrived; correct in theory, but dangerous and misleading, if abused. G. Campbell Morgan never spoke a greater truth than when he said:

"The mania for statistics has done, and is doing, irreparable harm in the church."

It has caught us all; the evangelist's work

must show up in numbers to get his work before the public; the pastor must "make a good report" in order that his standing may not suffer in the estimation of conferences and associations. Yes, we must show up what we are doing.

Now, we ask soberly, and in the fear of God, has the plan of salvation—if such things exist—has the plan of salvation been changed? Has the Holy Spirit been compelled to restate, or recast His *modus operandi*? Has the power He manifested at Pentecost, which the Master told His disciples they must have before they could be His witnesses—been set aside for more workable proposition? This power came upon the unlearned and unsophisticated, and they spoke in boldness to the same crowd to whom before they would not have dared to open their mouths. Multitudes were pricked to their hearts on hearing the simple messages; the influence of that day and the days following, wrought spiritual upheavals and social miracles. What was it? Power! The pentecostal baptism with the Holy Ghost.

At no time since Apostolic days, if a church or an individual met pentecostal conditions but that they received pentecostal results—power! supernatural power. The Holy Ghost has not changed; He has not eliminated any part of His program. This is still His dispensation; He is still the fulness of the Godhead—ready to manifest and demonstrate all that He ever did before; and He has never been so sorely needed as this very day. It is no longer equipment and furnishings we need; it is no bigger and broader visions we need; it is *power* we need. First of all, in our lives to ward off the subtle intrigues of Satan; we need illumination to stop his nefarious hand in the doings of men. The Church needs power to place herself before the world in her true attitude. Holy Ghost, sanctifying power, is the Church's only credential; when this power does not obtain, the Church may still look like a Samson, but her locks will be shorn, and the Philistines will mock. Yes, we need the power that healed the nations in the long ago.

The Offence of the Cross

W. R. Cain

AND I, brethren, if I yet preached circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased." Also, in connection with this passage of Scripture found in Gal. 5:11, do we wish to associate what is written in 2 Tim. 4: 3, 4, namely: "For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will turn away from listening to the truth and will turn aside to fables." (The latter is from Weymouth's Modern Speech New Testament). We will refer briefly to three things in particular, viz: Bible terms, the definite experience of entire sanctification, and the cross of Christ. There is a tidal wave sweeping over this country involving awful calamity. Apparently, it isn't far away. It is the direct result of being "ashamed of me and my words." The Bible terms of which we speak are always indicative of conscious Christian experience, which leads invariably through Gethsemane and inevitably to the cross. Paul could have stressed mere ceremonialism and had no ostracism. To talk about circumcision provoked no persecution. Ritualistic and polar-bear stunts, with the customary "ah-men" and warbling solos, etc., contains no teeth; nothing to offend the fastidious, "cultuathed," and refined. Ahab and his estimable wife, Balaam, Acham, Gehazi,

and Judas Iscariot could all be sitting on the front seat and go to sleep.

But when a man "sent of God," got to Ephesus, a city of 600,000, the whole population was stirred. They could not resist the wisdom by which he spake, is said of the preaching of the first New Testament martyr. John, the apostle of love, for his straight, clean-cut preaching and definite testimony, was consigned to lonely Patmos. Isaiah, for the same thing, was sawed in two with a cross-cut saw. Jeremiah (not the pessimistic prophet, as one of the bishops calls him), but the "weeping" man of God, for his refusing to mince matters, was put in prison four times, the last time for a period of sixteen years.

Jesus said, "I came not to send peace, but a sword." A radical change of heart is sufficient to stir the underworld. Satan pays no attention to a *paper-doll-card-signer-all-the-trail convert*. Entire sanctification, as a second, definite work of grace, can not carry any popularity. The Devil's claws are manifest even when a truly regenerated soul begins to seek the "blessing."

The two fundamental works of grace make it impossible to avoid crucifixion. From this, the worldly church member and popular meeting naturally recoil. The epochal experience of being crucified with Christ, brings real persecution. As long as the experience is retained,

Divine Standard

A. W. Wirt

there is no way to prevent continued opposition. But thanks be unto God, He sanctifies the resistance, to make us stalwart. Without this antagonism from the powers of darkness, there can not be symmetrical development. We need to be both positive and negative. Not just one or the other. Now, we hasten to say that when the expression "decisions for Christ," is substituted for the terms, "conversion," or "regeneration," and when the work itself is attributed to the machinery and devices of popular men and women (who are propagating everything at all, to let everybody know that all the "teeth" of the gospel have been extracted) instead of the Holy Ghost himself, it would seem we have become as those described in the passage of Scripture in the beginning, Gal. 5:11. Also, are we not among those referred to in 2 Tim. 4:3, 4, "Wanting our ears tickled" and calling special teachers for that specific purpose? But another thing, which is inseparable from this, is prayer.

The statement that "one doesn't have to have a spell of cramp colic to find God," is now a blasphemous part of the method for counting noses. "Mourning for transgressions" is recorded in the Word of God one hundred and forty-nine times. That is not accidental. The "herbs" in the Old Testament signifies bitterness of genuine repentance. To eliminate soul-travail is to remove more "teeth," but there can not possibly be any new births. Nor can any one get wholly sanctified. Paul, in his epistle to the Galatians, said: "My little children, of whom I travail in birth again," etc. According to this, he had a previous travail. "Importunity" was highly recommended by the Christ who himself "prayed, being in agony." Also, in the book of Hebrews are the words, "Strong crying and tears," referring to travail of soul. We note frequently as we read the Bible, the words prayer, intercession, and supplication, either all three of them, or two of them in the same passage, and we know they are not synonymous, and they make the slipshod counterfeit arrangement of these days look mighty cheap.

To eliminate the Bible terms means no Bible experience; no definite spiritual experience; means no cross, and no cross does away with persecution. Then agonizing prayer, of course, is an utter impossibility, therefore, where are we going to get our new recruits for the army of the Lord? Ultimately, we will also look in vain for the crown.

Too Lazy to Ask

John Matthews, D.D.

"Ye have not because ye ask not."—James 4:2.

JAMES, the brother of our Lord, thus explains why we do not have things and get things from God. We are too lazy to ask. We neither take the time nor spend the strength to ask. We need things, and God wants to give us the things we need; but we can have them only by asking. We are to get by asking. There is no other way. *Too lazy to ask!*

Some people imagine we get things because we are the people of God. We get things, not because we are saved and sanctified wholly, but because we ask. But note: when we are sanctified, we are brought into the realm of the supernatural where we can ask, and do ask, and receive the things we ask. With boldness and shameless importunity; with frequency, and with high-wrought expectation, we come boldly and ask, even to half the kingdom; and lo! the petition is granted. We receive because we ask, and only because we ask. "Ye have not because ye ask not." *Too lazy to ask.*

Then, are we to believe that we would now have many things we do not have if we had asked? Certainly. Have we missed blessings, temporal and spiritual, because we asked not? Most assuredly. Had God planned to give, and was He grieved because He could not give on account of our not asking? That is exactly what is meant. Is it a matter of our laziness?

There is no truth without its proof.
There could be no need of salvation.
Without evidence that man in sin, is lost.
Neither could there be a condition of lostness
Without testimony of divine power to save.

There could be no merit in obedience
If there be no guilt in the transgression.
There could be no joy for the faithful saint
If there be no woe for the stubborn sinner.

There would be no "Come ye blessed of my Father"
If there be no "Depart from me, ye cursed."
God's love in preparing a home for the pure
Demands separation, reserved place for the wicked.

Faithful discipline for the lawbreaker
Provides satisfaction to the peacemaker.
There could be no righteous judgment,
But for the two-fold righteous standard.

Evidently wisdom purposed the probationary state
Of man to marvelously qualify and magnify his
destiny,
Enrich his inheritance and fellowship with the
Father.
"Be ye reconciled to God," "Be ye holy."
—Amen!

That, and nothing more. And we will miss a big lot more, if we continue as lazy as before. The Lord has better positions, larger salaries, more money, better experiences, bigger prayers, sweeter songs, more victories, and unnumbered other things waiting for the people who will just ask. *Too lazy to ask.*

But God sees we need these things. Why not give them? Does it not say, "He knoweth what things we have need of"? Yes, but finish the sentence. It reads "before we ask Him". See, his knowledge does not prevent our asking. It is implied that we are to get these things by asking. He knows, *but we must ask.*

Again, if He gave without our asking it would ruin us. We are too lazy now to ask. If He gave without asking, we would get too lazy to breathe, and that would be the end of us.

We do not visit God long enough nor often enough to let Him tell us about those wonderful things He hath prepared for those who love Him. He has got them. Let us get them. It is wonderful what we can see on our knees with our eyes shut. Prayer clears the eyes, and we see the gifts. The sides of the storehouse are about to break loose with the fatness of the granary. There are the things, all wrapped up and marked with our names and addresses on them, and the angels are waiting around to start down with them—and we are *too lazy to ask.* Let's arise and shake the spiritual laziness out of our beings, and begin to ask. If you want a better place, and will glorify God in it, ask. If you want more money, and will give more largely, ask God and get it. If you want a church building to get men and women filled with the Holy Ghost, ask and you will get it. If you want the debt lifted, ask, and see what lifting power there is in God when we pray. Even Samson lifted the gate of Gaza off its hinges and carried it up to the top of the mountain. God is much greater than Samson. Doubt says He is not; faith says He is, and begins to ask. If you want money to give, ask. If you want missionary zeal and faith in pastor and people, ask.

After the Lord rebuked me with this verse I said: "Brother James, you will never write this about me again." So I went to asking. I asked for everything I saw headed my way. God will show you what to ask for. The more I asked, the more I saw to ask for. The more faith and courage came. Finally, I got astonished at the things God said ask for, but I went on asking. When He says "ask," I go at it. God loves a good "asker." He loves to see requests coming up to the throne that almost stagger the faith of the angels. God does everything He can to stir us up to ask, for He gives the things we ask, and He wants us to be laden with blessings prayed down from the sky. The

things that come thus are sweeter than the manna that fell from heaven to feed the ancient people of God: Sweeter than honey in the comb. Amen! Just to write about these things puts a good taste in the mouth. He wants to do big things for you, and to multiply an hundred fold the little things. ~~He can't do more~~ than you ask. He will not do less. It is there for us. What? Anything ~~and everything~~ He tells us to ask; things that will glorify Him, and bless us and be a benediction to men. Let's ask!

There is nothing that so stirs our blood and spirit, and quickens our whole being like a good, sweating petition. The mighty petition of the Holy Ghost that shakes every atom of our being, and later fills us with joy and covers us with glory. From such praying we rise with the strength of the Lord and look around for a walled city to shout down, or a few kings to behead or a thousand Philistines to fall upon in the name of the Lord our God!

As we come to ask, we see things differently in the presence of God than when we stood at the door of the petition. We see the great things of God. We are astonished at the things God has prepared for us, and that await our asking. We go for a loaf of bread, and ask for a whole barrel of meal. We go for a dollar, and ask a thousand. We look into the storehouse, and the things there fairly astonish us, and we cry out: "What a great God we have! Look at the things He has for us! Lord forgive my little requests. I will never go back to those small prayers. I must ask big things from God." Then, back your wagon up and haul off a real load of good things. It honors God. It delights Jesus. It puts the kinks in the Devil, and inspires the saints, and blesses

Asking in the name of Jesus gives God the Father opportunity to answer in Jesus' name and thus glorify our Savior. Every time you ask anything Jesus gets glory; for all prayers, even the very smallest, are answered on the basis of the blood of Christ. If you want to exalt the blood and glorify Jesus, go to asking things in His name. He once said to the disciples, "Hitherto you have asked nothing in my name. Ask that your joy may be full."

You will get the fullness of joy by asking and receiving. God will give you a gallon of answer and a barrel of joy. The people who are asking and receiving are the people full of joy. Every answer is flooded with joy. Ask that the joy may be full. Why do not some have more joy? *Too lazy to ask!*

You have given many excuses for not getting things from God. The one real reason is given here by James, "Ye have not because ye ask not." We do not take time and strength to talk to God, and hear Him talk to us. "Wait on the Lord."

Ask for great things as well as small. It takes no more time to ask for a mountain than for a molehill! Are you a mountain-asker or a molehill-asker? Do you strike on the ground only three times as did Hezekiah, and get the prophet's rebuke? The Scriptures say mountains can be moved by the faith that asks. Jesus fairly begs us to ask. Listen: "Ask that your joy may be full." "If ye ask anything in my name, I will do it." "Hitherto you have asked nothing in my name. Ask." "Ask, and ye shall receive." "Every one that asketh, receiveth." "If you ask anything in my name that will I do that the Father may be glorified in the Son." Why do we not more freely and fully enter into these magnificent promises whose vastness and sureness are like the stellar distances for space and the mountains for steadfastness? "Shall I just ask?" Sure. What else can you do? Ask. "But, I did ask once and received no answer." Yes, you got some answer, for every prayer is answered. Look at this word here for "ask." There are several words translated "ask." This one *aitoo* is the strongest of all. It is the kingly word, and has the royal sceptre in its hands of faith. There are three things about

this word: First, it means to ask for a definite thing. If we ask for bread the Lord does not give us a stone. If we say, reverently, "Dear Lord, please pass the honey," He does not hand over the pickle dish. Ask definitely, and you will receive definitely. Secondly, this word means to greatly desire, or *crave*, something asked for. You are being consumed for it. Then ask as the people cried for water in the desert. Thirdly, this asking here is the *petition of the will*. I will to have this. I ask, feeling or no feeling. I ask by sheer will power or naked faith. I will not be denied. The Holy Ghost gets into the prayer, and it becomes girded with the potentialities of God's own will. The prayer gets too big for the human heart; it takes on the largeness of God. Then, "ask what ye will and it shall be done." If you put your "will" into it, God puts His "shall" into it, and your asking will not be in vain. Nevermore can it be said of you again, "Ye have not because ye ask not."

Doubt, or Weak Faith

Miss Grace Youngs

IN John 7:17 we find that "if any man wills to do his will, he shall know of the doctrine, whether it be of God."

Can a man be an honest skeptic? Yes, an honest truth-seeker among unbelievers may endure a season of religious doubt. True, there is a great deal of dishonest skepticism, and we should convince the dishonest doubter of his sin and lead the honest doubter to salvation.

There are three distinct classes before us: First, the moralist—unregenerate believers, or those who believe in God's existence and the Bible's truth; second, the skeptic—or those who do not deny, but doubt these things; and third, the atheist—or those who positively disbelieve these things.

The man who boasts of his skepticism is a dishonest doubter. Honest skepticism is humble and modest, and is not used as a cloak to hide some sin; does not indulge that which the law of God forbids, but which his carnal nature craves, vainly trying to hide itself and defend itself against the divine demands of moral law.

Our text is the language of the Master with the man who doubts but does not deny; who desires to know doctrine that he may do duty. If any man wills (intends) to do God's will, he shall not be left in doubt as to the true doctrine. Here, as you see, there is an important difference. To have to do a thing and not know that it is of God until after it is done is quite different from honestly striving to do God's will to know the doctrine. Honest skepticism will make careful study of Christian evidence before asserting itself. Christianity is open to honest investigation.

"Convince a man against his will
He's of the same opinion still."

Have you ever tried to fathom that profound truth by the Master: "If they believe not Moses and the prophets, neither would they believe though one rose from the dead"? If they believe not the evidence they have, neither would they believe though it had been just what they had demanded—even to the raising of one from the dead. Did not One rise from the dead? Did they believe?

The trouble is not with the external conditions and evidences of faith, but rather with the internal conditions—not because the mental conditions are lacking, but because the moral conditions are lacking. "The carnal mind is enmity against God." "With the heart man believeth unto righteousness." "How long dost thou make us to doubt? If thou be the Christ, tell us plainly," said the Jews to Jesus, trying to make it appear that Jesus was responsible for their doubts. Jesus answered: "The works I do in my Father's name they bear witness of me, I and my Father are one." What followed? They stoned him.

There are some who have been trained in

a society and educated in schools, the foundations of which were laid by men of faith and piety, who now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and die without hope.

But may a true believer have any doubts in the matters of religion? Yes, but his prayer is that of the disciple, "Lord, I believe, help thou mine unbelief." The believer's doubts are always honest. To doubt is not to deny. Doubt may be due to temperament, or to circumstances, or to a normal development. The doubt of Thomas was due to mental type—slow to believe anything—not credulous, but once convinced always convinced. We may know that if a man like Thomas, cautious and skeptical, was convinced, none of us need doubt our Lord's resurrection. Thomas doubted that we may not doubt.

Faith is belief upon evidence. Sometimes never to doubt means never to believe. Intelligent doubt often leads to careful study of proofs and on to strongest faith. To believe without evidence is credulity, not faith, and a credulous person is suspicious and insincere. The tendency to doubt is somewhat of a safeguard against credulity. As faith is belief upon evidence there can be no real faith without reason. Doubt is often a good porter at the door of the mind warding off all imposters. To doubt at the right place is the best cure for doubt, and to believe at the wrong place is the surest road to doubt. To doubt things that ought to be doubted is the safe path to believing things that ought to be believed. Truth is not afraid of an honest skeptic. Doubt your beliefs and believe your doubts and there is no hope for you at the altar of faith. But believe your beliefs and doubt your doubts, and the full assurance of faith is yours.

Lift your thoughts to wider fields and sweep the circuit of the centuries. A Japanese minister once asked Queen Victoria the secret of England's greatness, and pointing to the Bible she said:

"That, sir, is the secret of England's greatness."

The nations in heathen sin and shame have come to peace and prosperity under its sway. Wherefore dost thou doubt? No man ever yet repented on his deathbed of the Christian religion. I set before you faith and doubt, hope and fear, which will you choose? How will you live? Why will you doubt? How will you die? And where appear?

I want to give my testimony. I can say that Jesus Christ is my Friend, Savior, and Sanctifier. I thank Him for a salvation that satisfies. I thank Him for every trial and temptation because they keep me looking to Jesus more and more, and like a little piece that I recently read and which I can say from the heart:

"I will not doubt; well anchored in the faith,

Like some staunch ship my soul braves every gale;

So strong its courage that it will not fall.

To breast the mighty unknown sea of death.

Oh, may I cry when body parts with spirit,
'I doubt not,' so that listening worlds may

hear it
With my last breath."

Reformation or Transformation

J. R. Hunter

Rom. 12:2. "Be not conformed to this world, but be ye transformed by the renewing of your mind."

WE hear a great deal about reformation in these days, and there is room for it, but reformation is a great way from transformation.

Reformation is a good thing, but reformation will not get on the inside and work out. Reformation does not get at the real cause of the trouble.

Transformation starts at the right place, and will be sure to get the results that will satisfy the most critical.

Reformation is the outward appearance, with

no certainty of depth. The man has never lived who was able to reform his heart. A man may reform his actions and mode of living to a certain extent, but he will never be able to reform his heart.

See that man with the appetite for strong drink. He has been drunk so many times that he is disgusted with himself; and he says: "I will never drink another drop." He goes home, abuses his wife and children, takes home no money, nothing to eat, no clothes for those half-dressed little ones. He gets up next morning disgusted, and makes the promise to his wife that this is the last time she will ever see him in such a condition. His wife rejoices, of course. But another week passes and we will look for that same man again. We find him as he goes in at the door of that little home, and expect to find a sober man. But see him! He is in the same condition that we saw him in last Saturday night—drunk.

He again is sober Sunday morning, and this time he has determined to try another plan for his cure, as he has failed to reform as he thought he could.

He goes to the mission hall on that Sunday afternoon and hears of the Christ, who doeth all things well. As he listens to the preacher tell his life's story, how Christ transformed his life and heart and made it possible for him to live a clean life, he can hardly wait for the opportunity to find this same Christ to rescue him.

He seeks and finds. The man goes home with a new hold on life; new ambitions; and is a new creature in Christ Jesus.

Again on Saturday night we will watch for him as he comes home to his wife and family, and see what condition he will be in.

Ah! There he comes. The same form of man, the same name, at the same door, with the same family to meet him. But the life of that man is not the same; he is walking like a sober man, and so he is. This time he has some bundles under his arm, a smile on his face.

That wife is very much concerned about his coming this time, for she knows he has been a different man all week, and she wonders how he will come out with the old Saturday night crowd. She meets him at the door, and there is the greeting of early marriage. He gives her the bundles, which she opens, and there is clothes for all the children and a nice house dress for her. He pulls his purse from his pocket, and hands to that wife the first money that she has had for years.

That home is happy now. Reformation failed, but transformation won. Transformation never fails. Saul of Tarsus was transformed in the highway.

Transformation will do the work well, and cause us to see life, as it is. Transformation is by the power of God; reformation by the power of man. Man's power fails; God's power never fails. God's power will do all that man can do, and do what man can not do. God transforms the heart from which comes all the outward actions. Man can not.

I have tried the transforming power, and it has cured me and I recommend it to all humanity everywhere. Nothing will satisfy but transformation.

"WATCH AND PRAY"

This passage from Matthew suggests something which we must do if we are to have a victorious Christian life. While we are to pray that God will guide us and help us and keep us, we are also to watch lest we enter into temptation, and we are to resist temptation when it comes, with all the might of our will and determination.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—Ruskin.

Shall We Use the International Graded Lessons?

Rev. J. Samuel Curtis

District Sunday School Secretary, Arkansas District; Superintendent of Our School in Argenta, Arkansas.

IT seems to be the opinion of the International Lesson Committee that they will not be called upon again to write another series of uniform lessons after the eight-year cycle which begins 1918 has expired. Heretofore these lessons have been appearing in six-year cycles, but it seems that the lesson committee anticipated the change and are making one long, last gasp in preparing the coming cycle.

I could not say that this is the opinion of the committee, but it has been mentioned as such by some who are in close touch with the committee. If it be true that there will not be issued another series of uniform lessons, the various denominations will have to fall back on one of two courses: they will have to adopt the International Graded Lessons or else formulate a system of their own.

If the interdenominational Sunday school constituency is growing away from the uniform lessons, there must be a substantial cause for it. The uniform lessons have either failed or else the graded lessons are better. We used to travel from city to city in stage coaches, but the people would not put up with such service now because something has been substituted which is far better, such as the electric and steam railways. Years ago it took months to make the trip between Europe and America, but the steamship has practically superceded the old masted schooner. Many things could be mentioned which are not being done as they were in the past, but it is needless to go farther into detail, as we are aware of the many improvements that are being made along agricultural, mechanical, and educational lines.

The uniform lessons filled a wonderful place. It functioned well in its channel. This channel seems now to be needed less and less as the various denominations take up the graded lessons each succeeding year. If the Sunday school is to be a school in fact, as well as in name, it must be based on recognized pedagogical principles: the uniform lessons are not thus arranged. If the lessons are outlined to give the most fruitful, lasting results to the child, they must be compiled along accepted rules of child psychology; but the uniform lessons are not thus built up because the same lesson is used the same Sunday from the beginner's to the adult class. Some one might say that the lessons are written in simple language for the child and for the adult it is expressed in a more advanced form. We would not try to teach a child solid geometry nor the English sentence until he had some foundation laid to build on; neither should we expect to turn all accepted pedagogical and psychological axioms and principles down when it comes to teaching the child God's Word.

Judging from the data that I have examined it is my present opinion that if we would adopt the International Graded Lesson outline and build thereupon our system of pentecostal holiness lessons that the result would be the last word in Sunday school literature.

If the graded lessons are better than the uniform, we should adopt them for that reason. If it does prove true that another series of uniform lessons will not be issued, we should begin now to prepare for the change. We should not be tardy and wait until the last moment, and then have to put up with lessons imperfectly prepared because of lack of time. I am sure that we do not intend to do that. We will consider now. We will decide what will be done at this time. We will settle this question.

I do not mean to be understood as stating that we should jump right in and adopt the graded lessons without a thorough discussion

of this subject. We don't do things that way. I would be glad to see articles appear at once and frequently upon this matter both from the laity and ministry of the Church.

If, after a broad discussion, it is our desire to adopt the graded lessons, we should get it before the District Assemblies and memorialize the General Assembly to appoint a committee to prepare this series of lessons and also provide for their publication. If we should desire to continue the publication of the uniform lesson throughout the eight-year cycle which ends about the close of 1925, we should be introducing the graded lessons in the lower grades with a view of building up until the entire school is graded.

This question is of no minor importance, but one of great momentum because thousands of children and grown ups are being trained in our schools, yea, thousands yet unborn will doubtless be rocked in the cradle of the Pentecostal Church of the Nazarene. We can not afford to have anything less than the best. We will not, we must not, accept anything else.

Holiness Spelling and Pronunciation

Horace G. Cowan

Dr. C. J. FOWLER, in the *Christian Witness*, which reported his "chair talks" at University Park, Ia., says:

Now Methodism—I want you to still think of that circle. I want you to still think of twenty-one subdivisions of Methodism—has gone out of the holiness business. Did you hear that? I want you to get that. Methodism, represented by that circle, was once a great holiness movement. Methodism, as such, is no longer a holiness movement. It has gone out of the holiness business, as a great Methodism and is no longer peculiarly holiness. Now let us stop there for a minute. Methodism has not retired holiness, theoretically and doctrinally. Methodism has not pronounced against it theoretically and doctrinally. Methodism does not say anything that is strikingly opposed—I mean now as *Methodism*—does not officially make any statement against holiness; they haven't formally and openly turned it down; they haven't done that; but still I say to you that so far as prosecuting it and promoting it and standing as advocates of it, they have turned it down and are now doing it. They still spell it in their doctrine but pronounce it out practically.

Please spell *knife*—k-n-i-f-e. Now, pronounce it. N-i-f-e. You see that you had use for the k in spelling it, but had no use for it when pronouncing it.

Now Methodism spells it holiness, but pronounces it out. I am not saying that playfully, I am not saying that and trying to say something cute. I am saying that as downright history. So far as doctrinal statements are concerned, they are spelling it in, but when it comes to the promotion of it and standing for it, they are pronouncing it out. I am not speaking in a corner, everybody that knows anything about it knows that I am stating a fact. Whether he is a Methodist or whatever he is. So far, everything seems to be clear.

This is very interesting, though it does not say anything new, as we are all more or less familiar with the facts, as it places the emphasis upon the "spelling" and "pronouncing" of Methodism, concerning holiness, according to the point of view of one who has been to school and taken part in the "spelling bee." Dr. Fowler stands at the head of the class today, having both spelled and pronounced holiness properly. But, as he shows us, Methodism is down at the foot.

I was recently interested in the remark of a Norwegian farmer who stopped with us over night. The difference in the English and Norwegian pronunciation was noticed by one present, when the fact was mentioned that in pronouncing "knife" the Norwegian sounds the "k," making the word sound like "ka-nife." This is further illustrated by the pronunciation of some Norwegian proper names, as "Knaute," which many English speaking people call "Nute"; but the Norwegian says "Ka-nute," with the accent on the last syllable. And so we find there are people who have use for the "k" in pronouncing "knife," and other words of a like spelling, and whose pronunciation is consistent with their spelling.

Likewise we have people who not only spell

holiness into their theology, but who pronounce it out, with no uncertain sound, in their preaching, their experience, and their testimony. The Nazarenes stand at the head of the class in the great "spelling bee" of the churches, and in their pronunciation are graded 100 per cent on the word holiness.

"And I'm glad that I can say 'I'm one of them.'"

Smile at Home

Why do some persons keep their brightest side for friends and acquaintances and show only their worst natures to their families? It is a question without an answer. Yet there is no doubt about it, unfortunately, that there are many such beings, who are all sunshine and smiles to outsiders and all frowns and gloom to their own relatives. This is why it is so often said that you never know a person's real character until you have lived under the same roof.

Perhaps we would look upon some of our dearest friends in quite a different light if we could see them at home. The girl with the brightest smile very often drops it entirely when she enters her own door. And in many cases the man, who is known as the best of fellows by his business acquaintances, can scarcely find a decent word for his wife.

It is such a pitiable thing that they should let fall on the heads of those in their homes all the snappy words and black looks which they have kept back through the day. The girl who fusses at her mother because the dinner is late is taking out on her all the little annoyances of the day. It would have been far better to have saved a few of the smiles for her mother and a few of the frowns for the outsiders.

The man or woman who is a snapper at home knows very well that no outsider would stand for such surly treatment, but that his or her poor family can not help themselves. The girl with such a disposition is feared at home because of her uneven temper and irritability, but her friends only know her as the sunniest of mortals. One would think that if she can restrain her temper with outsiders, she could do so at home. The misfortune is that she makes no attempt at self-restraint when with her own family, but allows her irritability full rein.

Girls, bring the bright side of your natures home with you for a change. It really is not fair to keep your frown and sharp words for your family. They have no "come back" and have to put up with you, however you act. So you are taking an unfair advantage. If you feel irritable, hand your sharp words to a friend, and you will have some satisfaction in a sharper reply. Then your fit of temper will pass and you will feel better.

But there is no satisfaction in this method of saving up your crossness for your mother and sisters. Your mother will not quarrel with you. She just listens to your sharp words and grieves over them after you have long forgotten them.

Don't save your best side for show purposes alone. Put it to real service in your home. It is far better to be reserved and quiet in public and demonstrative and sunny at home than to be full of laughter and gayety outside and sullen and snarly at home.

Have a frank talk with yourselves, girls, and judge yourselves impartially. Do you always bring a bright smile and loving words into your home at night, or are you often quiet and sulky? Question yourselves with unprejudiced minds, and if you find that you have been guilty of being publicly gay, but irritable at home, condemn yourselves to a complete reversal of behavior. Save your smiles and gayety for your family. They certainly deserve the best in you far more than outsiders do. — Unidentified.

Those who say they will forgive but can't forget an injury, simply bury the hatchet while they leave the handle out ready for immediate use. — DWIGHT L. MOOPY.

WORLD-WIDE HALLELUJAH MARCH Sunday, APRIL 1st

As Evangelist Allic Irick Sees It

It was during the session of the General Rescue Board meeting which convened in Kansas City, December 27th, that we had the honor and delightful pleasure of going through the great publishing plant of our church. We were thrilled at every turn with the vastness of the church's interest, located at this geographical center of our connection. The ceaseless activities everywhere, illustrated from the main offices to the mailing rooms, proved revelations of deepest concern. The economy demonstrated in every detail will serve the church an example of untold value. Then *how* such mammoth work and progress can go forward in such small compass is one of the unsolved mysteries. The progress made in our plant, for our people, and with the church, provides food for faith, fire, and facts of our work and workers. Most assuredly the grand Hallelujah March will take place, and more than fifty thousand dollars will be laid on the Lord's table at that time for our Publishing House.

"We Can Pay That Debt"

A brother came to me in the service yesterday and said, "I want you to read a piece out of the paper (HERALD of HOLINESS). We want to have prayer. We can pay that debt on the Publishing House." Well, that is the sentiment of all the band. They will do their part. While there are only a dozen unorganized Nazarenes in the band they want to see things go. They have a vision of the importance of the work the Publishing House does. May the Lord bless Doctor Williams' plan.

Yours for the furtherance of His Kingdom.
ROBERT DOVERSPIKE.

That Fifty Thousand Dollars

The plan Doctor Williams has submitted to the Nazarene church to pay off the Publishing House indebtedness, seems opportune, timely, and of God. I feel that a hundred thousand dollars could be raised this way, and readily. This debt is in many ways clogging the wheels of this wonderful Publishing House, which belongs to you, and you are God's, and your pocketbooks are God's. What are you going to do about it? As for me and my house, we will pay our quota.

DAVID E. ALLAN.

Getting Ready for It

Shawnee, Okla., Jan. 1, 1917.
Brethren: Please send me copies of the HERALD of HOLINESS of December 27th. I want to give the Hallelujah March as much publicity as possible, and get ready for it.

E. C. CAIN.

Pushing Every Pound

Letona, Ark., Jan. 1, 1917.
Dear Brethren: Please send me copies of the HERALD of HOLINESS and also THE OTHER SHEEP. I am pushing every pound I can against the wheel of the great old wagon. We are coming along, and I am really glad and anxious to know the date set for the great Hallelujah March.

EDWIN E. HALE, Pastor.

Must Put It Through

Peniel University, Dec. 21, 1916.
We must put the Hallelujah March through. This will be one achievement of which we will all be proud.

JAMES B. CHAPMAN, President.

It Will Be Done

Nampa, Idaho, Jan. 1, 1917.
Brethren: I have just read the appeal for the Publishing House, and believe it can be done, and will be done. Glory to His name for the privilege.

EUGENE EMERSON.

Some Suggestions Regarding the Hallelujah March

First of all, that on that day all the churches would count their members and see to it that that church raised \$1.50 per capita. There are some children and some poor widows that possibly could not raise that much on that day, but there are plenty of men in almost every church that can pay for ten or more of those who can not pay. We have plenty of money in the Nazarene church to pay off this debt in one day, and never come behind on anything else. Second, that all collections on that day go to the Publishing House to raise the fifty thousand dollars. The Young People's Society could arrange a program for some hour in the day and make a special offering for this purpose. Third, that all the Sunday school offerings be given for the same purpose on that day. Let every child have a part in this March with something to lay on the table. Let them know that they have a part in this great work. I think a great many times we ignore the children too much, and that's the reason we have so many stingy folks now. Fourth, that every pastor begin now to boost his folks and make arrangements for the March. Tell the people

SOME DEFINITE SUGGESTIONS WHY WE SHOULD HAVE THE WORLD-WIDE HALLELUJAH MARCH



- BECAUSE it is an undertaking worthy of the name of Jesus Christ and the cause we represent as a church.
- BECAUSE it will inspire the entire church to greater faith for the accomplishment of greater works in the future.
- BECAUSE it will pay off the indebtedness on the Publishing House.
- BECAUSE it will mean the saving of thousands of dollars of interest money.
- BECAUSE it will enable the Publishing House to be placed on a paying basis.
- BECAUSE it will enable the Publishing House to serve the church more effectively.
- BECAUSE our people have the money and can give it without suffering.
- BECAUSE the world is looking on to see if it really will succeed.
- BECAUSE Hallelujah Marches are in line with the Bible.
- BECAUSE it has undoubtedly been inspired of the Lord.
- BECAUSE only good can come from it and no one will be hurt by it.
- BECAUSE all who join the March will be Blessed.

the need of raising the money at one time, and let the folks know that it is our duty to pay this debt as much as missions or any other part of the work. Fifth, that every District Superintendent stir up all the pastors as he goes over the District. Help the pastors arrange for the March by suggesting some plans for them. Write letters to all the pastors that he can not see soon. I may be mistaken, but I feel like we are going to make this proposition go like a turkey in a trot. Amen!

F. R. MORGAN, Dist. Supt.

Buddle Is "More Than Willing"

Pasadena, Cal., Dec. 30, 1916.
Dear Brother: As to the great rally in the spring in the interest of the Publishing House, I am more than willing to do my part. I am willing to make one long, hard pull to put our Publishing House on its feet. We have a fine start all over the land. Our Sunday school literature is the best in the land so the people say that use it, and our paper is one of the

best in the United States. It could hardly be a better paper than it is. We will all bands do our best to make the landing. As ever,
BUD ROBINSON.

Deserted the Kickers, Joined the Boosters

Jonesboro, La., Jan. 1, 1917.
Dear Brother: Yours of the 26th at hand, and note with much interest what you say in regard to the Hallelujah March. I believe the time is near at hand when God is going to lift the burden from our Publishing House. Thank God for the plan! Thank God for the men back of the plan, and thank God for the Holy Ghost back of the men. Hallelujah! I am getting blessed now. I want to assure you that you have my co-operation and moral support. I am praying and believing for a great world-wide rally on that day for the lifting of the burden from our hearts. I do thank God for our Publishing House. The management of the work and workers just suits me, and I have n't any complaints to make. I have deserted the kickers, and am a member of the pushers. Just please count on me and my support on any plan or proposition you submit to us. I will see to it that our District observes this day as a whole.

B. F. PRITCHETT.

The Best That Has Been Suggested

Jasper, Ala., Jan. 2, 1917.
Dear Brethren: Concerning the plan for raising the fifty thousand dollars, I heartily indorse the plan. I think it is the very best that has been suggested, and is of the Lord. We as a District expect to do our part. I think that March the 1st issue as described by you will be a great thing to inspire additional interest; and I now make my order for a good supply of them.

P. M. COYINGTON, Dist. Supt.

How It Worked In Africa

Ashland, Ky.
Dear Brethren: The plan of the Hallelujah March is ideal, I think; and feel that the first of April will put an end to the Publishing House debt. Amen. I am sure if we as a church will make one grand effort and do a little sacrificing, it will come. I remember when in Africa a mission station had built a new chapel, and had sent out invitations to all other missionaries nearby, and also to the English officers, etc., that were near, to attend. They took a collection at the close of the services, which was responded to by all the white folks, and then the brother in charge said that if any of the native brethren wanted to give they would now have an opportunity, and they of their poverty brought a few pice, (their money, which takes eight to make one of our pennies) and laid it down, and one man said he had no money but would bring a sheep. They told him all right, and he left the meeting and in a short time was back with his sheep. Others saw, and went out and in a short time were bringing sheep and cattle and goats, and would have filled the chapel with same if they had not stopped them. This is a great sacrifice to them, as they buy their wives with sheep and goats and cattle, but they were anxious to help spread the gospel. I feel if we will go at this matter of the Publishing House debt the same way, it will go.

W. W. HANKS, Dist. Supt.

District In Full Sympathy

Delight, Ark., Jan. 3, 1917.
Dear Brethren: Mail me at Delight twenty-five copies of the HERALD of HOLINESS of December 27th. I assure you that it will be a pleasure to give these out, and thereby advertise our World-Wide Hallelujah March. Our District is in full sympathy and will do our best.

T. W. SHARP, Dist. Supt.

On Sunday, April 1, 1917, the fifth anniversary of the Pentecostal Nazarene Publishing House, the church proposes to lay on God's altar \$50,000, to be permanently invested in publishing to the world the glorious gospel of full salvation.

GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!

THE WORK AND THE WORKERS

TO THE WASHINGTON-PENNSYLVANIA DISTRICT

District Superintendent, Rev. J. A. Ward, having resigned, it has become my duty to appoint a man to fill the place until the next District Assembly. I have appointed Rev. W. W. Hanks as District Superintendent, and he has accepted the place and will enter at once upon the duties of this office. I ask all pastors and churches to get in touch with him at once, and let us plan for the greatest Assembly in the history of the work.

(Signed) John W. Goodwin,
Gen. Supt.

TO THE GEORGIA DISTRICT

The District Assembly having unanimously asked me as president of the Assembly to appoint for them a District Superintendent I have taken this matter under serious and prayerful consideration. After carefully looking over all the interests of the work I have appointed Rev. C. H. Lancaster to the Superintendency of the Georgia District, and he has consented to serve and will take up the work at once. Plans are being made to place a tent in the field as soon as possible and enter some of the larger cities and towns with our work. Let all pastors and churches send money for the support of the District Superintendent and take offerings for the tent work this coming year. This must be the best and greatest year in the history of the work. Now for the battle.

(Signed) John W. Goodwin,
Gen. Supt.

CHICAGO CENTRAL DISTRICT

We had two gracious services at the Woodlawn church Sunday, December 31st. I preaching morning and evening. It was a free time in the Lord at the morning service. A regular gale from glory struck the place in the praise service. Rev. W. E. Shepherd very kindly supplied the pulpit at First church in the morning as Brother Borders was confined to his bed for several days as a result of his strenuous labors in the last few months. The evening service began with a young people's service at seven o'clock, followed by the regular preaching service at eight, which never closed until after twelve o'clock. Seven seekers knelt at the altar during the evening meeting, and practically a full house at twelve, for, if any leaving. Brother Shepherd is filling the bill at Woodlawn. The work is increasing so rapidly that it is impossible to seat all who desire to attend. They will have to rise and build. It was the greatest watch night service I was ever in and I have missed but one (on account of death in family) in the last sixteen years. The work moves on.

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

FROM EVANGELIST FRED ST. CLAIR

Having ten days off between meetings, Brother Fogg, of Haverhill, Mass., asked for them. It was great. The very best short meeting we ever witnessed. It closed, too, on Christmas eve; but God came in power. The last night the altar was full, and nearly all came through brightly, with some brand new cases. Brother Fogg is "all wool and a yard wide," and his wife is a close second. We secured five subscriptions for the Herald of Holiness and sold a number of books, and promised to return at our best opportunity. The writer is resting here in Boston, and incidentally going occasionally to hear Billy Sunday preach. He still has throngs nightly, but it is so largely dominated by the merely human. Very little prayer, much joking, "trail hitting" largely mechanical, not much genuine enthusiasm, no glory. The fruit of it is I am perfectly spoiled for such performances. He preaches well from books. I would rather see a hand to hand fight, and genuine victory in one of our little, despised Nazarene churches.

OMAHA HOLINESS ASSOCIATION

Though our numbers are not great we have a fine bunch of people who meet every Sabbath at 8:30 p. m. in the Danish Methodist Episcopal church. W. E. Foshier, our president, generally leads these meetings when he is in town, and we never fail to have a good time in the Lord. I gives us new strength and spirit to begin the

week's work for having been there. We held our last all-day meeting in the Evangelical church and had a good day all through. The morning service was led by Brother Smith, a dear old saint 85 years of age. With the power of the Spirit he delivered the message "Ye must be born again," so that it was an inspiration to all. The afternoon service was a treat. Rev. Mr. Webster taking Luke, 1st chapter, and expounding the Word of Life so all present felt the importance of not getting into unbelief like Zacharias. The evening service was equally good. Rev. Mr. Silverbrand taking up the chair, and "What lack I yet?" was held forth in a searching way. The shining faces of the folks in the audience was an uplift to the preacher and one or two got so happy they laughed aloud in the Spirit. Beginning February 11th we will have our annual mid-winter convention in the Walnut Hill Methodist Episcopal church, corner Forty-First and Charles streets. We have the promise of Rev. H. C. Morrison to come this year. We are expecting it to be a blessing to many folks who do not have the opportunity of hearing about full salvation and to get under the influence of the teaching of this man of God. We long to see a time of visitation among the churches. Remember us in prayers.

MRS. JENS JENSEN, *Cor. Sec'y.*

FROM EVANGELIST ALLIE IRICK

We are having a gracious time with the live, Wesleyan Methodist church, of Burr Oak, Kas. God is here. We would respond to pastors and people who need evangelistic help: Terms: Entertainment, expenses one way, and free will offerings. Address us while north, South Commerce street, Belleville, Kas., care J. M. Beecher.

GROUP MEETING

The fifth Sunday meeting of group three of the San Antonio District was held at Bangs, Texas. God was with us in a wonderful way. There were many excellent papers read, and the discussions were helpful. The sermons were soul stirring, and the fellowship blessed. Pastor Clayton and his church entertained the convention loyally. The next convention is to be held at Coleman, Tex., in April, and we hope that all our pastors and preachers will feel the necessity of their being present.

L. LEE GAINES, *Reporter.*

ALABAMA DISTRICT

I was at Wylam in their first service of this Assembly year. They received their new pastor, Mrs. M. V. Hall, gladly. We are expecting great things of that new church this year.

TELEGRAM

Walla Walla, Wash.

Herald of Holiness:

One of the greatest revival meetings Walla Walla church has ever known is now in progress, with Rev. Charles Gibson, evangelist. Today (Sunday) has been a high day in Zion with altars filled. Both young and old rejoicing in definite salvation. Have been running one week; about one hundred souls have found God.

Mrs. De Lance Wallace, *Pastor.*

Since the Assembly the church at Dora has taken on new life. Their new pastor, Brother Kimbrell, is much loved. We believe they will heartily support him.

Our same Brother Kimbrell preaches one Sunday in the month at Empire. His little flock there have their assessment ready for him every month. I hope all our churches in the District will follow this good example.

I preached to our church at Jasper, December 24th, on the subject of, "Systematic giving." The sermon was heartily received, and at the close four persons gave their hands for prayer.

Rev. Z. B. Whitehurst is our pastor here. He is very much loved and appreciated by all. We thank God for sending us this man. He is conducting a very interesting Bible school at night. We have a splendid Nazarene school with Sister Z. B. Whitehurst as principal, assisted by her son and daughter. They have enrolled sixty-six pupils.

I visited Carbonhill next. Here the people seemed to be well pleased with their new pastor, Brother Kellingsworth, and he is well pleased with the work. I pray that they may have a great year in the Lord's work.

TRACT DISTRIBUTION

I believe in these last days, these perilous times, that one way to help save the lost and get believers sanctified is by the distribution of good tracts. I have a plan whereby many who perhaps seldom go to church may get a good sermon through a tract.

I will furnish free, one or more neat, little boxes $4\frac{1}{2} \times 6\frac{1}{4}$ inches, if you will tack them up, on permission, in some public places of your town or city, such as depots, hotels, restaurants, barber-shops, rooming-houses, etc., and keep them filled with good tracts. I shall be glad to help you get tracts if necessary and will give you the names of some places where a good assortment of tracts can be obtained for about the postage on them. If you find it impossible to do this, will you not find some one for me who will?

Have you some back numbers of the full-salvation papers? If so, why not gather them up and pass them on to some one else. Put a paper rack in your depot or factory or send them to me.

Yours, in His service,
W. G. Prescott.

1417 O street,
Lincoln, Neb.

We have just closed a splendid meeting at Nauvoo. Brother C. P. Ramsey and I assisted our pastor, H. H. Hooker, there. The Lord gave us good congregations, unction in preaching, a few seekers saved, the church blessed, and the saints encouraged.

I start tomorrow, January 3d, to assist Brother Hooker in a meeting at Nazarene chapel. Pray for us at this place.

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

EASTERN OKLAHOMA DISTRICT

The work is moving on with marked success. Reports from the field show great good being done on almost every line. Newberg church is going on with the new church building. If nothing hinders will have it ready for service in thirty days. They also have purchased a parsonage and the pastor is living in it. The Newberg folks believe the Scripture "as a man thinketh in his heart so he is," for they thought they could have a church and parsonage and they did. Rev. Mr. Tripp is their pastor and he knows how to wait before God until God moves things.

I have closed a meeting at Broken Bow. This is a new church about six months of age, with few members, but all clean, good material, with a fire-baptized pastor, Sister Gussie Morris. They are planning to build a church there and the lot was contracted for while we were there and several dollars raised.

We returned today from Sallisaw (Shiloh church) where we have been having a union Sunday school, and not using holiness literature, and having no progress whatever. We advised our folks to organize a Nazarene school, and last Sunday the writer organized.

The work at Henryetta is moving on fine. Brother Taylor proves to be the right man in the right place. He preaches with power and unction from on high. Some one is at the altar nearly every Sunday.

Rev. E. C. Cain, pastor at Shawnee, says that they expect to have the \$3,000 block building done by spring. There seems to be a spirit among our people that has not been so common before, and that is to have some thing of their own.

News from the Hugo pastor is encouraging. They are now building a church, which, when completed will cost about \$1,300. Thank God for victory.

F. R. MORGAN, *Dist. Supt.*

CHURCH NEWS

Cherryvale, Kas.

Our revival meeting held at this place during December closed the twenty-fifth with grand success. The Lord put His seal upon the meeting from the very first service. The Lord wonderfully helped Brother H. N. Morris, the evangelist, as he labored in this meeting. He is truly a man of God, sweet-spirited, and anointed of God to preach. He won the hearts of many people in Cherryvale, not only of the Nazarenes, but of other beliefs and some with none. Brother Morris has recently come to us from the Friends church, but has been working with the Nazarene people

more or less for the last few years. He comes well recommended from the New Mexico District. We would not forget to speak of the prayers, exhortations, and personal efforts of his devoted wife, who so nobly stood by the work in this meeting. We had prayed for some time before this meeting that God would give us lasting results, which we believe He did. The heads of five or six families were saved, and most of them sanctified. There were several young folks who received a definite experience. We are looking for a nice class of new members as the result of this meeting. Many of the Nazarenes from Liberty helped in boosting this meeting. We are expecting to have Rev. Fred H. Mendell with us at Liberty, January 2d, 3d, and 4th, and at Cherryvale the 5th, 6th, and 7th. — H. J. BEAVER, *Pastor*.

Arkinda, Ark.

I am still down here in southwest Arkansas fighting old Splitfoot. He has been here in this country for a long time, and he wants to be let alone. It makes him mad to disturb him, or interfere with his business; and he is accomplishing his purposes, so the fight is hard. I preached at Oak Grove last Sunday, and had a real good service. I love to read the HERALD of HOLINESS. It just suits me. — REV. JAKE A. BROOMFIELD.

Oklahoma City, Okla.

The Lord is most signally setting His seal on the work in Oklahoma City. Some fine people are coming in with us. Five were taken in last Sunday. Others are expecting to unite soon. Crowds are steadily on the increase, and a deepened interest is growing both in the church services and in the Sunday school. Everybody seems to have a mind to work, and that will always bring success. No one is seeking to have the pre-eminence, but each seems to desire the other's good. The duplex envelope system is used in the church's finances and everything is being kept up to date. There's no dragging along on any line. We are glad to say that all bills are met promptly — even the pastor's salary. He doesn't have to guess at what he is to get and make bills that he can't pay, because the church pays its bill to him. The church expects soon to buy a lot and erect a house of worship, which is one of the greatest needs we have. We are this week helping the Sunshine mission in a revival. There is a fine prospect for a great work at the stock yards, where this mission is located, and Brother and Sister Morgan are being used of the Lord in this needy field. They are Nazarenes of the genuine type. We preached for the People's gospel mission the night of the 22d, and had five men pray through. A part of their workers are members of our church, and we are proud of them and the good work they are doing in the mission. — JOSEPH N. SPEAKES, *Dist. Supt.*

Evansville, Ind.

The work here is moving on because God is leading. Our pastors, Rev. E. E. and Ora Turner, have the work on their hearts, and we are seeing people saved and sanctified right along. Two women were saved sitting in their seats, and one saved while Brother and Sister Turner were singing "There's music down in my heart." The Lord is blessing, and the church is looking forward to a real awakening during our coming revival, which begins January 1st with a watch night service. The prayers of God's people are already commencing to be answered. Our pastors will be our evangelists, and we feel sure we could get none better suited for the battle before us. We thank God for sending them to us. God is helping us financially also. Our regular offerings are coming up nicely, and our church debt is getting so we can handle it very nicely. — ELDORA CRAWFORD, *Secy.*

Oxford, N. S.

At the parsonage on the evening of Friday, December 22d, a complete surprise was given us when the members of the church assembled here. We had not anticipated this, and we appreciate the fellowship of those of like precious faith. The

The Show

By T. E. VERNER.

This is a sixteen-page tract and one that especially every Pentecostal Nazarene pastor should at once order a supply for general distribution. It is a conversation between a godly mother and a daughter, who is desirous of attending the show. She did not go, but her lady friend did, later ran away with a "cute" little fellow to New York. Mother of the friend later died of a broken heart and the awful end of the girl that caught the "cute" little fellow you will read in the tract.

12 for 25c or \$1.50 per 100

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

evening was made enjoyable with pleasant conversation and singing, closing with prayer, after which we were presented with a liberal donation. We highly appreciate this tangible token of kindness and esteem, and wish to express our thankfulness for the same. We are looking forward to success and victory here, and are glad we can report the interest growing. — Mr. and Mrs. G. W. HENDERSON.

Coban, Guatemala C. A.

Doubtless you will be pleased to know that God has been with us during the year that is just going out. We are well on the way with the new chapel. Up to date we have received about six hundred dollars for it. We are trusting God for the rest needed, which will be about two hundred dollars. We have had the privilege of seeing some souls saved and sanctified during the year, but hope to see more results next year, by the grace of God. We take this opportunity to thank the board for what they did for us and this station. We certainly do appreciate it, and pray God to bless the board in all its undertakings. We are glad to know new workers will be sent us soon. — R. S. and MAUDE ANDERSON.

Greenbriar, Ark.

We are still in the fight here, although we have not reported for some time. Our pastor, Brother Kunkel, has visited us once, and all of us like him very much. We had a splendid Christmas exercise. Brother R. M. Cook preached for us on Sunday and Sunday night, December 24th. The Lord gave good services both times. The message Sunday night was on the "Second coming" of Jesus, and was ably delivered and enjoyed by all. It seems that conviction was upon the unsaved, for several young people asked to be remembered in prayer who were never known to make any start. Our Sunday school is good, with a membership of seventy-five. Our prayermeeting it not yet what we wish, but we are doing our best to make it such. — WALTER LYBARGER.

Wann, Okla.

Christmas eve was a great occasion at Wann. Everybody seems to be encouraged on my new work. I thank God for the privilege of following such men as Brother Trip and Brother Drake. We are expecting to have a meeting at the Hominy church the first of February. Thank God for the HERALD of HOLINESS. It is the best paper I have ever read. I find it is a good assistant pastor. May God bless it and its readers. — F. C. SAVAGE, *Pastor*.

Parkham, Okla.

The Olive Hill church is in its fourth year. Rev. Charley Robison is our pastor this year. The Lord is blessing the folks in each service. The revival spirit is on. Brother Robison will hold the winter meeting beginning December 23th. Last Sabbath, Brother Robison made his pastoral appointment, the Lord blessed the service, and six seekers found pardon from sin. On Saturday evening an appropriate Christmas program was rendered by Miss Ola Light and the children of the public school. Miss Light is a member of the Nazarene church at Isabella, Okla., and has had training at the Oklahoma Holiness College, but is teaching in our public school this year. God is wonderfully blessing her work here. We expect this to be one of the most blessed years yet, and the church to enlarge her borders. — I. L. BOWMAN.

Plainville, Kas.

It was my privilege to hold a revival meeting, commencing November 15th, ten miles south of Oakley, Kas., in the neighborhood where Rev. S. S. Frazier lives. The meeting was held in a schoolhouse. The people are most all Methodists, and there didn't seem to be much we could do, but we held there ten days, and four claimed to get through to victory. Some of God's people came over from a distance and stood by us, and helped us on. There are some good folks in that neighborhood, and God speed the day when we have a Nazarene church there. On December 3d I commenced the revival at Plainville with Professor J. E. Moore as song leader. Evangelist August N. Nilson came on a few days later. The meeting closed Sunday night, December 24th, with about twenty-three professions. Brother Nilson is a man of God; he neither fears men nor devils. He is the strongest preacher on restitution I ever heard. One old grandma made restitution for twenty-five dollars. His Bible readings every day were grand. The pastor's collections and donations were larger during his stay, than common. Through the encouragement of Brother Nilson the church bought the pastor a forty dollar fur overcoat. Professor J. E. Moore is the greatest singer that ever came to this town. He is well trained, and is a clean, sanctified man. He worked hard to make the meeting a success. One beautiful sight was an altar scene where three generations knelt at once, and all prayed through to victory. The Free Methodists, who are left here without a pastor, stood by the meeting with their presence and money. They seem like real Nazarenes. — IRA STEVENS, *Pastor*.

Norfolk, Va.

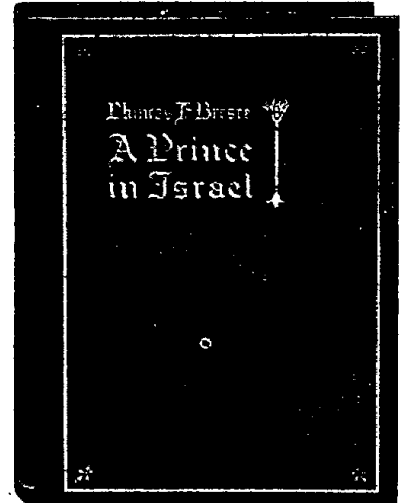
Friday night, December 22d, we had our Christmas exercises, which proved to be a great blessing

trained by Miss Eva May Widgeon, the vice-president of our Young People's Society. On the Sunday following we had a great day in the Lord, and His power was present at the night service. Rev. D. A. Keys, who had just returned from conducting a meeting at our Oil City and Springboro, Pa., churches, at which places God wonderfully blessed his labors, preached for us, and he was at his best and the blessing came down. He will preach for us again next Sunday morning, and then return to Springboro. Christmas morning we had an early meeting at 7 a. m. and our prayer room at the rear of our church was full. We ran on until 10 a. m., the power was so upon the people present. The young people have appointed one night in the week in which they are conducting cottage prayermeetings, and a good number have thus far been saved. — J. W. HENRY, *Pastor*.

Knowles, Okla.

We have a fine work here at Knowles, and as fine a people as any man ever served. We have our church nearly ready for dedication, and we are going to begin the erection of a fine six-room parsonage just as soon as the weather will permit. There are three churches here, the Methodist Episcopal, the Friends, and the Nazarene, and you can't come into our services and pick out the members of the respective churches. I never lived at a place, nor have I ever found a town in Oklahoma, Kansas, or Missouri, where such fellowship and love prevailed among the members of the different churches, as it does out here in the handle of Oklahoma. I doubt if it can be duplicated anywhere in Oklahoma. Our services are good and well attended, while the order is most excellent. We now have a fine Young People's Society organized, and we are expecting great things from this part of our work. Our young people are

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A Prince in Israel

The above is the title of the life-story of our great leader, Rev. P. F. Bresee, D.D., written by Rev. E. A. Girvin. While it is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years; and as his life was so inseparably woven into the life of our church, the life-story virtually embraces the history of the movement which we now know as the Pentecostal Church of the Nazarene.

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saved and sanctified and on fire for God. Misses Lula Dilbeck and Verdie Salee held a fine meeting here for us just before our District Assembly and I tell you they did a most thorough work, and when they left us the people here all thought more of the Nazarene church than ever before, and are

asking us every few days when those girls are coming back. If you want an evangelist and singer to hold a meeting on your work, I don't believe you can beat these two precious girls. Pray for us and stop and worship with us if you come this way. — J. H. JAMISON.

Melvern, Kas.

I want to report a fourteen days' meeting just closed in Richview Methodist church, a country appointment, four miles northwest of Melvern. The Lord was graciously near in saving and sanctifying power. Between sixty-five and seventy were

NORTHWEST NAZARENE COLLEGE

THE school here has grown to such proportions and the amount of capital already invested and that still to be spent if the demands are properly met, the Board of Trustees at their October meeting felt it necessary to install an up-to-date accounting system, and to audit the records. A "demand" telegram was sent to Brother De Lance Wallace to come and expert this work. He gave us time enough, out of his busy life, to audit the books and install a system for future use that can be referred to instantly for any data desired. One bookkeeper and one stenographer are now employed in the office. Following is a summary of the audit, and some excerpts from Brother Wallace to the Board of Trustees and to President Wiley.

The name of our school here has been changed to that of the "Northwest Nazarene College," instead of "Northwest Holiness College." The legal requirements and official action taken have all been complied with and our incorporate and official title is as stated. The change of name was brought about in a request presented to the Board of Trustees representing the churches of our faith located in new and undeveloped fields and also churches that are struggling against fierce opposition. They believed that it would be a blessing to them to have this school, that is becoming so well and favorably known throughout the West and Northwest, to be known by the name of our church. It would add to their prestige and identify them with the work here that is so well received in the locality in and about Nampa.

No busier man than G. Arnold Hodgkin is possible. Aside from being the College Dean, he also is Dean of the Boys' Dormitory. Then, again, President Wiley is taking special work at Berkeley, and closing out a pastorate there preparatory to coming here permanently, thus leaving Dean Hodgkin as the executive head. The sickness of Dean Hadley, gave Brother Hodgkin extra teaching work to carry. This, added to the fact that he is the acceptable pastor of our

local church, makes it quite possible for him to be quite busy. As pastor Brother Hodgkin gave it out publicly that he would rather this church would fail in his salary than to fail in their support of missions, he has set aside every first Sunday of each month for a missionary rally and offering; three of these have been held, two of them in charge of Sister Eaton, who is now our Dean of Women, and the other by the pastor. These services are participated in by our missionary-called students, and Brother and Sister Campbell, late returned missionaries from our work in Western India, who have located here. God's manifest power and blessing have been on in these services. The offerings have thus far—October, November, and December—netted better than \$225.

The school enrollment is 115, and if the prospective new pupils all register the next semester will have 150 in attendance here. Due to the serious illness of Dean of Theology, Lewis I. Hadley, at the beginning of the school year, necessitating his return to his home at Whittier, Cal., the work he would have taken has been carried on by Dean Hodgkin and Prof. Fred J. Shields.

The school has a two weeks' holiday vacation, and quite a number of students are either engaged in revival services or assisting in such in nearby localities. Several have regular preaching points for Sundays.

The students domiciled in the dormitories have an organized Boarding Club, with officers. The dining-room is on the co-operative plan, each member being responsible for some part of the work, thus eliminating all expense for help, except the cook. Mrs. Hodgkin, wife of Dean Hodgkin, is the matron, and assigns the work, and makes the purchases. Mrs. Maynard, a member of our church at Seattle, Wash., has charge of the cooking and baking. For this school year, with prices for supplies unusually high, the club has been able to have their meals served them at about seven and one-half cents each.

EXCERPTS FROM WALLACE REPORT

P. O. Box 304.
Walla Walla, Washington.
November 3, 1916.

Mr. Eugene Emerson,
President Board of Trustees,
Northwest Nazarene College,
Nampa, Idaho.

In compliance with your telegram, I went to Nampa, October 20th, last, to collect data for opening a set of books and installing suitable system of accounting for the Northwest Nazarene College, in conformity with the outline submitted to President H. Orion Wiley, and recommended to you by him.

Upon inquiry, we find the valuation of the land is not above the going price of adjoining property while that of the improvements and equipment is actual cost, without including donated labor, in which there was no record. The assets need no explanation further than that the "Bills Receivable" include only such donations as are made in form of interest-bearing promissory notes, and can be used as collateral security if necessary.

It is President Wiley's expectation to keep the expense of instruction within the revenues therefrom, and indications are that it can be done if the general debt can be so arranged that current bills can be met from the income of the school, paying as we go. But with such heavy demands for short-time loans, the added interest and expense necessary to raise "quick money" we add to the cost of operation along all lines. Beside this added expense, there is nothing unfits the faculty of a school more than being under strain of heavy debt and lack of proper equipment.

If a plan to issue bonds of various denominations could be agreed on, we could no doubt place in the open market enough to care for the present debt, and additional as the further improvements are made, until the entire issue is disposed of, limiting the issue to 50 per cent. of the valuation of the plant when completed. Estimating the bills receivable at only 50 per cent. of the face value, our net debt would be less than \$20,000.00, while the plant and equipment is worth \$48,935.00. Additional improvements and equipment amounting in all to about \$8,000.00 will be necessary for the opening of another school year, but will then be adequate for all attendance we could reasonably expect for several years, and would make a total bonded debt of less than 50 per cent. of the valuation.

No doubt many of our people who are not able to donate outright would take small amount of the bonds as investment, since the security given

NORTHWEST NAZARENE COLLEGE

Nampa, Idaho
(October 23, 1916.)

Land—		
2 Lots in Portland, Oregon	\$ 500.00	
1 Block in Nampa, Idaho	500.00	
Campus (4 blocks and intersections)	15,000.00	\$16,000.00
Improvements—		
Administration Building (52 x 134)	\$16,500.00	
Dormitory — Girls	3,000.00	
Dormitory — Boys	6,000.00	
"The Den" (Temporary Dormitory for Boys)	85.00	
2 Septic Tanks	1,000.00	
10,000 Square feet Sidewalk	1,200.00	
Other Improvements	1,150.00	\$28,935.00
Furniture and Equipment—		
General Office	165.00	
2 Desks	40.00	
1 Cabinet	15.00	
2 Typewriters	100.00	
Electric Equipment	800.00	
School Room Furniture	1,000.00	
Recitation Seats	\$100.00	
Opera Chairs	100.00	
Desks	400.00	
Blackboards	150.00	
Tables, Chairs, etc.	250.00	
Desk Copies	25.00	
Library	250.00	
Laboratory Equipment	300.00	
Piano	550.00	
Organ	50.00	
Dormitory Furniture and Equipment	750.00	
Kitchen Furniture and Equipment	150.00	
Janitor's Supplies	10.00	
Kitchen Utensils, Dishes, Linen, etc.	150.00	\$ 4,000.00
Total Land, Buildings, Improvements, Furniture, and Equipment		\$48,935.00
Bills Receivable	10,857.33	
Students Account Receivable	1,707.40	
General Account Receivable	81.50	
Cash in hands of Dean Hodgkin	281.23	\$12,957.76
Total Assets		\$61,892.76
LIABILITIES		
Bills Payable	\$17,072.15	
Unpaid Warrants Outstanding	6,295.10	
General Accounts Payable Reserve — Needy Students' Fund	4.00	
Overdraft in Bank Account	49.62	\$23,620.90
Estimated Expenditures for 1st Semester	2,573.70	
Total Liabilities		\$26,194.75
Net Surplus		\$35,698.01

would be far better than is offered with many of the secular projects inviting their investments, and they would be glad to have their money helping such fruitful work of the Lord.

With these immediate debts out of the way, the interest could be provided for by donations, as also the raising of funds for retiring the bonds when due. We can certainly expect the blessing of the Lord on such a plan, for it is His work, and if men of the world consider it safe, why not we?

The system of accounting inaugurated will set forth all data required for information to be furnished to State and National Educational Association, and meet the requirements of the last General Assembly. It will also enable the Executive Committee and the Trustees to ascertain the true status—financially—at any time, and serve the head of the department of instruction in keeping within the revenue for running expenses.

We must be exemplary in the care of all our business ("Not slothful in business"). We must educate those committed unto us to be "Examples of the Believers" to the world, to whom the Lord will send them.

Our teaching of bookkeeping will not have a savory effect unless we keep our own books in good shape, and to do this every one must see to it that their quota of data is furnished properly and promptly, for there is no system that can be made effective if not properly kept. This system has proven very satisfactory elsewhere, and we trust will be so here. It will, if everybody will help.

As yet, we are only formative, and there will have to be careful study to adapt means to conditions, but the system is elastic enough to conform to our growth, and enable us to "Take reckoning" at any time, showing out state—not only in general, but of each division of this great work we are providentially called to carry.

We will get on as we bring to the Throne of Grace each department with its status and needs—spiritual and economic—providing as He may then indicate or make possible, continually in "Study to show thyself approved unto God, workmen that needeth not to be ashamed."

Our prayer is that the God of all grace will add His blessing upon every department, give wisdom of each member of the board and committee, equip the faculty, one and all with the "Gift of teaching" and bring forth as the noonday judgment of those in charge of the business management and all the office force, strengthen each laborer in mind and body, and give us all an enlarged vision of our privileges and possibilities, sending forth from our student body a chosen generation, a royal priesthood, an holy nation, that yet (they) may show forth the praises of Him who hath called us out of darkness into His marvelous light."

Sincerely yours and His,
DeLANCE WALLACE,
Public Accountant and
State Examiner.

at the altar, and found deliverance from the bondage of sin and Satan. On New Year's eve thirty-four came forward to unite with the church. Double altars were formed some evenings after the Lord had helped me to show the awfulness of hell's torments. Our next meeting will be at Rosemont, Kas., with the same pastor.—J. C. and Martha Walker.

First Church, Kansas City

We began our series of meetings Sunday, Rev. Seth C. Rees the preacher. We made a good beginning. We earnestly request every Holy Ghost man and woman who is interested to earnestly pray that God will at this time pour out the Holy Ghost upon us. We are counting on your prayers.—JOHN MATTHEWS, Pastor.

First Church, Los Angeles

Despite the showers on the outside, there were "showers of blessing" on the inside of the souls who gathered on Christmas Sunday morning. Brother Cornell had for his theme, "The gift that transforms the world." With all earnestness and soul intensity we were made to feel the greatest need of the people is more zeal for missions. The Christmas services held Christmas evening were gracious. The large audience was blessed and delighted with the program. The last Sunday and the last day of the old year was a blessed time for all. Many of the saints partook of the Lord's Supper. The day closed with a watch night service. The Wilde evangelistic party sang, and Brother Wilde gave a short but spirited message. District Superintendent Eckel preached, and nine seekers were at the altar.—Reporter.

Lansing, Mich.

The mid-winter convention of five days, with Rev. C. W. Ruth as evangelist, closed last night with shouts of victory and praise to the God of Elijah. From beginning to end the Holy Spirit was manifested. The saints shouted, believers were sanctified, and sinners saved. I have never seen the like except at the General Assembly. This young church, under the care of Brother Mieras, whom we all love, is at the front of the battle against sin and for holiness of heart, and living humble in spirit, but never letting up. Brother Ruth's messages were with unction and power and demonstration of the Spirit. We expect to begin a protracted series of meetings next week, with Brother Humphrey, of Grand Rapids, for a few days, and Brother Gillis, of Marian, Ohio, for two weeks, assisted by our pastor. We are looking forward to a new church building as we are crowded for room.—Fred T. Hurry, Superintendent of Sunday School.

Dallas First Church

The Lord is in a special way putting His seal upon the work here. It is truly wonderful how He has blessed and helped us since we came this way. There has not been a single dry service; the unsaved are being saved, and believers sanctified. The Lord is adding to the church. We

have such unity as you seldom see in a church. We are expecting a revival any time. We are praying for it.—B. H. Haynie, Pastor.

New Haven, Conn.

I trust God will give us a strong, holiness church in New Haven. I had the pleasure of preaching in the Stamford gospel mission on December 17th. This is a flourishing holiness mission. Many of them are possessors as well as professors. God gave us ten services that will be long remembered because of the revelation of His glory in the midst. The service on December 3d was in charge of Sister Gallup, one of the pillars of the Utica Avenue (Brooklyn) church. Two were forward for entire sanctification, and claimed the blessing. Unless I enter into local work again, I will be able to supply for some of our churches, if not far away. Address me at 538 Elm street, New Haven, Conn.—Frank A. Gray.

Providence, R. I.

Our congregations are increasing, new people are continually coming to our meetings. The spiritual tide is steadily increasing also. We are having as high as a hundred people in attendance of late, on Sunday nights. The large majority of them, too, are outsiders. One good new case at the altar, Sunday night, that caused us to rejoice. Our church people gave us a very useful Christmas present, that will be appreciated by many others, as well as ourselves. It was a year's subscription to an unlimited telephone service. A very beautiful wedding took place in Brother and Sister A. J. Bjorkdahl's home on New Year's day, when their daughter Ruth, was united in wedlock to Professor Frederick P. Gorham, of Brown University, in the presence of a few of their relatives, by the writer. Miss Ruth has been a member of our church for some years, and was loved by all who knew her. Professor Gorham is a brother of Judge Gorham, of Providence, and a fine fellow. They will spend a few weeks in California.—F. W. Domina.

Texarkana, Texas

We began the New Year with a great time in the Lord. At 7:30 p. m. on the last day of the old year, notwithstanding the clouds were pouring showers freely, a good sized crowd had gathered in the little church on the corner of Eighth and Brown streets, and after the usual preliminaries the pastor preached. Then we had prayer, praise, and song till the midnight hour, at which time we took an offering, sang a farewell hymn, had a hand shake, and closed with the benediction. Eight of the Christians and seven sinners testified to being blessed during the watch night service. We have adopted the envelope system, are fully organized, and we are out of debt. We hope to make this the best year of our labor for the Lord. Yours to do the best for missions and the publishing interests.—W. B. Pinson, Pastor.

Grand Island, Neb.

We have been on the work three months. The Lord has been with us in every service and souls are continually finding God. Our watch night meeting was a wonderful service for God. There were five at the altar and two prayed through. One sister knelt at the altar for healing. The Lord wonderfully healed her body, and sent her around through the church shouting His praises. There have been four added to the church. Our revival is to begin January 5th, with District Superintendent M. F. Lienard as the special preacher.—U. G. Evans, Pastor.

Kalvesta, Kas.

I am in a good meeting here. We have good crowds and good interest is manifest. Rev. Mr. Price is with me.—Rev. C. M. King.

Malden, Mo.

At the close of 1916 as we looked back on the year's work, we can truly say we believe it has been the best year the church has ever had. Our Sunday school is on the upward move. Sunday, the 24th, we had two hundred and thirty-nine in attendance. Last Sunday we elected officers and teachers for the coming year. E. A. Babb, superintendent; A. A. Patterson, assistant superintendent; Sister Nellie Davis, secretary; Nadine Patterson, assistant secretary; Nadine Patterson, Sunday school pianist. All the teachers were retained. We are doing our best for our young people. Our congregations at the eleven o'clock services are increasing, and at seven-thirty the house is generally full. Pastor Cox is doing some splendid preaching. The saints are being edified, sinners saved, and believers sanctified. Not a Sunday night service has been unfruitful since before the Assembly. The revival fire is kept burning on our altar. We are expecting God to do great things when our mid-winter meeting starts January 13th, with our District Superintendent, Rev. J. D. Scott, to do the preaching. Our Christmas entertainment was good, the children all doing their parts with enthusiasm. Every thing that was done was for the glory of God and in remembrance of Christ. Our tithing band is still in existence. Sunday there was about thirty dollars brought into the

store-house.—Mrs. Erna Patterson, Church Reporter.

Nampa, Idaho

We had a glorious watch night service in the chapel last night. The old went out and the new year came in with the whole congregation on their knees. Several prayed through to victory. I am thanking the Lord this morning for the privilege to be a child of His and a chance to labor in His vineyard.—Eugene Emerson.

Pittsburgh, Pa.

We, the First Pentecostal-Nazarene church, of Pittsburgh, are closing up the year in fine shape. The last week of the year we had Evangelist Joseph Smith with us for three days. We can not report any cloudbursts of glory or Vesuvius eruptions of grace, but it was a time of refreshing from the presence of the Lord. The writer has been identified with this church for nine years and it is in the best condition I have ever known it, numerically, financially, and spiritually. Every department of our work has made progress. The last session of Sabbath school there were 137 present with \$48.40 offering. The last Sabbath service closed with four accessions to the church. The installation service was an impressive one, of the Sunday school officers and teachers, when twenty-three men and women lined up for real live, energetic activity for 1917, and best of all every one in the experience of holiness.—Rev. S. H. Walls, Church Reporter.



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Salem, Ore.

We have just closed a three weeks' meeting with Sister Stella Crooks as evangelist. This was one of the best meetings we have been in, not in the number of souls that were saved, but in the clearness of the atmosphere and the absence of the human, and the presence of the divine. This marked the meeting all the way through. Perfect harmony and all pulling for the salvation of souls. Sister Crooks preached the Word with clearness. Seekers were definite in asking and also in finding. Another thing that marked the meeting was that the Free Methodists, the Friends, and the Salvation Army people came and took an interest in the meeting, and while here they could not be told from the Nazarenes, as they all fell right in and helped boost. We are planning for a great union holiness campaign in the near future. God is surely doing great things for Salem for which we are giving Him all the glory. This beautiful unity of spirit has been largely brought about by the efforts of the prayer band that has been organized for a few months. A. Wells, Pastor.

Westville, Ill.

We feel that the Westville church is on the upward move, and that it is in the best condition it has been since its beginning. The church was organized out of a little mission, some Americans and some foreigners, and some from the drunkard's ditch. They are all blending together nicely in church organization, and have a nice, comfortable church building. We think this is fine when we are reminded that in Westville 90 per cent. of the population are foreigners, and there are five Catholic churches. We thank the Lord that the Nazarenes are here also. We were agreeably surprised, a few weeks ago, when a greater part of the members came down to our home in Olivet and gave us a fine donation. It was a rainy evening, when they came in with their arms and baskets full. We stood speechless as we beheld, with tears in our eyes, rolls of fresh meat, a sack of sugar, and a great quantity of canned fruit. They tarried awhile and turned the evening into a prayermeeting. We promised the Lord to work harder and help push the work farther than ever before.—Mrs. R. E. Gilmore, pastor's wife.

Lafontaine, Kas.

The second group meeting of this Assembly year has come and gone. The Lord blessed in every service and especially in the Sunday morning service, as our missionary evangelist, Rev. Fred Mendell, preached. The sermon stirred the hearts that had never believed in foreign missions before. After that service was dismissed one gray-headed man came to the pastor and said, "Come with me," and he took the pastor to his office and said that he got a dose that morning that he had never got before in his life, and the Lord spoke to him about giving his tithing money. He asked the Lord how much He wanted him to give, and the Lord said to empty it all. So he told the pastor to hold his hands, and he emptied it all, and never stopped to count it, either. Last night Brother

Mendell preached with the unction and power of God upon him, and at the close of the service he asked if there were any here that felt the call of God upon them, and two young women presented themselves at the altar to set themselves apart for any work the Lord has for them. Sunday afternoon, Brother Bignall preached on home missions, and took pledges for the tent which this group expects to purchase. Pledges soon were taken amounting to \$65.50. Brother Beaver's charges were well represented by Brother Beaver and wife and six members. If every pastor would push these group meetings as Brother Beaver does, I am sure the Lord would be greatly pleased, and each one would be abundantly blessed.—Mrs. MINNIE E. KIEMEL, Secretary.

Cuervo, N. M.

We attended our District Assembly, where we were appointed to our new field of labor on the plains of New Mexico, twelve miles from town, not even on a mail route, and our nearest neighbors a mile away. We count it a privilege and an honor to be here. There is a small class organized, called Abbott Pentecostal Church of the Nazarene, where we preach two Sundays each month. We have two other appointments that we give each a Sunday. We have two prayermeetings each week. God is giving us victory in the face of prejudice and opposition. Souls are being saved, sanctified, and reclaimed under the mighty power of the Holy Ghost. Last week we were called six miles to hold a healing service. A mother of six children was suffering with typhoid fever, and God heard and answered prayer. The fever left her, pulse dropped to normal, and God opened the skies, and poured the glory down upon us. We have the use of a horse and buggy to go over the circuit, and to make pastoral calls. Our work is scattered over a great deal of territory. We were visited last week by our District Superintendent, Rev. R. E. Dunham, who held a business meeting, and gave us a blessed sermon on the "living water" (Jno. 4:14).—EDWARD U. and HENRIETTA FLETCHER, Pastors.

Holtville, Cal.

Great grace is upon us. A beautiful spirit of fellowship prevails. We had a great time Christmas, giving away ninety-five packages to the children at our Christmas tree, which was held at the home of the pastor. The program was fine. My daughter gave us two beautiful piano solos, and the readings were excellent. Seven members have been added to the church recently.—W. E. ELLIS, Pastor.

Livermore Falls, Me.

I wish to express a word of appreciation for the HERALD of HOLINESS. The paper is new to me, as I am a late arrival in the Nazarene family, but its splendid editorials and meaty contributions are food to my soul. We have just closed a special revival effort under the efficient leadership of Evangelist Fred St. Clair. As a church we feel grateful for the privilege of sitting at the feet of this faithful teacher of the Word, who, in

revealing to our hearts some of the mighty resources and power of prayer has launched us into a new realm of holy service, which reflects on the church a fervent love, calling to unity, and earnest missionary zeal. Sinners were greatly stirred by the searching messages, and some sought pardon. Backsliders were reclaimed, and believers sanctified. One remarkable case was a woman who had been a Catholic for thirty-five years. She and her husband both diligently sought, renouncing the world and its folly. A number have joined the church. The revival spirit is still on the people, and God is answering by fire.—Reporter.

Name of Town Not Given

We are having a great time in the Lord over here in old Kentucky. We had a meeting Christmas eve night that will be long remembered by the saints. Such praying and shouting as we never heard before. Christmas we had an all-day meeting. It was a great feast for the folks. Rev. Mr. McDonald preached on the birth of Christ. We are glad for such men to come here. We are looking for the greatest meeting we have ever had.—BIRT DAILEY, Secy.

Venice, Cal.

The church at Venice, Cal., is closing out the old year in fine condition. All old bills, incidentals, Sunday school literature, Publishing House bills, General Superintendents' claims, District Superintendent's quarterly, pastor's salary, etc., up in full, and will be mailed to their respective places so we can start the new year with everything new. We had a fine Thanksgiving service, well attended, and a good interest. Our Christmas service was good, with a house full of people. Every one received a nice little present, and all went away feeling that the service had been conducted with an eye single to the glory of God. We expect to begin a revival meeting in our church in a few weeks, and press the work till our church is all ablaze for God and humanity. The saints here are in harmony, and working together for the good of souls.—GEORGE W. MARINE, Pastor.

Decatur, Ill.

The work here is going forward very satisfactorily under the ministry of Rev. Edna Wells-Hoke. She has been with us now three months, and during this time the spirit of God has been manifest in all of the meetings, and visitors from other churches in the city say they have never seen or heard anything like it. Surely the Lord is gracious to us here in sending us a preacher filled with the Holy Ghost and fire, and who preaches a holy religion as a second, definite work of grace, with no uncertain sound. Jesus is keeping His promise when He says: "And I, if I be lifted up will draw all men unto me," and sinners in large numbers are not only coming to our meetings, but many are getting saved and sanctified and joining the church. In the three months 147 professions have been made at the altar, and twenty-four new members have come into the church. The average attendance at the Sunday school is about 150, an increase of fifty, and the school thoroughly graded and organized. The offering from the school: \$4.84 from birthdays, \$51.96 for missions, our missionary offering being taken the fourth Sunday each month; the general offering, \$33.23. The pastor's salary has been increased from \$13.50 to \$17.50; \$900 has been subscribed on the church debt; and \$30 raised for Olivet University. A personal workers' club has been organized among the young men of the church, with the one object of winning souls to Christ. Members are delegated to certain sections of the church to invite and deal with folks after altar call is made, and to get out Sunday afternoons and evenings and call on men to try and get them to Christ. We will hold regular meetings to pray and tell of experiences and take up ways and means of reaching the unsaved and to assist in street and mission meetings; we expect to have a gospel auto in the spring to aid in this work; we will also have a male quartet. We have a children's meeting Sunday afternoon with an attendance of fifty or more, and many have been saved. The church is filled every Sunday night, and at our Christmas entertainment, when we gave away over two hundred treats to the children, and had a fine program an hour and a half long and not a break or a balk, the church was filled a half hour before time to begin, and people were turned away. Our Sunday school is crowding us for space, and we are praying that God will send us the means to enlarge the church.—Dr. C. E. WEST, Reporter.

Wister, Okla.

We are in a fine meeting here at Wister, with Rev. J. W. Dodd to assist us. We began the meeting Christmas day, having large crowds, interest fine. The church was wonderfully revived, seekers are praying through. With others the Methodist pastor's wife fell at the altar and prayed through, and the Methodist pastor himself came and said he was determined to have the second blessing. Others are really hungry for sanctification. We love the dear people here at Wister and mean to do our best for them.—A. H. LAMBERT, Pastor.

Mansfield, Ark.

We have settled down to real work as pastor.

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Many of our folks and others have felt the need of a lesson commentary that is Pentecostal in every sense of the term. The demand has been such that it has necessitated our getting out the Pentecostal Lesson Commentary on the International Sunday School Lessons. It is both Orthodox and Spiritual. Was prepared by Dr. E. F. WALKER, D.D., one of the foremost Expositors of the Bible. It also contains outlines for teaching and Bible helps, prepared by Rev. B. F. HAYNES, D.D., and a department by Rev. W. C. STONE. None other just like it. Holy people everywhere are crying out for the heart of the Word of God, and that which is clean and pure in a commentary. Here it is. Send your order in at once for the 1917 copy.

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and we have some loyal Nazarenes who know how to pull the load. We had a great service Sunday night, December 31st. The Lord helped us to bring the message on missions, and an offering was taken. The result was eighty-five dollars in pledges for missions, and we are preparing and planning to be in the hallelujah march, April the 1st, and help to get the Eublishin' House out of debt. — A. M. GILBERT, *Pastor*.

Morrilton, Ark.

Rev. E. H. Kunkel, pastor of the Pentecostal Church of the Nazarene at Morrilton, has resigned the pastorate, and accepted a call from the Nazarene church at Pavo, Ga. Brother Kunkel's statement to the church in tendering his resignation was that he did so on account of the ill health of his wife. They hope to get relief from the climate down near the Florida line. Brother Kunkel came to us from Miami, Fla., last July, and during his short stay with us had made many friends, who regret to give him up so soon. He has been a faithful pastor, and we can recommend him to the people of Pavo, Ga. Rev. G. O. Crow, from Springfield, Mo., has accepted the pastorate of our church, and we are looking forward to a good year in our Master's cause at Morrilton. — J. B. O'NEAL, *Assistant Pastor*.

Dodd City, Texas

We are just home from our Christmas meeting at Bonham, where M. J. Guthrie is pastor. We were a little late, but the Nazarenes were all well prayed up and ready for a revival, and the Lord blessed and honored His Word. Some were blessed in most every service. The last day will be long remembered by the people of Bonham, especially the night service. The power of God fell on the testimony meeting, and about half a dozen were shouting at once. The sinners wept, and God blessed the message, and the long altar was filled on either side with hungry seekers, and at least half of them prayed through. Brother Guthrie has a fine class of people in Bonham. They are intending to build a new church soon. This has been a great year with us. We have been on the job all the year, and God has given us hundreds of souls. We are home now for a few days. — C. C. CLUCK and WIFE.

West Townsend, Mass.

I am now in a two weeks' meeting here in West Townsend in the Baptist church. This evening's service was the third in the series, and already there is good interest being shown. This is a small town, but we are looking and praying for no small outpouring of God's blessing. — LEWIS H. BACHELLER.

Cheney, Wash.

Rev. Charles Gibson closed an eighteen days' meeting for us at the Grier schoolhouse on December 24th. It was a precious time, for God greatly blessed His servant in preaching the truth. A few were definitely healed, others raised their hands for prayers, and conviction rested on many who did not yield. Following this meeting a four days' convention was held at Cheney under the leadership of Brother Gibson. The blessing of the Lord was outpoured, and God's people were greatly strengthened. We shall not soon forget the ministry of this man of God. — Mrs. I. F. CUMBERTSON, *Pastor*.

Paris, Tenn.

In December we closed one of the most successful revivals we have had in Paris during the two years we have served as pastor. The meeting was truly a church revival, in that the workers were all members of the local church. The writer did the preaching, and not even a singer visited the church, but our choir leader made the singing a success for seventeen days, and God poured out His blessing on the church. The saints prayed, wept, and shouted, and sinners wept their way to the altar, believers were sanctified, and the church built up. The meeting grew constantly from the first service until the end. — W. F. COLLIER, *Pastor*.

Maples Mills, Ill.

We have closed a successful meeting with W. G. Schurman, our District Superintendent, as evangelist. Rev. Haldor Lillenas was in charge of the singing. Brother Lillenas proved a great blessing to the church. Brother Schurman is surely a strong expositor of the gospel truths, and God honored the truth and thirty-six bowed at our altar. Holiness was preached in such a clear way that some who had been troubled about the experience for years found deliverance from inbred sin. Their lives are changed, and they now help push the word for holiness. The church is in good condition. Sunday was a good day with us. We expect to take in six members, all adults. The last week of the meeting Brother Schurman raised over six hundred dollars to apply on the debt on the parsonage, which is \$350. We expect to raise the balance before the Assembly. — E. R. HENRY, *Pastor*.

Swampscott, Mass.

We are praising the Lord for three precious seekers which have been converted since Christmas eve. One gave her heart to the Lord at the altar of our church at Lynn, and two were con-

verted at prayers Christmas day, and are showing the fruits of a Christian life. We had a beautiful service, led by Miss Colclough, at the Lowell church last month, and God blessed in every way. At that time the Lowell church met their pledge of fifty dollars and even exceeded the same. The Lord was good to us on Thanksgiving and Christmas, touching people's hearts, and sending us so many good things to eat. The King's Daughters of the Lynn church sent us a turkey dinner at Thanksgiving. A Lynn friend sent us a ten dollar gold piece for a beautiful Christmas dinner, besides other numerous donations. Our girls were given a pleasant time with a tree, and each girl was remembered with six or seven gifts each. We pray that each girl may be saved. — FLORENCE RIPLEY, *Field Secy.*

Bloomfield, Ind.

Since the coming of our pastor, Rev. B. A. Fleming, at the close of the Assembly, our church has been steadily marching on to victory. We are thanking God for sending us such a Spirit-filled man. At present we are in a revival which began New Year's eve, with a watch meeting. The time was spent in preaching, an old-time love feast, and special singing by the Mt. Beulah class. As the old year passed we all knelt around the altar. It seemed as though the heavens opened and the glory of God came down on our souls. We left the church more determined to fight sin and live closer to God. — ETHEL JOHNSON, *Reporter*.

Oskaloosa, Iowa

Rev. J. A. Ward, of Brooklyn, N. Y., held a two weeks' meeting at our church early in October, and won our hearts so that a unanimous call was made to him for pastor. He felt it to be God's call, and after adjusting his affairs in the East he came on in December to take the pastorate. Brother Ward is being welcomed by holiness folks in general. At this writing besides two strong spiritual sermons each Sabbath at our church, he has been asked to preach at two interdenominational missions in our city. Oskaloosa Nazarene church, in its short existence of less than three years, has been dashed by wind and wave, but God has stood by and the saints have held on tenaciously, so now with a strong Holy Ghost man of God to lead, it means the uniting of the holiness forces, and the building up of the church in the early spring. The conditions are unfavorable just worshipping in the covered basement, yet the last Sabbath of the old year found a goodly number present, and one seeker gloriously sanctified. — *Church Reporter*.

Boise Idaho

We are now enjoying the comforts and conveniences of our new church, which seems almost luxurious, after our tent life during the summer and fall, having made our march en masse Sabbath morn. December 24th, to the new location to possess our lot in Canaan. We feel grateful to God for lending this people, encouraging them to

undertake impossible things from the human standpoint, and not one dollar of the amount paid, which is not small, has been given upon solicitation. God seemingly has delighted in the unthought of sources on our behalf. The finding of water on the grounds was truly remarkable. When water was required to use in construction, the men were informed that none was to be had, but water there was, in water pipes, though the city engineer knew nothing relative to it, there being no record of such being laid there. A good hammer was found on the grounds and used in the work. The money has come thus far through God's directing hand, impressing such individuals as pleased Him. We feel sure He will be on time to meet the remaining obligations as they come due. The building itself is very tastefully planned, being the bungalow style, with a seating capacity of three hundred, with the Young People's Society room easily adjusted into the main room with sliding walls. The mothers' room is located in the basement. It is heated by furnace, and is well lighted with electricity, the pulpit lamp being donated by the light company during our first service on Sabbath morning. The pulpit, too, was donated by the company providing seats. The money has been promised for carpeting rostrum and aisles. The material things have been so provided by God that we believe we are surely put here in Boise for giving spiritual food, "to loose the bands of wickedness"; "to undo the heavy burdens," and "let the oppressed go free." This week is to be a week of prayer and praise, God having already enabled many to groan beneath the burden of the lost of the city, in our own homes, while the heavens rent in response to praying in the holy Ghost. Our pastors, Brother and Sister N. B. Herrell, feel it their one duty to see that the Holy Ghost has a chance to work. — Mrs. W. M. FRANKLIN.

ANNOUNCEMENTS

Notice—The Alabama holiness singing convention will meet at Jasper, January 13th, 14th. Let each church organize a class and send delegates. We are expecting a great feast in song. Come to bless some one.—Houston F. McCain, President, J. A. Romina, Secretary.

Notice to the Pastors of the Nazarene Churches of the Alabama District.—The minutes of the Alabama District are ready. You will please forward the amount pledged for minutes at the Assembly to the District secretary, at Jasper, Ala., as early as possible. The cost of printing was much more than planned for, and you will please send an additional contribution from your church so that the matter will be equally divided among us all. I will be glad to exchange minutes of our Assembly.—C. E. Butler, Dist. Secy.

Notice—I have several good pastors and evangelists in my District. I would be glad to recommend them to any church or committee desiring such help.—Rev. P. M. Covington, Dist. Supt., Jasper, Ala.

Notice to Licensed Preachers of the Western Oklahoma District—Those desiring to study Ralston's systematic theology in preference to Milley

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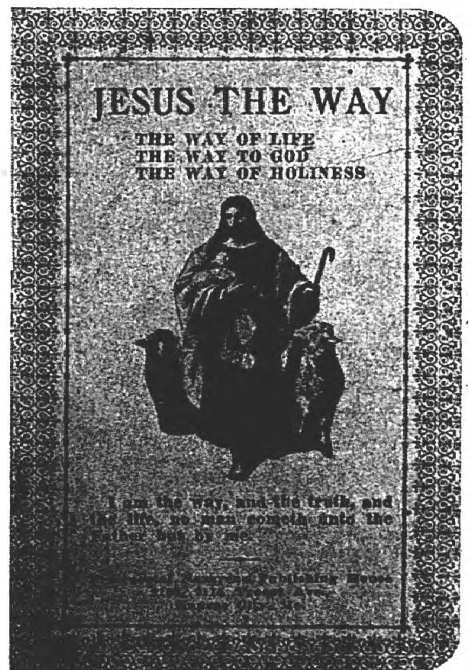
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may do so by taking part one for the second year; parts two and three for the third year; and part four for the fourth year. Those who have systematic theology by Miley or desire to take it will follow the plan outlined by the Manual.—C. B. Widmeyer, Chairman.

Notice of Marriage—It gives me much pleasure to have the privilege of announcing to the many friends of Brother James M. Gwin and Miss Rose M. Scott, both of Knowles, that they were united by the writer in matrimony the first day of January, at Knowles, Okla.—Their pastor, J. H. Jamison.

TELEGRAM

North Yakima, Wash.

Herald of Holiness:

Grand opening for a wonderful revival; large theatre almost full. First Sunday night thirteen seekers. Bud Robinson, Charles Babcock, and Arthur Ingler make a great company. The largest revival opening in our pastorate; whole city being stirred.

A. M. Bowes.

TELEGRAM

Nampa, Idaho.

Herald of Holiness:

The New Year began with victory. We are encouraged.

Yesterday was a red-letter day; a class of thirty-one received into church. Missionary offering, including special for India, amounted to one hundred and eighty-three dollars and forty-nine cents. Twenty-eight at the altar during evening service. We are going on.

G. Arnold Hodgin, Pastor.

"DISCIPLINED BY LOVE"

Said a father, at whose house I am a frequent visitor, when one of his small family came running in from play with a tale of her small brother's misdoings, "I think you had best take off your things and stay inside with us for a while. If you are ready to find fault with Sully you must be pretty tired, and the others will be happier without you, you know."

There was no trace of anger or sharpness in his tone; just quiet decision. The lassie's lip quivered, for it was a glorious day, outside, but after a searching look into her father's face she winked away a tear and obeyed.

It would be difficult to find four more healthy, vigorous, normal specimens of childhood than the four children in that family, and yet, although I am a constant visitor, I have never seen them in a real quarrel. I have never seen one attempt to strike another, have never heard angry bickering nor such crying and fault-finding as is so common among children. In their few differences a quiet word from father or mother brings peace.

Questioning the mother, I learned that they were never scolded or punished in anger; that they were never punished for mishaps; never questioned, one concerning another, and that indeed one was not listened to if he or she attempted to tell tales of another. In a word, each member of the household has a high regard for the rights and comforts of every other member. Any exhibition of anger or selfishness is a breach of good manners, no

more excusable in the parent than in the child.

When one morning a little lassie accidentally spilled a bottle of ink over herself, a handsome towel and several other minor articles, she was heartbroken at the mishap and came running to her mother with the news—no thought or fear of punishment in her childish heart. She had ruined mother's best towel—she wanted comfort. And as the first quick flash of dismay died from the mother's face a smile curved her lips that was worth seeing.

Bending, she unbuttoned the ruined gown. "Mother's so sorry," she said, simply, and very sweetly. "Her best towel's gone. But you see now why you should not touch things on father's desk."

As one hand—roughened from hard work—gently smoothed back the flaxen hair, one caught a wonderful glimpse of what love was worth. And the love between the mother and the little daughter took in that moment even a deeper root. The incident was a revelation.—L. D. Stearns, in the Mother's Magazine.

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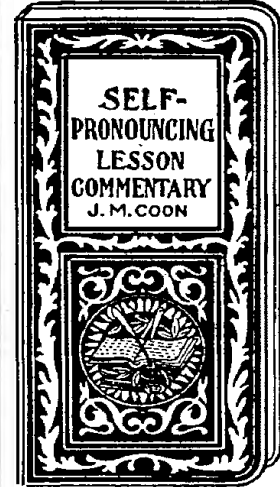
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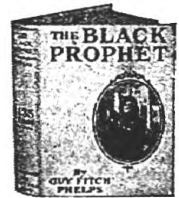


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