

# 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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## EDITORIAL

### The War and Immortality

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EWER men disbelieve in immortality than is sometimes supposed. In a materialistic age like this very many are led along by the rush to live as if there was no hereafter, and if interrogated as to their be-

lief on the subject, if they were to answer truthfully, would say they had no special belief on the subject. While not absolutely true in the full sense, this is nearer the truth than at first blush we might be inclined to accord the statement. So absorbed do people become with their worldly engagements these busy days that they allow themselves no time for reflection on these eternal truths. Then unfortunately the pulpits of the day too often neglect these sterner old truths about death and immortality. Others take too much for granted and accord a far more actual belief or rather active belief in it than is true. So that after all men are allowed to grow up by the thousands with practically no positive belief one way or the other.

It takes shocks to bestir these people into thoughtfulness on this subject. These reflections have led us to the heading above for this editorial. It has occurred to us that one of the few benefits that may accrue to us from this most barbarous and horrible war will be the startling of men into a thought of immortality. It takes thinking upon this subject to beget belief in it, and the process is easy and more frequently favorable to such belief than many imagine. Belief in immortality is one of those universal beliefs among men, for it is a universal truth. When men have been allowed by the millions to drift into—not disbelief of the truth—but rather, into a neglect and thoughtlessness concerning it, we may rest assured that it will not be so hard a thing to beget belief in it of an active form as one might suppose.

We read the other day of a British officer who said that in all his experience as an officer he had never met a single man in the trenches who did not believe in immortality. We also read of a great business man who had grown up, from the sheer rush and imperious din and irksome and absorbing demands of business, to become totally indifferent to, if not an unbeliever in, immortality. He was never awakened to thoughtfulness on this subject until his own noble son, whom he devoutly loved, joined the army and went to the trenches. Pathetically he told how he drifted right into the most serious belief in immortality and became really a devout Christian man.

When in any form or manner we are brought to face death we naturally look to the basis of our faith or unfaith. Men at this time become more honest as well as more at leisure and more inclined to look about to see what is really worth belief and their trusting themselves to. It is in a time

of danger that men want security and certainty. Speculation or doubt or negation is easy when the sun shines and prosperity flows upon and around us. But when the shadows come and tumult and death threaten us we begin to look beyond the seen to find, if haply we may, something more solid than mere money or pleasure or what not.

Professor Huxley, when strong and healthy, could talk glibly of death and in calmness weigh the thought of extinction or annihilation. But when he drew near to the actual fact of the end of his earthly pilgrimage he found the great truth of immortality forcing itself upon his great mind. He wrote to John Morley in 1883: "It flashes across me at all sorts of times that in 1900 I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell, a good deal." Even Ingersoll, when he stood beside the grave of his brother, spoke of "the rustle of wings." Death sobers and suggests, despite all things to the contrary, of the great beyond when mortality is swallowed up, of immortality. The men in the trenches, we are sure, as our British officer said, believe in immortality and their hearts turn fervently toward the Lord in seeking after His loving face.

May we not hope, yea feel assured, that many of these dear boys who go out from us unsaved become thus sweetly saved by such silent uninstructed seeking after God in the trenches? We do believe that many are thus brought to a saving knowledge of the Lord Jesus Christ and live the life of faith in Him through the horrors and dangers of war. Many, too, who were thus saved are the victims of the enemy's bullets and die in the trenches or in the hospital but in their last days enjoy the quiet triumph of living faith and awake to the redeemed in God's sight in the heaven of heavens for ever. So, dear mother, cheer up though your precious boy left home unsaved. Maybe after all he has found the Savior way out in a foreign field fighting for a world's freedom from autocracy. We do not believe for a moment that all our prayers and solicitude and patient waiting on the Lord for our loved ones will go for naught. God will in His own time and way yet bring these dear ones to Himself in the knowledge of sins forgiven. So let us hold on in faith and never surrender hope and belief. Cling on to God in prayer and He will hear and save and deliver.

### The Bible Its Own Interpreter

IN a matchless lecture on Shakespeare, Ralph Waldo Emerson says: "Shakespeare is the only biographer of Shakespeare, and even he can tell nothing, except to the Shakespeare in us." This reminded us of a similarly striking truth about the Bible. Most truly and tersely can it be

said that the Bible is the only interpreter of the Bible; and even it can tell nothing except to the Bible in us. To understand the Bible we must have the Book divine within us. With the heart man reads it unto understanding and with the mouth man speaks forth its true meaning.

Man by wisdom understands not this wonderful Book. Well may the question be plied, "Canst thou by wisdom understand the Bible? Hath not God made foolish the wisdom of this world?" Is not spiritual truth such as is found in this precious Book divine spiritually discerned? We do not sufficiently ponder this tremendous truth which lies at the very basis of Bible study. Men need not come to this book with their puny implements of vain philosophies and sciences and rules of grammar and rhetoric and hope to measure and weigh this wonderful book of God. It is like men bringing their little tapelines from their wives' sewing machines and daring to measure the expanse and depth of the oceans. It is like men taking panes of glass from their dining room windows and venturing on surveying the heavens above and telling us the distance from star to star and from suns and systems to suns and systems and unfolding all the manifold mysteries of the heavens above us. What vanity and what disclosures of ignorance! How such men would be derided for their vanity and their stupidity!

It is even so with the pedantry and irreverence of men of the schools and the churches who have vainly dared to attempt to measure the limitless expanse of this Book of God; who have sought to penetrate to the uttermost depths of this marvelous Book divine. No wonder they have come back to us with only little tales of blasphemy and limitations born of their own learned stupidity. They took the wrong tools with which to measure the Book. They should have carried the Bible with which to study the Bible. It takes spirit to understand spirit. It takes God to understand God. It is needed yet to urge the query: "Canst thou by searching find out God?" Not if you search by the tallow dips of human wisdom. Not if you use the little tools of man and children. Not if you rely upon the paltry and pitiful brains of human scholarship and human titles and degrees and such like trash. No, a thousand times.

Take with you a humble faith in the Word of God as the very and eternally inspired Word of God. Take with you a spirit of extreme docility and reverence and awe in presence of this majestic thing—a wholly divine Book. In holy silence and with your hand on your mouth and in dust and ashes bow before the King of heaven. Acknowledge your own littleness and ignorance—hopeless ignorance—of things divine. Bereave yourself of all claim to know anything yet as you ought to know it. Confess that you are, in approaching this realm of inspired knowledge, in an area where you are stolidly and hopelessly ignorant and unprepared to begin anything like a study of the Book divine. Get entirely away from all self-sufficiency and sense of importance and competency. Get down very low in the dust before the kingly Majesty. Believe on the Lord Jesus Christ with thy heart, and confess with thy mouth to salvation by His blood. Come into the fold of His love and blood and pity and compassion and find the Father as your Father.

When you have traveled this path you will begin to understand how absolutely devoid you are of all ability to understand this wonderful Book of the loving Father, and you will have learned the first essential of entering the kindergarten department of the school of the Bible. Getting down in the region described above you will be in a position where you can be taught the first principles of interpreting this Book of all books. Born of the Spirit you will have come into fellowship with the Author of this Book. Having this Spirit to live and dwell within you as your abiding guest you will be where the Bible can appeal to its own self when it speaks to you, its own Author being within you. Thus you will be in sympathy with things divine and spiritual, and the Spirit can take care of the things of God from the sacred pages and show them unto you. Being spiritual you will begin to understand spiritual truth as contained in the precious Word divine.

Men refuse to pay the price for understanding this Book. They are too proud and high-minded and will not bow low enough to get to the heights divine of these revealed mysteries of heaven. Very well. Remain ignorant and befogged and stolid and not aware of your state. This is pitifully tragic, but it is the exact state of multitudes of our college and university men of the churches and the world. Let them alone; for they are joined to the idols of their own conceit

and vanity. Sad, but they will never be reached, for God has no other way but the route of spirituality for the comprehension of Himself and His Word and His way. To know His Book they must know Him by having His Book's Author within them.

## Life-Giving Power of the Word

**A**DOLPH SAPHIR was a converted Jew, a great preacher and writer on gospel themes. In one of his splendid books which breathed that wonderful sweep of Pauline love and zeal for his own people Saphir tells of the sins and deterioration of his beloved people who rejected Christ. No man had a keener appreciation of the great sins of his own people. Yet he loved them passionately because God loved them and had not cast them off. He believed with the prophecies that the Jews would be regathered to their own land in God's own time and again become His favored people.

Saphir in the very paragraph in which he told of the sins of his people told also of another trait which is to the credit of the Jews. He said always and everywhere they builded synagogues wherein they taught the law. He declared that throughout their dispersion and their miseries and in their lowest condition the worship of God, the observance of the law, and the exposition of Scripture was their heart life and the bond of union of the nation. How unlike the unbelief of other nations. Generally, indeed always, other nations in falling into unbelief and rejection of the Word, sink into pantheism or skepticism. Israel, though rejecting Christ and even not seeing the spirituality of the law itself, still retained the Scriptures, held to their reverence for Moses, their observance of the Sabbath, and of the Jewish festivals. "In their greatest poverty and wretchedness, it was their constant care to teach God's commandments to their children. It is for this reason that they have remained alive up to this day. They have not become effete as a nation through moral degradation and vice like other nations. They have not sunk into intellectual and moral decay. Physically, mentally, and morally they are full of vitality and vigor. It is the Scripture, the law of God, that has been their life. And yet how great has been their spiritual deterioration."

They have lost the very insight into the spiritual character of the very law which they so greatly revere and obey. They do not perceive that the very purpose of that law was to convince them of sin and their need of a Savior. Yet God so far honors their respect for His Word and their faith in the law and their reverence for His servant Moses that He has not cast them off nor forgotten His covenant with them. He has preserved them as a nation and still holds their land for them and promises to restore them to it so that the reproach shall be removed of there being a land without a people and a people without a land.

The point we would stress here is this: If God so greatly honors such a poor faith in His Word by a people of such grievous sins and so persistent rejection of His Son, how may we not expect Him to honor and bless and perpetuate life to a people or an individual who fully commits to His blessed Word and tries to faithfully accept the whole counsel of God. Truly will it pay to surrender fully to the Word of God and believe whatsoever He says in that sacred revelation to man. The Word of God is our guarantee of life and fruit and happiness and heaven hereafter when this pilgrimage shall have ended. That end may and will be in victory if we have accepted and obeyed the Word as being really and truly the inspired revelation of the will of God and the way to heaven.

MEN TALK ABOUT the "plan of salvation" as if there were a carefully mapped out plan or scheme by compliance with which men were to merit the favor of God. There is no such thing. Christ himself is the "Plan of Salvation." He is the "Way, the Truth, and the Life." He is to become our Life. It is not that there was devised a routine of duties we have to follow. Not any such thing, but religion is a life. It is a divine Personality we need and must have to live really in God. Let this thought get into our minds and not that there is a plan for us to follow of mere works. By the mighty energy of faith we have the majestic life of the Lord Jesus Christ to enter our souls and to course our natures, and control us and ennoble us, and assimilate us to the image and likeness of the Lord.

# Sanctification

BY REV. JULIUS MILLER

Sanctify them through thy truth: thy word is truth (John 17:17).

Because it is written, Be ye holy; for I am holy (1 Pet. 1:16).

**M**UCH has been said and written on this subject. Sermons have been preached, books written, and arguments advanced by many leaders, preachers, and theologians in the Church. There is one point on which all the professed Christian world agrees, no matter what the creed, doctrine, or denomination; we must all be holy in order to get into heaven.

We all believe that heaven is a holy place. There is nothing sinful, unholy, nor anything that defileth there. We all agree that God is holy, the angels are holy, and that all human beings who ever get to heaven are holy when they get there. The point we differ on is as to when and where we are made holy. In other words, when and where do we go through the process in which the operation is performed that takes everything out of us that is sinful and unholy?

There are four views among professing Christians regarding the time and manner in which this great blessing is to be received. Some believe it is to be obtained at conversion; some at death; others believe it to be a gradual process by growth; while still others believe it to be subsequent to conversion and prior to death.

One of the four views mentioned here is correct. And as there is only one way to get sanctified, according to the Bible, then we can all see that the other three views must not be right.

1. The view that we are sanctified at conversion. This view is wrong because there is no Scripture to support it. We find no place in the Bible where God justified and sanctified people at the same time. The apostles were converted before Pentecost, and yet the Lord prays for their sanctification (John 17). No one will doubt their conversion. They had forsaken all. Jesus himself said they were not of the world. (John 17:14). He ordained them to preach the gospel, and to have power to heal the sick and to cast out devils. (Mark 3:14, 15) Christ did not ordain sinners to preach the gospel. Some churches do, but none of us believes that Christ did it. There are many other Scriptures to prove that the apostles were converted; but this is sufficient proof, and it would be unnecessary to lengthen the discussion.

After Pentecost we find Cornelius, the Roman centurion, in the tenth chapter of Acts—a. a devout man; b. one who feared God with all his house; c. he gave much alms; d. he prayed to God always. His prayers came up for a memorial before God. He was a just man, in other words a justified man. Yet with all this, which fully proves that he was converted, God deemed it necessary to appear to him in a vision and tell him to send for a holiness preacher, who lived in another town, to come and preach holiness to him. The fire fell while Peter was still preaching and Cornelius and his household received the Holy Ghost. (Read Acts 10.)

Then we find in Acts 8, where Philip held a revival in Samaria. Many believed, unclean spirits were cast out, and there was great joy in the city. There always is great joy when people get saved. They received the Word and Philip baptized them. Yet they had not received the Holy Ghost. When the apostles at Jerusalem heard of the revival at Samaria they sent Peter and John over to see about it. The result was, when they prayed with them they received the Holy Ghost; for up to that time He had fallen upon none of them. (Acts 8:14-17.)

Again in Acts 19, it is recorded where the apostle Paul joined twelve people who were converted. They were believers; they were disciples. They had been baptized, yet they

had not received the Holy Ghost. Paul prayed with them and they received the Holy Ghost. (Acts 19:1-6.)

We have proved in the above, and given Scripture for it, that Jews, Samaritans, Romans, and Greeks obtained the blessing of holiness after they were justified.

2. The view that we are sanctified at death is held by some. Where this view originated we do not know. The Bible says nothing about it. While there are people who hold to this view in many Protestant churches, we must say they have no more Scripture for it than the Roman Catholics have for their doctrine of purgatory. The Bible teaches that death came by sin; that is, sin caused death. (Rom. 5:12.) Satan was the first sinner and is the father of sin. Hence, if death has anything to do with our sanctification, then the Devil and sin have a part in it. You can see at a glance what this doctrine would lead to. The Bible says death is our enemy. (1. Cor. 15:26.) Jesus Christ certainly will not employ an enemy of our souls to sanctify us. Death does not change our character nor our nature. Character is formed in this world. The carnal nature is to be destroyed through the fire of the Holy Ghost before death. All that death does it to separate the soul from the body. He that is filthy before the hour and article of death will be filthy after the hour and article of death. "In the place where the tree falleth, there it shall be" (Eccl. 11:3).

3. Sanctification by growth. This theory seems more popular and has more adherents among the ministers and laity as well in the different churches than any other theory. It is one of the delusions of the Devil to lull people to sleep so as to keep them unprepared to meet their God. The Bible nowhere teaches that we are sanctified by growth. Growth takes time. How much time? Suppose we die before we have had time to grow into sanctification? What then? We have never met one person yet who had the blessing who grew into it. We have met scores of them who advocated the

growth theory who had grown old. One preacher we met at the depot in Chicago, while waiting on a train, advocated the growth theory. He told us what a marvelous conversion he had twenty-eight years ago. The writer asked him if he felt as good and as near the Lord now as he did at the time of his conversion. He answered in the negative. Sad to say, they all grow cold.

4. The right way of sanctification. It has been shown that the three previous points are unscriptural. There is no Scripture to support them. Then, if sanctification is not at conversion, it must be after conversion. If it is not at death, it must be before death. If it is not obtained by growth, then it must be some other way. We all agree we must be holy in order to get to heaven.

Let us now see how they received it in Bible times. Read Acts 2; 8:14-17; 10:44-48; 19:1-6. These Scriptures prove conclusively that all these people received the Holy Ghost after conversion, prior to death, and instantaneously by faith, not gradually by growth. Every one who has ever been sanctified since the day of Pentecost has received the blessing the same old Bible way.

Friends, let us come the Bible way. It is the only right way. NEW PHILADELPHIA, OHIO.

## Sermon Outline

BY REV. L. B. WILLIAMS

### PEACE

*Text:* Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. — John 14:27.

The disciples of Jesus were not at peace, they were troubled because of the words Jesus had spoken to them.

Peace is the cessation of warring elements; the establishment of an equilibrium.

It is not inactivity — stagnation. Illustrations: (a) A lake in the midst of a forest, undisturbed by wind; quiet, calm, serene. (b) A bird on a nest under a eucalyptus.

*Opposites of peace:* War, commotion, insurrection, unrest, anxiety.

*Causes:* 1. Looking back on the past with its errors, remorse, follies, sins. 2. At the present — its failures, blunders, mistakes. 3. The future — its forebodings, fears for temporal needs — the poor house just over the hill — the judgment, a misspent life.

**THE WORLD'S GIVING vs. CHRIST'S:**

1. The world lends — Christ gives.
2. The world gives to the body — Christ to the soul and body.
3. The world's gifts must be repeated continually; e. g. food, drink, raiment, etc. Christ's gifts abide.

*Illustrations:* The world gives laughter that ends in weeping; joy that ends in sorrow; pleasures that end in pain; bright hopes that end in bitter disappointment.

Christ gives good things at the first and they improve with time. Weeping is turned into laughter; the pain of birth into the joy of a new life; pangs of repentance into the joy of pardon; struggles of warfare into shouts of victory.

**THIS PEACE INVOLVES:**

1. *Peace with God.* "Therefore being justified by faith, we have peace with God." The natural heart is out of harmony with God. "There is no peace, saith the Lord, unto the wicked."

2. *The peace of God.* — Phil. 4:7. The world is powerless to impart or restore peace to a troubled soul. "The heart an aching void this world can never fill."

"There's a peace in my heart that the world never gave; a peace it can not take away."

The world tries to buy peace with its money — Christ gives it away.

There is a time coming when the last enemy has laid down his arms of rebellion; when the war will be over, and peace shall reign from shore to shore; when nothing shall harm or destroy in all My holy mountain.

Are there discordant elements in your heart? In your church? In your home? In the nation? God has a remedy.

Far away in the depths of my spirit tonight  
Rolls a melody sweeter than song;  
In celestial strains it unceasingly rolls  
O'er my soul like an infinite calm.

Peace, peace, wonderful peace,  
Coming down from the Father above;  
Sweep over my spirit for ever, I pray,  
In fathomless billows of love.

## A Christian's Voice

By Pearl Goodman

When your heart is sad and weary,  
And everything seems blue,  
Just remember Christ, be cheery,  
Think of what He's done for you.

Think of flowers He has given,  
Just to brighten up our way,  
Look, my sad friend, up to heaven,  
And you'll see the light of day.

Think of God who gave us Jesus,  
How He must have loved Him, too;  
Oh, dear Jesus, guide and help us,  
That we may live to be like you.

So, my sad friend, look to Jesus,  
For He'll help and comfort you;  
He will part the clouds so dreary,  
And you'll see the sky's true blue.

Thank Him in the time of blessings,  
Thank Him when each thing goes wrong,  
For in trials He's only testing,  
So let your heart be full of song.

I'm so glad I've learned to trust Him,  
Learned to follow every day;  
And I know He understands me,  
Hears me always when I pray.

Sympathizes when I sorrow,  
And rejoices in my joy,  
Gives me new hope for the morrow,  
When I to Him for courage cry.

Oh, Jesus, dear, how You forgave me,  
Sanctified me wholly, too,  
And since then I've given freely  
My life, to bring lost souls to You!

## Some Closing Observations

BY REV. B. F. HAYNES, D.D.

**A**FTER the studies we have had in the thirteenth chapter of Matthew we desire to add a few observations concerning the subject of the second coming of Christ. We hold to and get unspeakable comfort out of belief in the premillennial advent of our Lord. Many of my brethren hold different views. I simply desire to say that it gives me immense joy to love such brethren ardently. I never have yet, and shall not, I trust, ever require agreement with my personal views as a condition of my believing in the religion of my brother or in his sincerity or his usefulness. Never for a moment shall this become the case with the writer.

Belief in the premillennial second coming will not be any proof against one's fallibility any more than a clean heart. Oliver Cromwell was a great man and believed devoutly in this precious truth. He did a great thing for England in a dark and threatening day after the execution of king Charles.

Yet Oliver Cromwell was a man of faults. He was great in ability, great in devout piety, and great in faults. While not holding him as being as guilty as some of his critics, like the historian Mallam makes him, or apotheosizing him as others of his critics, like Carlyle, we hold that he was a conscientious man who rendered immense service to his country, but who yielded to his natural weakness and made blunders, especially in his part in the execution of Charles, and also in trying to entail the kingdom which he had usurped, upon his son. His views on premillennialism were no barrier to his fallibility.

So we need not expect a mere intellectual acceptance of this truth to work miracles of infallibility for us. We will still be mere men, frail and fallible, and will need to take heed to ourselves despite the glory of this blessed hope to which we may have come through the abounding love and mercy of God.

Seventh Day Adventists and Russellites are proof of how much heresy man can believe together with this precious truth. Truth itself must not, however, be discontinued for this reason.

At the same time, we may and will find that this truth when held will prove inspirational to us, and highly instructive and helpful in rightly grasping the deeper meaning of the Word of God and the broad world plan of God for the ages. We gladly record the delight and joy which it has brought to our own heart, and we claim only to have obtained a mere gleam of the great scope of the blessed truth. There are abysses of the truth and blessed hope which we have not yet fathomed, but which we are patiently studying and hoping yet to penetrate in the time to come. This belief has been an immense help to us in many ways. It grows on us and constantly broadens and enlarges our vision and faith.

We can appreciate the remark of his friend made to Dr. Gordon, the great Baptist divine of Boston, when he delivered that unpublished address of his on "The Great Plan of the Ages." The friend, after hearing this address delivered, said to Dr. Gordon, "Why, doctor, you have just found a pigeonhole for every text." Every one must experience something like this when they yield to, and become believers fully in, this blessed truth. In this unpublished address of Dr. Gordon, by the way, he expressed this great plan of the ages as being:

1. The age of preparation;
2. The age of ingathering, or the present gospel age;
3. And the age of consummation.

OR

1. The age before Christ;
2. The age from His first to His second coming;
3. And the millennial age.

To rightly divide the Word of truth as Paul enjoins, it is necessary to put every passage—

whether prophecy, or history, or teaching of any kind—in its appropriate age or dispensation. To transfer a passage or book or chapter to the wrong dispensation is to confuse things and get into trouble untold.

That veteran student of Scripture, Dr. Horatius Bonar, expressed better than we could ourself, something of what we feel when, after fifty years of diligent study of the Bible, he could say:

I feel greatly more certain as to the second coming of the Lord being the Church's hope. I feel greatly more certain, as the years roll on, regarding the premillennial advent. I feel greatly more certain concerning the first resurrection and the millennial reign. I feel greatly more certain concerning the times of the restitution of all things spoken of by all the holy prophets since the world began. I feel greatly more certain concerning the new heaven and the new earth wherein dwelleth righteousness. I feel greatly more certain in reference

### The Two Works of Grace

REV. C. H. LANCASTER

Justification—A new heart (Ezek. 36:26).

Sanctification—A clean heart (Psa. 51:10).

Justification—As white as snow (Isa. 1:18).

Sanctification—Whiter than snow (Psa. 51:7).

Justification—Justified freely (Rom. 3:24; 5:1).

Sanctification—Sanctify you wholly (1 Thess. 5:23).

Justification—Born of the Spirit (Jno. 3:5-8).

Sanctification—Baptized with the Spirit (Acts 1:5).

Justification—Prepares the way of the Lord (Matt. 3:3).

Sanctification—He shall baptize with the Holy Ghost (Matt. 3:11).

Justification—Witness of the Spirit (Rom. 8:10).

Sanctification—Sealing of the Spirit (Eph. 1:13, 14).

Justification—The Holy Spirit with us (Jno. 14:17).

Sanctification—The Holy Spirit in us (Jno. 14:17).

Justification—Love (1 Jno. 4:7).

Sanctification—Perfect love (1 Jno. 4:17).

Justification—Joy (Acts 8:8).

Sanctification—Fullness of joy (1 Jno. 1:4; Psa. 16:11).

Justification—Peace (Jno. 16:33).

Sanctification—Peace flowing like a river (Isa. 66:12).

Justification—Peace with God (Rom. 5:1).

Sanctification—Peace of God (Phil. 4:7).

Justification—Fruit bearing (Jno. 15:2).

Sanctification—Bear much fruit (Jno. 15:5).

Justification—Life (Jno. 1:4).

Sanctification—The more abundant life (Jno. 10:10).

Justification—The double minded man (Jas. 1:8).

Sanctification—Purify your hearts (Jas. 4:8).

Justification—Cleanse your hands, ye sinners (Jas. 4:8).

Sanctification—A second benefit (or grace) (2 Cor. 1:15).

Justification—Believing the Word (Acts 8:12).

Sanctification—Receiving the Holy Ghost (Acts 8:17; Rom. 15:16).

I have presented above a few of the many Scriptures that teach definitely the two works of Grace without any comments. If they are carefully studied, with the intention of gaining information, I feel confident that they will accomplish the desired effect. I pray that they may. I have gathered these passages and arranged them as they are from different sources. HARTFORD, CONN.

to Israel's prospects of glory in the latter day, after their scattering of eighteen hundred years. I feel greatly more certain in reference to the doom of anti-Christ, whatever that name may include, and doubtless it includes many things. Regarding the things I have enumerated I should say I feel the power of a demonstration now.

It is a noteworthy fact that a great many of our conspicuous soul-winners have been believers in this precious truth. Moody, Spurgeon, Whittle, Munhall, Torrey, Chapman, Billy Sunday, and others are of the number. The great earl of Shaftsbury was a noted reformer before whom the common people of England listened with profound attention. Yet this great man declared he had no hope for the permanent reform of society save by the coming of the Lord. As a rule those who believe this great truth work while they wait and watch for His coming. And this is what the Lord himself intended this blessed hope should be—a stimulus to diligence and active service for Him. Bishop Rashford, the bishop in China of the Methodist church, who believes the same truth, declares that "This was the practical teaching of John Wesley and it is thoroughly biblical."

There are many shades of view concerning this truth which may or may not be held and yet the believer be a consistent adherent of the premillennial second coming. Two things are essential to this premillennial theory. One is that there will be a personal return of Christ; secondly, that an age of peace and righteousness will prevail upon His personal return and be introduced by it. These are fundamental to the tenet, and are beautifully sustained by Holy Scripture as we see the Book.

Let us keep clearly in mind these two simple fundamentals and believe as we please as to the minor points. But let us never dogmatize about it. We must believe and let believe and exercise that charity and love for our brethren, which is, after all, better than sacrifice or belief in this or that or the other point. We must above all things else love one another with a pure heart fervently.

Amid the gathering gloom of these awful days of war the precious truth of the near coming of the Lord to right all wrongs and inaugurate an era of unchanging peace in His reign of righteousness, becomes especially comforting and bracing to our faith and hope. We need never despair, whatever may betide, for He has promised to come and put an end to all wrongs and introduce a reign of righteousness when our swords shall be beaten into plowshares, and our spears into pruning hooks, and the nations shall learn war no more.

The Prince of Peace is coming;  
He will set His people free.  
And peace shall reign for ever  
When He rules from sea to sea.

NASHVILLE, TENN.

### Lead Me to the Rock

BY W. H. MINOR

Lead me to the rock that is higher than I (Isa. 61:2).

**T**HESE words are the prayer of David's heart, realizing that he needs help from God and unless he gets help from a higher power he will be overcome and be a failure, and so he cries out, "Lead me to the rock that is higher than I."

All through the Scriptures the word rock has a spiritual meaning. A rock represents strength and durability. God's people of old often found refuge in the clefts of the rocks, and hid there from the enemy. (1 Kings 18:4.) We are told that Obadiah took one hundred prophets and hid them by fifties in a cave and fed them with bread and water, because of Jezebel, that wicked wife of Ahab, who put the prophets to death. So the rock becomes a place of safety from the storms of persecution that come upon the true people of God.

Elijah hid in a cave after the victory at Mt. Carmel, but let us notice further, when the children of Israel were famishing for water and God told Moses how to supply the need Moses lifted up his hand and with the rod he



smote the rock twice and the water came abundantly and the congregation drank and their hearts also. (Num. 20: 11.) So the rock not only became a place of safety, but also a preserver of life; out of it the stream of sparkling water flowed, which is typical of the well of water springing up into everlasting life. Psalms 81: 16, "He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." We are told by writers that in those days wild bees were very plentiful and often made their honey in the clefts or crevices of the rocks. Sometimes this honey could only be reached by means of a hollow tube, and by placing the other end of the tube in his mouth, the finder would literally suck honey out of the rock. We find a reference of this kind. Deut. 32: 13, "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock."

So the rock not only proves a place of shelter, but gives us refreshing drink and meat that is sweet to eat. Jesus, our Savior, is spoken of as a rock, therefore "thus saith the Lord God, behold, I lay in Zion a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation, he that believeth shall not make haste." So Christ is the foundation stone of our salvation. "Other foundation can no man lay than that which is laid, which is Jesus Christ." Notice, we said the rock was a hiding place, but in order to get into the rock there had to be a cleft. God told Moses, "I will put thee in the cleft of the rock and will cover thee with my hand while I pass by." So Jesus, the rock of our salvation, had to have a cleft made in His side in order that we might find refuge in Him, and every soul who has taken refuge in the rifted side of Jesus can sweetly sing:

In the rifted rock I'm resting,  
Safely sheltered I abide,  
There no storms nor foes molest me  
While within thy cleft I hide.

Long pursued by sin and Satan,  
Worn and sad I longed for rest,  
Till I found this heavenly shelter  
Opened in my Savior's breast.

So Jesus, the rock of our salvation, becomes the rock of our defense. Isaiah, the prophet, said, "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

Jesus becomes not only our refuge or hiding place, but in Him we find the stream of living water, from which we may continually drink and be abundantly satisfied. Not only may we drink of this life-giving stream, but we may feast upon the bread of life, for Jesus said, "except ye eat of my flesh, and drink of my blood ye have no life in you, for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

It is the privilege of every soul to find refuge or shelter in the rock. Oh! what a privilege, hiding in Jesus. Every soul who is thus hid in Him is safe, for no harm can touch you without first touching Him. "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye." The apple of His eye is a tender spot. God's people are as dear to Him as the apple of His eye. Deut. 32: 10, "He kept him as the apple of his eye." So we are only safe as we are hid in Him. Paul, in his writing to the Colossians, says, "For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

We have entered into the cleft that was made on Calvary and have through the merits of the shed blood placed our feet on the solid rock Christ Jesus, against which the gates of hell shall not prevail, and the storms of life and all opposing forces can never touch us, because we are hiding in the rock, "the rock that is higher than I."

BATES, ARK.

## Why There Should Be a Woman's Foreign Missionary Auxiliary In Every Church

BY MRS. LIDA L. BRANDYBERRY

[While this article was written especially in the interest of the work on the Indiana District, it is a timely message to every District in our connection. — MANAGING EDITOR.]

**T**HE Pentecostal Church of the Nazarene is and should ever be pre-eminently a missionary church. More than three-fourths of the people of the world are unsaved and on their way to an endless hell, and if we should lose our vision and passion for lost souls both in home and foreign lands we have not any reason for our existence.

There is an imperative call for much greater aggressiveness along all missionary lines. We desire to submit to the readers some reasons why we should have a Woman's Foreign Missionary Society in every church on the Indiana District.

**First.** It will increase the missionary zeal in the church. Should not this be done? Is there not room for improvement? Can we close our ears to the cry of millions in foreign lands who are saying, "Come over and help us."

**Second.** It will increase the missionary offerings. The women who compose the missionary auxiliaries will do their best in increasing the distribution of the missionary envelopes, and will have as a motto, "Something for missions from each member of the church"; and they will also be able to interest others, who are not members, to give to this most worthy cause.

**Third.** Again, it will educate those who are in darkness and ignorance concerning foreign missionary work. To become once enlightened means to be a foreign missionary, whether we go or stay. Men and women have agitated and educated along the lines of intemperance until saloonkeepers and brewery men think that a saloonless nation will become a reality before long. It is, thank God, the purpose of this society to agitate and educate along missionary lines until there will not be one person left behind to say, "I don't believe in foreign missions." We do not know of anything that so enables the Christian women of this land to appreciate their freedom in Christ Jesus like the study of missions. By God's help we will assist in liberating our sisters across the sea, who are in the thralldom of such fearful slavery.

### Bite of Truth

BY DAVID HOWLAND

**T**HE key to power is in well digested learning.

Praise that comes from a heart filled with gratitude is but one form of prayer.

The more abundant life is best known and lived by those whose wills are united with God's.

Many of our best opportunities are lost by not giving the best of what we have.

Spiritual insight comes only as a result of an honest search for the light, a clearer understanding of the truth, and in adherence to the divine laws of nature, love, and sympathy.

True spirituality is never found by those who are afraid to read books that have any depth for fear it will make them think.

We can not know the truth as long as we are afraid to read books that make us think.

The love that renews the mind is the greatest, if not the only proof we have that God exists and dwells within.

By thinking good thoughts you are entertaining angles unawares, and sending by them messages of love, hope, and comfort to brighten the lives and lighten the burden of others.

It is not mere thinking, but in learning to think correctly, clearly, and positively, that our minds are open to greater spirituality and are developed in the highest sense of the word.

**Fourth.** Again, it will be a solution to the problem as to how we can meet the local expenses of the church. We have often been confronted with the statement, "We can not help foreign missionary work, because we have such a heavy church debt." Brother, sister, giving to missions will help you to liquidate your church debt. Try it and see. We know this plan is true; we have seen it successfully worked. Jesus says, "Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." If, as a church, you give to missions sparingly, you will reap sparingly, but if you give bountifully you will reap good measure and money for local expenses will be easily raised.

**Fifth.** It will be the means of some of our children becoming preachers and missionaries. It is the duty of the second vice-president of each auxiliary to organize children missionary bands. It is astonishing how interested and enthused children become when they are educated along missionary lines. What right have we to neglect the children and to think because they are children they haven't any concern in the little folks in heathendom. They become concerned when told of the needs and it is most inspiring to hear them tell how they earn their money and do without candy and chewing gum in order to help in this cause. Arrange for missionary programs and give the children a chance to show their love to Jesus.

**Sixth.** It will create a spirit of intercessory prayer for our precious missionaries and their needs on the field. God says, "Where there is no vision the people perish." Again, "He saw there was no man and wondered that there was no intercessor." The reason some folks seldom pray for missions is they haven't caught the vision. God says that such people will perish, so it will be the business of the Woman's Foreign Missionary Society to get these good, but deluded people to get the correct vision of the length, breadth, depth, and height of the great missionary movement in our church, which encircles the globe with salvation, "with holiness unto the Lord."

**Seventh.** Last, but not least, Indiana District has the reputation of being a wide-awake District, having a wide-awake District Superintendent, wide-awake pastors and lay members, and in order to maintain our reputation we must more courageously and vigorously push the cause of missions. The women on this District only want a chance to show their spirit of heroism and sacrifice in giving of their time and means to this work, which lies dear to their hearts. Pastors, make it possible at once for a missionary auxiliary to be organized in your church. You largely hold the key to the situation.

On October 15th, in the Pentecostal Church of the Nazarene at Anderson, Ind., the Woman's Missionary Society of Indiana District was organized, and the following officers were elected:

**President.** Mrs. C. W. Ruth, 1833 Nowland avenue, Indianapolis, Ind.

**First Vice-President.** Rev. Mary Akers, 20 East Nineteenth street, Anderson, Ind.

**Second Vice-President.** Mrs. Lida Brandyberry, 411 North Twelfth street, New Castle, Ind.

**Corresponding Secretary.** Mrs. Mina Gill, 2210 South R street, Elwood, Ind.

**Secretary.** Miss Stella Newhouse.

**Treasurer.** Mrs. O. E. Enos, Mohawk, Ind.

The president or either of the vice-presidents will be glad to assist any church on the District in the organization of a Woman's Foreign Missionary Auxiliary.

Let our motto be, "We will do our best for God and missions this year."

# Fanaticism

BY N. B. HERRELL

**Fanatic:** A person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion, and sometimes exhibits strange motions and postures, and vehement vociferation (or shouting loud) in religious worship. Fanatics sometimes affect (or profess) to be inspired, or to have intercourse with superior beings (Webster).

**RELIGIOUS fanaticism** is the excessive, wild, extravagant, strange, vehement, notions, motions, postures, shoutings, above that which is normal.

In order to recognize fanaticism we must first agree on some kind of a standard of what is to be considered the normal status of the question considered. The subject of religious fanaticism being the question we have under discussion, the first point to settle is, *What is the normal standard of religious life?* This question leads to another, *Where can we find the true normal standard of religious life?* We can not depend on the ever-changing public sentiment to give us a standard on religious life. The rank and file of the ministry can not be depended upon to answer this question, as they are so divided themselves; some saying, this is the way; and others that is the way. The laity is so muddled by the gabble of confusion the ministry has fallen into, they have no idea what is the normal standard of religious life.

Then, Where are we to turn for an example? and What is to be our criterion for true normal religious life? Methinks I hear my reader say, "Jesus is our pattern, and, the Bible our standard of true normal religious life." Yes, indeed, He is not only our example, but He, being the Author of pure religion, is authority on all religious subjects. Hence we agree that the Bible is the standard by which we are to gauge what is normal, formal, and fanatical in the religious life of the Church today.

## 1. EXCESSIVE RELIGIOUS ENTHUSIASM

**Enthusiasm:** Heat of imagination; violent passion or excitement of the mind, in pursuit of some object, inspiring extravagant hope and confidence of excess. Hence the same heat of imagination, chastised by reason or experience, becomes a noble passion, an elevated fancy, a warm imagination, an ardent zeal, that form sublime ideas, and prompts to the ardent pursuit of laudable objects. Such is the enthusiasm of the poet, the orator, the painter, and the sculptor. Such is the enthusiasm of the patriot, the hero, and the Christian (Webster).

Pentecost being the birthday of the Christian church, with the logical truth that all things of like creation are smaller at birth than at any future time, it would not be taking the advantage to use the Pentecostal Church of the Nazarene at Jerusalem as a standard of normal religious enthusiasm.

Webster permits all that took place in the meetings at old Jerusalem as being normal religious enthusiasm by placing Christian enthusiasm on equal footing with that of the patriot and hero. Webster gives license to raise religious enthusiasm to the level of the patriot's and hero's, uproarious enthusiasm, and yet be sane and normal.

I ask my readers to stop right now and get the Bible and read carefully and thoughtfully the second, third, fourth, and fifth chapters of the Acts of the apostles. Now remember, reader, that religious fanaticism is going beyond that which is the normal standard. The leaving the upper room for the thronging streets, the uproarious, noisy shouting that caused the multitudes to come together, the acting like drunken folk so much so that they were so accused by onlookers, the intensity of their boldness, the desperation of their earnestness, which caused the multitude to stand amazed at what they saw, confounded at what they heard, and wondering what it all meant, is accepted as the birthday of the Christian Church. In order for religious enthusiasm to be counted fanatical it must go beyond, and, be in excess to the standard set up by the first Pentecostal Church of the Nazarene in Jerusalem at the birthday of the Christian Church.

## 2. EXTRAVAGANT NOTIONS OF RELIGION

**Extravagant:** Excessive; exceeding due bounds; unreasonable (Webster).

Again we call our readers' attention to the fact that we must consider extravagant notions of religion in the light of the standard agreed upon. We must have a uniform standard of religious thought before we can tell what would be extravagant. We have met many, and some within the holiness movement, who had a standard of their own which was not in harmony with the Bible doctrines, and, without the support of Scriptures, would try to tell us that the movement held to extravagant notions. That if such notions could be abandoned, the movement would grow much faster. All sounded well till we turned to the Book of books and began to consult what it had to say on the subject to find that if the movement should drop that which it held to, God would leave the movement. Most articles written on the subject which we are considering are nothing more than the individual notion of some person setting forth what he thinks the standard of religion should be. He starts off at random, and winds up at the same place. The religious thoughts of the Bible are so extreme that it is hard to exceed their bounds. The Bible is the thought of God.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa. 55:8, 9).

God's ways and means of doing things are so far in excess, and so beyond the bounds of the natural man, that almost anything that God would say or do would look unreasonable to the unspiritual man.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Cor. 2:14).

Judgment begins at the house of God, as to what is formal, fanatical, and sinful, as to what is sound and unsound doctrine. But this judgment is not to be ruthlessly meted out in lightness. The souls of men are dealt with in the passing of such judgment, when done in the Spirit and in accord with the Scriptures. Holy writ does not give any special treaties on what is or is not fanatical, so far as we can find. The writer would be pleased if any one who knows of any Scripture where the word "fanatic," "fanatical," or "fanaticism" occurs setting forth the penalty for such a sin, to drop him word as to where it may be found. We are sincere in this, as much is being said on this subject. We do not deny that there is such a thing as extravagant notions of religion, such as so-called Christian Science, no-hellism, soul-sleeping, once in grace always in grace, and the late tongues movement. But this is outside of our ranks. That which is within our ranks usually are petty things such as no meat eating, no necktie, too boisterous shouting, too loud in prayer, too long in testimony, etc. These things among us are not nearly so serious as one might think when we learn who the objectors are. We must stick to the "thus saith the Lord" if we are to keep in the middle of the way.

I believe the Bible. Oh it is divine!  
Heaven's golden sunlight in its pages shine;  
Lighten my way to glory and I'm surely going through;  
I believe the Bible, for 'tis ever true.

## 3. THE TWENTY-NINTH CHAPTER OF ACTS

"A Prince in Israel." The life of our sainted Dr. P. F. Bresee, and the rise of the Pentecostal Nazarene church, as written by Brother Girvin and published by our Publishing House, reads like the Acts of the apostles. It comes more nearly being the twenty-ninth chapter of the Acts than anything that we have ever read. All our people should read it and get the vision of what we are to be as a movement. The

Pentecostal Nazarene church was born with such spiritual momentum, intensity, and desperation, that it forged its way by its weight of spirituality over every opposing obstacle. Such praying, such holy joy, such singing, such shouting, such testimony meetings, such faithful workers, such free giving. Oh it makes me hungry to be in a meeting like those of old.

The divine Presence was so manifest with the holy company that neither formality nor fanaticism gave them any trouble. Health itself will throw off disease germs. The safeguard which God gives to His people is the Holy Ghost. The baptism with the Holy Ghost will melt us together in oneness in such a way that wildfire, formality, and fanaticism will have no place among us. Amen!

## 4. JOHN HUSS, THE REFORMER

John Huss, who dared to stand for the right in his day, was brought in before the church authorities and tried for being a heretic. We Protestant folks would have used the term "fanatic" instead of "heretic." After the church authorities got through falsely accusing him, he was turned over to the government officers, even the duke of Bavaria, who led Huss from the church to the place where he was burned to a stake. He died under the sentence of being an "arch-heretic." He was made to wear a paper dunce-cap with three devils painted on it. His soul was committed to the Devil by the pope and priest, and his body to the ash heap by the government, yet, today we hail him as a martyr, classed along with Stephen, and all the Christian martyrs. Humanity will kill a man today for fanaticism and worship him in less than one hundred years hence as a Christian martyr. We should be careful, as holy people, how we use the word fanaticism, and to whom we apply it. A man is not fanatical because so accused by the people. God alone is able to judge who is, and who is not a religious fanatic, judging fanaticism in the light of the Scriptures. Man sees fanaticism where God sees heroism; this has been the rule of the past so fully in relation to the work of full salvation that we are inclined to go slow in passing judgment on what fanaticism is. May the Lord of all wisdom keep us from all the Devil's sidetracks. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24).

# Salvation

BY MORAN ENGELKING

Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment (Isa. 1:4-6).

The heart is deceitful above all things, and desperately wicked: who can know it? (Jer. 17:9).

But we are all as an unclean thing, and all our righteousnesses as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isa. 64:6).

**T**HESE passages of Scripture give us a picture of the sinner, who is in need of a Savior. Many people do not want to admit that they are sinners. They think they are good enough, but without the salvation of Jesus all are in sin.

Look out in every direction and see the stamp of sin in the faces of people and on everything, telling the need of salvation. Just think of what Jesus suffered that He might purchase the one thing that will satisfy a hungry, sinful soul. He suffered, being spit upon, scourged, and beaten until the blood ran from the wounds. He was led as a lamb to the slaughter. The crown of thorns pierced His brow. He was taken to Calvary and nailed to the cross as it lay on the ground, and then lifted into the place in the

earth. The shock was most agonizing, yet Jesus suffered it all for the sins of the world. He was pierced for our iniquities and was bruised for our transgressions.

Thus Jesus did all He could for a lost and dying world. His last words were, "It is finished." By His death a suitable atonement for sin was provided for.

For nothing can for sin atone  
But the blood of Jesus—the blood alone.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Jesus offers this salvation to all, for He says, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him

take the water of life freely" (Rev. 22: 17).

Jesus offers it unto all, for it shall come to pass that "whosoever shall call on the name of the Lord shall be saved" (Rom. 10: 13).

To reject the Savior and put off the day of salvation is very dangerous, as one is not assured of the time to come. We are here one moment and the next moment may be in eternity, and, unprepared soul, what then? Eternal death and hell for ever and ever. No rest day or night for ever and ever, unto the ages of the ages.

Dear reader, if you are unprepared don't reject the loving Jesus any longer, but come, believing, confessing your sins and forsaking them, and God for Jesus' sake will pardon you. "Whosoever shall call on the name of the Lord shall be saved."

OTTERBEIN, IND.

## God Answers Prayer

BY SISTER BERTHA C. DOERING

**D**O you believe in the love of our heavenly Father as it is in Christ Jesus? Do you believe in such a way as to feel certain that the great heart of God knows always what is best for you? and that in all things He bestows upon you the great riches of His love? For my own part, I am far from being a heroine of faith; but my desire and aim is to reach the goal of the blessed peace and rest that come from unbounded faith in God's wisdom and love.

In common with all other Christians I have also experienced something of the Father's love. The following instances prove the wonderful intervention of God in the little things of our everyday life. During the month of October, 1915, it became necessary for me to visit my adopted mother, the Congo missionary, Miss Alma E. Doering, in order to confer with her personally concerning the advance work I was to perform in America for the cause of missions in Africa. I was in Denmark conducting mission meetings, while my mother was in Switzerland, and it was necessary for me to pass through Germany to reach her. Miss Doering had learned that the border between Germany and Switzerland was to be closed indefinitely because of the mobilization of great masses of troops in Germany and no civilians could get through.

My dear mother became alarmed lest I should be detained on my journey, unable either to proceed to Switzerland or to return to Denmark, for which reason she instantly dispatched a telegram telling me to set out upon my journey immediately before the border was closed. This telegram reached me just as I was conducting a mission meeting in a city in Denmark, and I understood that, in order to reach Switzerland in time, I would have to depart early the next morning. Committing my way to the Lord, I packed my grip in the night, and when morning came I donned my simple traveling costume.

When all was ready I went to God in prayer and said: "O Lord, in three-quarters of an hour my train will leave for Switzerland, and Thou seest that I have not one cent for the journey." In fifteen minutes there came into my hands, in answer to my prayer, the exact sum that I needed for the journey, or two hundred crowns. The strangest thing about this occurrence was that it came from such an unexpected quarter, namely, from the most penurious person in the city. A woman who was generally known for her wealth and her stinginess was thus impelled for once to open her heart and her purse.

God knows right well where the gold and the silver are, and He understands how to open men's hearts in times of necessity. I have learned by this time not to go begging among men, but to turn to the Lord in every time of need. "Seek not help from others, saith the Lord, for I am the Lord thy God."

Not only is it humiliating to beg help of others, but it often happens that those one approaches can not possibly afford the help asked

for. Why not, therefore, make use of the surest and quickest method and go directly to the Father whose name is the Mighty Counsellor? Surely it would be more profitable to spend hours required in seeking aid from others in the presence of God himself, making our wants known unto Him. At any rate I reached the border just before it was closed, and spent many happy blessed days in that land of sunshine and beauty in company with my dear adopted mother, making plans for our mission work in Africa.

I returned from Switzerland to Denmark in the latter part of November, intending to take the first steamer from Copenhagen to America. I came to the capital city on a Thursday, and the steamer, according to schedule, was to make its departure the next day, Friday. I went to the Lord in prayer and said: "I can not possibly get ready to leave by tomorrow. Place some obstacle in the way so that the voyage may be postponed!" And lo! It happened that the boat on its eastern trip had been seized by the English for investigation, and the start for America was necessarily delayed till the following Monday.

Then I approached the Lord and said: "Lord, Thou hast heard and answered my prayer in one particular, and I am convinced that Thou wilt hear me in another. Thou knowest, Lord, that I have not more than five cents in my purse for my ticket to America."

The same day I went to the office of the American line and made a reservation for a second-class passage. I had been ill and considered that as a heavenly princess I should not risk traveling in the steerage. However, the company's agent demanded that I make a deposit on my ticket the same day of purchase. This I knew nothing about, otherwise I should have provided myself with the necessary money from the Lord before I went to the agent. I answered him that I would have the full amount for the ticket the next day, when I expected to return. Then he became somewhat uneasy and cautiously inquired if I had money.

"Certainly," I answered without consternation, "my Father is wealthy."

Then he remarked very politely: "If your father lives here in the city, possibly you can telephone to him."

"Yes, indeed," I answered with a sigh of relief, "I certainly can telephone to Him. He is always ready to hear, always! It is God that is my Father, do you know Him?"

"No, I do not," answered the agent somewhat amused, "and it will indeed be interesting to see what the money looks like that comes from heaven."

"Well, I shall return with it as soon as I have received it," I answered in a friendly manner.

Not a little curious to know how the Lord would arrange matters, I returned to my hotel and approached Him in prayer, saying: "Not for my sake, O Lord, not for my sake, but for Thy name's sake, I pray that Thou wouldst manifest to this doubting agent that Thou art

a God who hears and answers prayer."

And behold! while praying in this simple manner as a child to his beloved and loving father, I heard the well known voice of my Father in heaven come to me with an irresistible inspiration and say: "You shall go to Director Stannow!"

Since I did not know this man, I immediately arose and looked up his address in the telephone directory, whereupon I hurried to his office. Arrived there, I remained standing at the door for a moment, bewildered, not knowing what I should say. The Lord had indeed sent me, but He had not told me what I should say. Of one thing I was certain, I would not beg, for I had already made my wants known unto the Lord and I would not ask others for help.

Presently the director caught sight of me as he sat at his desk, and, approaching me, he said: "You are Sister Bertha; I have waited for you for three months."

"Waited for me?" I answered somewhat perplexed. "What do you mean?"

"Well, my wife and I have learned that you are going to America, and we agreed to pay your passage. Both of us have a keen interest in African missions, and it will be a great pleasure for us to help one of those who are willing to sacrifice themselves for the Lord's cause in that great field."

The director was a man of business, who could instantly translate thought into deed, and so he sat down at once and wrote out a check for three hundred crowns, which he gave me. You may be sure I was delighted to receive this direct and palpable answer to my prayer, and as soon as I had thanked this man of God for his noble gift, I hurried away to the office of the American Steamship Line.

With the check in my hand I rushed in to the agent and said, "This is the way the money looks that comes from heaven!"

Tears came into the eyes of the agent, as he said: "I thought, indeed, that there was a Supreme Being; but that there was such a personal God, that I could never believe." I regret to say it is not only the unbelievers who doubt we have such a personal God, but many Christians as well.

My dear readers will possibly regard it as childish of me to relate these personal experiences, but it is indeed most precious to my heart to know that we have such a God, who hears and answers prayer.

Why should we not rely on the guidance of our God in the little concerns of our everyday life? We rely on Him for things of vaster import, such as the forgiveness of our sins, the salvation of our souls, and the cleansing in the blood of the Lamb. Why not rely on the loving hand of God for all earthly blessings as well?

I saw America for the first time December 4, 1915. I had been here only a fortnight, when on Christmas eve, I was taken deathly ill. Through faith in God, however, I was healed and enabled to resume my work for the blessed Master. But in June I was again taken sick and lay in a semi-conscious state for two weeks. I could neither eat nor drink, my limbs were icy cold, my finger nails were black, and in my ears was a continuously roaring sound like that of many waters. I slept continuously, a heavy, deathlike sleep.

At the end of the two weeks I awoke with a feeling that I was very near the River of Death. I thought that I heard the rush of its waters. Falling asleep again I had a wonderful dream. I thought I saw a great number of gleaming signs in the heavens, one of which, in particular, a flaming lion, attracted my attention. To my inquiry, what these signs meant, a voice replied: "This is the Lion of Judah who has conquered the powers of Satan." Thereupon I awoke, and a precious voice sang in my heart: "This is the victory in the name of Jesus! This is the victory in the name of Jesus!" A little later my nurse entered and was surprised when I asked for something to eat. The next day I got up and conducted a meeting in one of the largest Scandinavian churches in New York City.

## British Isles District

Rev. George Sharpe, Dist. Supt.

## Seeking to Do the Impossible

Numbers 41:40-45

Here are two outstanding truths. "With God all things are possible," "Without faith it is impossible to please God." The one expresses what God can do, the other states the startling fact of the need of faith to have God do. God is Almighty and can fulfill every promise made to His people. That the people fail to obtain the promise is not because God could not fulfill, but because the people had not the faith to claim the promise. *The defeat of God rests always on the defeat of the people.* God had promised the Israelites the land of Canaan. That He could give them the land was proved forty years after; and that they failed to obtain the promise was not through want of power in God, but through lack of faith on the part of the people. "With God all things are possible," and without faith it is impossible to please God," i. e., to have God act.

There are three outstanding things that enter into salvation. 1. The Word of the Lord. Without His Word nothing is certain. 2. The opportunity to prove His Word. God certainly provides the opportunity as seen in this incident. 3. Faith which is essential to claim the content of the Word. The blessings of justification and sanctification come only when faith is in evidence.

The historical outline of Israel at Kadesh Barnea prove these statements. Brought out of Egypt by the power of God, they were to enter into Canaan through the same power. The people left Egypt protected, delivered, and saved by God's power. Now at Kadesh Barnea they were to trust in His Word, go forth in His power into the promised land; but they lacked faith, hence they did not please God and defeated Him in His purpose to give them an abundant entrance into the land of promise and blessing.

This was not the final act. Their acts and words brought forth the judgment of God—a judgment of death. They flouted God and God exercised His sovereign right: that since they would not prove His power to give them Canaan, they would know His power in judgment because of their unbelief. A restless night's sleep was theirs. With the dawn of the morning a wonderful change is seen in the camp. They have decided to possess the land. Better do it when they are here is their conclusion. Their intention is made known to Moses and he replied in effect, "You are too late; the Lord has spoken; and you are judged as transgressors and unbelievers. If you go, God will not be with you, and you will be smitten by the people that dwell in the land." They did not believe Moses. They sallied out of the camp, but the ark of the covenant of the Lord did not go with them, and they suffered defeat at the hands of the Amelikeites and the Canaanites. They, like many others in our day, were "Seeking to do the impossible." There are tremendous lessons in this tragic event.

### 1. It is impossible to do as one pleases.

It is a common ideal in life that one can do as one pleases. In business relations such an idea is false, for it is a well known fact that borrowers are always subject to the lenders. The money given by a lender is not given that it may be used by a borrower as he pleases. It is usually given for a certain purpose or enterprise, and the lender by bond secures his money from misuse by the borrower. In nature the same thing is in evidence. Farmers can not do as they please. They can not expect a harvest in winter by plowing in August. They must please the laws of nature to have nature work for them and make their labors profitable. Just so in salvation. One can not do as one pleases. Justification is not found that way. Sanctification is never obtained that way. "No man can come to me except the Father draw him." If you are a sinner, the Word of God having come to you to re-

pent, or if you are a believer and the Word of God having come to you to be sanctified, please Him with faith that He may save or sanctify you wholly.

### 2. It is impossible to controvert the Word of God.

The Word of God abideth for ever. The plan for your escape from inherited depravity is finished, completed. It is needless therefore to controvert My Word. That is what God is saying to every one through this stirring experience of the Israelites. "My promise is to give you the blessing. I have the power. All power is mine. The power to save you from all sin is declared in My Word. Why controvert it, thereby denying My power to save you through and through? That I have revealed these things ought to spur you on in faith and love, but alas! you do not do so. When you reject My Word and My judgments are expressed to you, you seek to frustrate them." What God has said He will do, He can do, but He will only do it His way, not ours. Reader, learn this lesson. Unless you accept the plan of God to make you holy, you will die. Oh, but you say, "I will not die." That is what the Israelites said to Moses; but God's Word can not be controverted. He speaks the truth. Base your complete deliverance from the power and being of sin on His Word, and having faith God will do for you what men call the impossible.

### 3. It is impossible to obtain what God does not give.

Holiness is the gift of God, if God does not give you the blessing, you can never obtain it otherwise.

God is a great giver. Faith can obtain the best that God has to give, but His gifts are reserved for those who please Him. The way of faith is the way of victory and possession of the blessing. The people did not believe. They lost the promise of God. Joshua and Caleb believed God and they obtained the victory and the possession of the promise.

The way of defeat is just as marked. Pressed by the Holy Ghost to enter into the fullness, how many there are who deny God the privilege of giving them the blessing of holiness! They are in a holiness meeting where shouts of victory are heard and they say, "I'll go home and get the blessing. I like to be alone with God." Or it's a revival in a certain church where the Holy Ghost is working mightily, and then they say, "I'll go to my own church and find the second rest." Or they feel it right they should have the blessing but they object to the way that is urged upon them to seek it, and they refuse saying, "I'll go another way, but not this way." God has a two-fold salvation to give all on conditions. Your home, another church, or another way may be the way of defeat. It was so with the children of Israel. They would not go God's way; they took their own way and consequently failed to obtain the gift.

### 4. It is impossible to presume that God is where He is not.

All religious services are not services with the divine in them. The "bless Gods" and "hallelujahs" heard in many places are but "sounding brass and tinkling cymbal." The beating of drums and the blare of trumpets in relation to worship may be artistic—but is the divine One present? The cathedral with its lofty spires and towers, its gorgeous altars, mighty pillars, and colored windows, picturing scenes in the lives of Jesus and the apostles, may produce an atmosphere of awe, and responsive feelings of veneration and admiration—but is God there? The Israelites undertook to do what God invited them to do under His leadership through Moses. They went up the hill, but the ark of the covenant of the Lord stayed in the camp. The Lord was not with them, He

was not leading and guiding them. Here was an act that under different conditions would have been commendable. Now it is an act that will meet with defeat, sorrow, and death.

God in these days seems to be more out of doors than He is in His own Church. Why? Because in the Church the language of faith is spoken without faith existing. There the action of faith is seen without faith that means power; and there countless numbers worship where faith is expected, but alas! so many are found "without faith." God is not there. It is a mere empty show. They have stumbled over the plans of God. They would not have them. They have found fault with the place that God had brought them to, and said, "No; we will go another way." They saw no prospects of victory and did not have faith, and in defeating themselves they defeated God who brought them out to take them in.

## MISSIONARY CONFERENCE

This conference was held in the Parkhead church, Saturday, September 15th. The presence of the Lord was very much felt in both the afternoon and evening services.

Pastor Jack, of Ardrossan, and Brother and Sister Aziz, of India, were the speakers of the afternoon. Brother Jack spoke on the "Alabaster Box," and had wonderful liberty in giving his message. Sister Aziz spoke of her joy in being privileged to work for twenty-three years for India's lost millions.

We are glad so many in our church are alive to the work of missions. We pray that every Pentecostal Nazarene may "get the vision," and live for the salvation of the millions of needy souls in the heathen world.

## CHURCH NEWS

Pastor Clark reports that the Lord is graciously blessing the work in Gildersome. Souls are seeking God, and entering into the first and second blessings. Praise the Lord!

In Ardrossan the saints, who have for long sown in tears, are now reaping with joy. Increased congregations are the outcome of the ministry of Brother Jack, and souls are finding peace, rest, and joy at every service.

We are praising God for the work at Grays. Ere our readers see this the first anniversary as a church will have passed. Then on Sabbath, November 5th, the Sabbath school anniversary takes place. The Band of Hope is also prospering. On a recent week-end, in spite of a German intrusion by way of an air raid, they had splendid harvest Thanksgiving services. The pastor and saints greatly desire the prayers of the holy people. Amen.

Pastor James Jackson is in the army. He is in the Motor Transport Corps. We are sure the Lord will use him mightily in his new surroundings. The Perth church greatly enjoyed the visit of Brother and Sister Aziz, of India. The cause of missions is much in the hearts of the saints at Perth.

## CHILDREN'S DAY

### PARKHEAD

Sunday, October 14th, being the eleventh anniversary of our Sabbath school, and also "Children's day" in Scotland, we held special services at Parkhead. In the morning service our pastor spoke to the children, taking for his text Luke 2:49, "Wist ye not."

### UDINGSTON

We had three services during Children's day. Mrs. Sharpe addressed the children in the morning, Mr. John Hynd in the afternoon, and Pastor Roach in the evening. God blessed all the time, and the day was fragrant with His presence. The afternoon service was especially fruitful, when the church was filled almost to overflowing. The children brought of their gifts, and filled a table with offerings for wounded soldiers. Further, they gave their mites to provide Christmas parcels for soldiers on roll or honor.



## SUNDAY SCHOOL LESSON

January 6

## John Prepares the Way for Jesus

Mark 1:1-11

GOLDEN TEXT: *Behold the Lamb of God, which taketh away the sin of the world.* — John 1:29.

## THE LESSON OUTLINE

BY REV. B. F. HAYNES, D.D.

We have in these eleven verses fundamentally three things: 1. THE BEGINNING OF THE GOSPEL. 2. JOHN'S MINISTRY. 3. THE BAPTISM OF JESUS.

1. *The Beginning of the Gospel.* Mark declares the work of the forerunner, John the Baptist, to be "the beginning of the gospel of Jesus Christ, the Son of God" (verse 1). This shows that it is a great mistake to make a mere hyphen out of John and his ministry. He was more than a mere conjunction like the word "and" connecting Moses and Christ, or the law "and" the gospel. The Baptist's fore-announcement of Christ, and his preaching and baptism are all declared to be here "the beginning," or a real integral part of the gospel of Jesus Christ, the Son of God. This view of John Mark puts dignity upon the work of John the Baptist.

2. *John's Ministry.* The work of this unique man is described as a "voice crying" in the solitudes of the wilderness and calling lustily upon men and women to repent for the remission of sins. This clarion voice that burst on the wilderness wastes alarmed the multitudes and they poured forth from the land of Judea and from Jerusalem and filled the valley of the Jordan and in contrition confessed their sins and received baptism at the hands of John. This voice was but the notes of a conscience on fire with the awful truth of the nearness of the approach of the Mightier One, the latchet of whose shoes he was not worthy to stoop down and unloose.

In John's prophetic statement is seen a hint of that beautiful humility which so strangely adorned his rugged but grotesque and earnest character. As usual, he takes the lower place, saying, "He must increase but I must decrease." He was enabled to look down beyond his own day and his own ministry and see the completeness of Christ's saving work. Not only pardoning the sinner but sanctifying the believer by the fiery baptism with the Holy Ghost.

3. *The Baptism of Jesus.* Beautiful indeed was the scene of Jesus submitting to baptism at the hands of this rude man of the desert with his camel's hair and leathern girdle and shaggy beard. What a wonderful example he gave us of obedience to gospel calls. How it cheered the hearts of the multitudes who had received John's baptism to see this weird, mysterious stranger about whom John bore such wonderful testimony and concerning whose strange coming the Roman world had been rife so long with rumor, step forward and offer Himself as a candidate to receive the sacred rite — as a voice from heaven broke the stillness of that Jordan scene with the words which fell from the vaults of heaven, "Thou art my beloved Son, in whom I am well pleased."

## NOTES : QUERIES : QUOTES

BY REV. E. F. WALKER, D.D.

Jesus Christ is not simply a Son of God, but "the" Son of God; and this He has been and will be from and to all eternity. (v. 1.)

The "my" and "thy" of divine Word proves personal consciousness of distinct persons in the Godhead. (v. 2.)

In this world a true gospel herald is like a "voice" crying in the wilderness. (v. 3.)

We are not called to preach baptism so much as repentance, with respect unto sins' remission, as it is not baptism but repentance on condition of which the guilt, condemnation, and sentence of sin are removed. (v. 4.)

Confession of sins accompanies genuine repentance that is followed by remission. (v. 5.)

The true representative of the Son of God is content with the humblest position and the homeliest provision; if he but be privileged to make full proof of his ministry. (v. 6.)

True appreciation of the dignity and glory of Christ will lead one to the feeling of unworthiness to do anything for Him — even the most menial office. (v. 7.)

The significance of repentance, symbolized by the ordinance of baptism, is great; but the richer experience of the sin-killing and soul-cleansing baptism with the spirit of holiness is much greater, and that for which repentance is but preparatory. (v. 8.) "Repent, and be baptized in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Though "the beginning of the gospel" is not the great end, but the approach, He who is the Fulness of the blessing recognized and honors the primary minister and ministration (v. 9); and we should never imagine that because of advanced position in the kingdom that the portal thereof is a matter to be depreciated and alighted because of our advancement in the sphere of truth and grace.

The heavens are always open to any one who is fulfilling all righteousness in the line of duty and in the way of respect for God's ordinance. (v. 10.)

God is always well pleased with His children who are walking in the way of righteousness. (v. 11.)

## YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

## Prayer

(Continued)

BY REV. R. T. WILLIAMS, D.D.

(b) Abiding in Jesus. John 15:7 reads thus, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Here is a promise with a single limitation, namely, that we abide in Jesus. Being dutiful today and neglectful tomorrow, obedient now and disobedient then, following God in happiness and leaving Him in adversity, will never fulfill the conditions for a successful prayer life. We must abide in Jesus, now and all the time, then we can ask what we may and the Book says it shall be done.

(c) Earnest desire. Mark 11:24, "What things soever you desire when you pray, believe that ye receive them and ye shall have them." Doubtless the word desire here carries a very important factor in getting an answer to prayer. The idea conveyed is not the common conception of desire, which is a mere wish. It seems to be something that overshadows all else, something that is all consuming. Moses prayed for Israel, and desired when he said, "Blot my name out — but spare these." — Desire for revivals, for certain blessing, should be so profound, that the desire would make us neglect business, forget pleasures, and focalize every power of the soul in the prayer prayed.

(d) Obedience. The writer once came in contact with a woman who had lost her husband, to whom she had been very devoted. Before his death this wife had prayed as she thought very earnestly for his healing, and had believed she had faith for his recovery. She rested in her security that he would recover, and contended to the last that he would not die. He did die! and she lost faith in God and His Word, saying that the Lord had not kept His Word with her, that she had prayed in faith and her faith had been betrayed. She was in a very dangerous and perilous position. The writer told her that he thought he could show her that she had never had faith for her husband's healing. She replied that she would give the world to see it, as that fact would restore her confidence. We asked her this question: "When praying for his healing, earnestly pouring out your very soul to God, did you say as did Jesus in His agonizing prayer, not my will but thine be done?" "No, indeed," said she, "I told God I would not give him up." We replied that no heart could breathe faith, pray in faith until that heart is willing to obey God, in the perfect submission of the soul to the will of God. She had not faith, it was presumption based upon a determination of the heart to have its way.

(e) We must pray according to God's will. No consecrated Christian should want anything that is contrary to the known will of God, and it would be very strange for one to contend for an object when once He makes it clear to the heart that He is not pleased with the persistence. Jesus said that He had come to do the will of Him who had sent Him. His first pleasure was the will of His Father. Should we not possess the same spirit, and assume truly the same attitude toward God, wanting nothing unless God wills it for us? Is this the will of God? Settle this question, then one can better tell how to pray. John tells us in 1 John 5:14, that if we ask anything according to His will He heareth us. John 5:30, Matt. 26:42, 1 John 3:22, 1 John 5:15, John 8:29.

(f) In Jesus' name. "Whatsoever ye shall ask in my name that will I do, that the father may be glorified in the Son" (John 14:13). There is much meaning in a name. Often a note is of no value because of the name signed, but when that name is undersigned by the wealthy official of the bank, it will bring all the money for which it calls. The poor girl can not buy dry goods at the department store, but when she marries the wealthy banker, thus changing her name, she can then buy on credit all she desires. She has a name, one that stands commercially for much. We have no claim on God for His blessings, and our checks are refused at the bank of heaven, till signed by Jesus, then we can get what we need. We have another name, a name well known in that country, a name that can get all the poor human heart craves. In Jesus' name, we ask it. Not in ours, not because of our worth, good works, or deeds, but in Jesus' name, through His merit alone, can we hope for answered prayers.

(g) Pray in faith. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). Without faith it is impossible to please God. Mark 9:23, "Jesus said unto him, if thou canst believe, all things are possible to him that believeth." That great man of faith, George Mueller, once prayed while on ship for the storm to cease, so the ship could continue its voyage. He was in the room with the captain, who claimed himself to be a Christian. The prayer was about like this, "Lord, thou hast sent me to Canada to preach Thy Word, and I must be there on time, but can not unless Thou dost stop the raging storm. It seems to be Thy will to do it, and I believe Thou wilt, and I believe that Thou dost do it now. Amen!" "Captain, you need not pray, for in the first place you do not believe God would answer us, and in the next place there is no need of your praying, for God has already stopped the storm." When they went out on deck the wind had ceased, the storm was gone, and the ship went forward. The captain said that event changed his life. (Rom. 3:28, Acts 26:18, 2 Cor. 5:7, 1 John 5:4, Isaiah 40:8, Ps. 119:11, Matt. 17:20, Luke 7:10.)

# THE WORK AND THE WORKERS

## EASTERN OKLAHOMA DISTRICT

On account of sickness in my family and many other duties I have not been able to do a great deal on the District since our recent Assembly. We visited the Kingston church and assisted them in securing Rev. J. W. Bost, of the Dallas District as their pastor. He is well known in Texas as one of our able and successful pastors. We also visited the Madill church and assisted them in getting a pastor. They called Rev. Mike Roberts, who has been among our most successful evangelists of this District. Mrs. Georgia Womack has taken the Miller creek church. Rev. Lum Jones was called to the pastorate of the Woodville church.

Rev. Jarrette Aycock has been conducting a successful revival with our church at Hill, with Rev. Wade L. Nelson as pastor. Rev. T. L. Taylor is conducting a revival with his church at Henryetta. Rev. V. B. Atteberry reports a successful revival with his church at Antlers, with Rev. F. R. Morgan as his assistant.

We spent Thanksgiving with our church at Liberty, and assisted them in starting their new church building project. They expect to build a nice church there this winter. Our church building at Shawnee is almost finished. We have been busy, since the Assembly, raising the funds and superintending the construction of this building, which we had begun before we were elected to our present office. As we had the matter all in hand the local church board was unwilling that I should quit until the building was complete.

We also visited our church at Ada, where Rev. S. B. Dameron is pastor. Brother Dameron is starting the year well. At a recent Sunday morning service he raised \$150 in cash to pay the remaining debt on the parsonage. Rev. L. A. Bolerjack is enthusiastically taking hold of the work at Shawnee. We predict for him a year of great success with this church. Rev. F. R. Morgan, former District Superintendent, is conducting revival meetings in Arkansas. We earnestly solicit our pastors and evangelists to keep us informed about their work.

E. C. CAIN, Dist. Supt.

## EVANGELIST Q. A. DECK AND PARTY

When we left Nebraska, early in October, we had no thought that as a missionary evangelistic company we would in the providence of God be called upon to do two full months of missionary work in the state of Kansas; but such were the divine leadings. God gave us in each particular, glorious victories.

At Minneapolis, Kas., a little holiness band informed us they had been praying for help for over four years. Surely their prayers were not in vain, for we had a meeting that greatly encouraged this band of believers and one that added souls to the kingdom. Members from the Free Methodist and United Brethren church were our principal supporters. Had a suitable building been available Pastor Ira Stevens could have organized a Pentecostal Nazarene class. Since we left, holiness prayermeetings have been conducted weekly, from which we get good reports. Financially, we saw from the beginning our constituency was mostly poor and we were glad to get our expenses.

Pastor H. M. Bassett had arranged for a campaign in the month of November at Garden City. On the way there we stopped with our Newton and Hutchinson churches, where we were kindly received and royally entertained. At the close of each service conducted we were given liberal free-will offerings. A very unpromising feature of our Garden City meeting was the fact that we were compelled to hold the same in our big tent. For two weeks we were able to heat the tent fairly well, when a cold rainstorm came, loosened the stakes, and on a chilly, dreary Sunday morning we were compelled to move out. The only available place for the meeting was an old skating rink, which was very unsatisfactory. In all my fourteen years' ministry, I never undertook anything quite so unpromising, but, thanks be to God, He gave us the victory. Seventeen persons, most all heads of families, united with the church and good quarters for the regular services were rented. All our expenses were nicely met and fair remuneration was given to our workers.

In all our travels we have been abundantly supported with provisions and sometimes almost felt it necessary to restrain the people from giving food that was in danger of spoiling. Our principal need in the coming months will be cash money to buy clothing, and meet other expenses of our workers which are unavoidable. Kind friends have been remembering us with small gifts from various parts of the country.

We are now in Artesia, N. M., where we will remain until after the holidays. Pray for us much.

## THE WILLIAMS-ROBINSON CAMPAIGN AT SAN ANTONIO

The campaign of the big brown tent opened at San Antonio, Texas, October 29th, under the auspices of the First Pentecostal Church of the Nazarene, H. B. Wallin, pastor. This is the first

## A Tribute to Our Manager

A very impressive, yet informal Christmas service was conducted by the employees of the Publishing House at the morning devotional service. A special Christmas song was rendered by the young women, and Rev. C. A. Kinder, in behalf of the employees, presented our Manager, Rev. J. F. Sanders, with a lovely silver watch and chain, which was a complete surprise to him. This was a token of love, confidence, and appreciation from the Publishing House force.

The following letter was also read and presented to the Manager, signed by every employee of the Publishing House, which shows the high esteem in which we hold the man who has so successfully handled the business of this institution during the last year:

Rev. J. F. Sanders, Manager,  
Pentecostal Nazarene Publishing House,  
Kansas City, Missouri.

We, the undersigned, employees of this institution, desire in a tangible manner to express our very high regard for you as a Christian gentleman and as a real brother. We greatly appreciate your efficient management and the degree of helpfulness you have been to each one of us.

We can not express to you, in feeble words, the love we have for you or the great esteem in which we hold you, but, dear brother, please accept this little tribute from our hands, given at this Christmas time, as an expression of our love and confidence.

One and all wish you and yours a very Merry Christmas and a most successful administration during the coming year.

Given under our hands and seals this 21st day of December, 1917.

[Signed by all the regular employees.]

of a number of meetings that are being planned for the Southland during the winter months, and San Antonio has offered a great field in which to labor. The holiness people have truly manifested an aggressive spirit, and our words of welcome were, "We are glad you have come and we have been praying for you." Brother Wallin, with his various committees, had everything in readiness, so that every need of the party was taken care of, and the work could start off with a swing; and from the first service there was a sound of victory.

To those who have never visited this unusual city of the South, it will be impossible to portray the attractiveness of this city of over one hundred thousand inhabitants, hundreds of tourists, and winter visitors; and aside from all this the training camps for the soldiers being located in and around the city, with nearly 100,000 boys in training.

The warm, sunny climate has made possible the use of the big brown tent, which was at first located at Electric park, an ideal location, but quite a distance from the downtown center. For four weeks we labored with much blessing and success at this place, but the large crowds, such as we had been accustomed to in other places, did not find their way to us, so a downtown location was secured and the meeting suspended from Sunday night until Thursday night, while the whole outfit was moved to what is known as Bowen's Island, and the revival continued for three weeks longer.

The work at San Antonio has been of unusual interest. God's people show a willingness to work and in every phase of the work presented, they have taken a forward step. The financial needs of the campaign have been met in such a sweet-spirited manner, that the taking of the collections and offerings have not been long, hard pulls; but on the other hand, the response was so cheerful that it was a season of refreshing and blessing.

The entire party is working hard and God has shown His smile of approval by keeping the members of the party in perfect health and each day is filled with a continuous round of services. In other meetings the morning service was held under the big tent, but at this place a new method has been tried out very effectively. Cottage prayer-meetings are scheduled for each morning in different localities over the city, and a member of the party sent out to take charge. This has kept up the interest and many who could not leave their homes to come to a downtown service, can get to the one nearest their home and pray God's blessing upon the work.

The big brown car has greatly aided the work, and the outside activities can be reached conven-

iently. The openair work has been a telling feature, and almost every evening at 6:30 o'clock a number of autos, headed by the big car, make a drive through the main streets, carrying signs and banners, and with the aid of a megaphone, the hurrying crowd is invited to the services. The drive centers on Alamo Plaza, just in front of the postoffice building, and full salvation is preached, testified, and sung; and to many this has been an only opportunity to hear the gospel invitation. The soldier boys make up the street crowds and empty autos are there to convey them to the tent.

One of the most fruitful services was out at Peacock's Military Academy, when the party drove out and held a Saturday morning service for the boys. Two short sermons were preached by Revs. Williams and Robinson, and when the invitation was given, thirty-five boys gave their hearts to Jesus. How beautiful it was to see the boys so touched by the Spirit of God that morning!

How happy are we that we can so truly see God's approval and smile in this revival effort! And what wondrous evidences we have that His is a work that He owns and blesses! So far here hundreds have sought and found God as a Savior and Sanctifier, and what blesses our hearts most is that we are seeing daily soldier boys that are so soon to leave for the front, weep and pray for salvation. A great number have already presented themselves for membership in the local church, and the church is being built up and strengthened as the work goes on. We praise God for our work here, and we are just awaiting orders for our next field.

## PITTSBURGH DISTRICT

The Lord has been giving victory in the work on this District. The fall months have found us in special meetings in some of our country churches, where the Lord blessed and the churches were strengthened.

At Point Rock, Ohio, the meeting continued for two weeks, and a good number were helped; several were definitely blessed at the altar. The last Sunday we closed up with a glorious all day meeting with several praying through; we also took in some new members.

Our next meeting was with Brother Williams, of Clayton, Pa. The Lord is certainly blessing Brother Williams in the work there, and the church is pulling up on all lines. We had a blessed closing day on Thanksgiving. Twelve young people were at the altar in the closing service and all claimed victory. Brother Williams was making an effort to lift the indebtedness on the church and we got the remainder pledged to be paid by New Year's. This means much for this church.

We also visited Brother D. E. Miller, of Uhrichsville, Ohio. They are comfortably located in their recently purchased parsonage, and report the work going well. At New Philadelphia we had a profitable service on Friday night. Sunday morning found us at Middletown, Ohio, with Brother Wordsworth, and what a glorious service we had. The work goes well there. At night we had a splendid service with Sister Heim, at Franklin, Ohio, in the opera house, where they hold services until their church is built. A fine crowd greeted us.

At Cleveland Brother Payne reports the Mission doing well, and souls praying through. Last night at Akron, Ohio, we had a good service with Brother Archibald in their new church home. One young man was blessed at the altar. This recently organized church has bought the large Methodist Episcopal church on North Hill for \$12,500. A great opportunity is ours in Akron. Brother Archibald is planning for a revival campaign soon. Pray for this new field and open door to build a great church there. We plan to be with Brother Leighue for a few days at West Branch, and to the preachers' convention at New Brighton.

At the last Assembly they voted to give the District Superintendent a month's vacation, so I will take Mrs. Short and the children Christmas and go to my old home, Greensboro, N. C., for a few weeks' rest and visit. My address until January 15, 1918, will be Greensboro, N. C., 348 West Lee street.

JAMES W. SHORT, Dist. Supt.

## CALL TO EVANGELIZE

God has made it possible for us to be in His service almost continually this year. We have had five monthly appointments, and week prayermeetings; visited the sick, anointed some with oil, prayed to God and He answered by His healing touch. He is the same yesterday, today, and for ever. (Heb. 13:8.) We assisted in fourteen revival meetings. We have seen scores of people kneel at the altar, weep, and pray until God came in saving or sanctifying power. We are just home from Florence, Ala., where God gave us a great Assembly. We believe God is definitely calling us to the evangelistic field, therefore we have given up the pastoral work.

H. H. HOOKER AND WIFE.

## A GOOD MISSIONARY OPENING

We most earnestly request prayers for the work of God in this town of Bristol, R. I. At the invitation of Sisters Custance and Allen, pastors of the little Pentecostal Church of the Nazarene, God sent us to this town of twelve thousand inhabitants, five thousand of whom are a foreign population, French, Irish, Arabian, and Portuguese mostly. A company of street boys from this foreign population are coming nightly to our services, doubtless attracted from the cold streets by the light and warmth of the church. We are earnestly praying God to save some of these boys and thus open the way for work among the foreign people of the town. Very few adults have come out to our services thus far, but we are believing God and expecting a glorious and mighty victory. Our God is able, hallelujah!

MARY C. WOODBURY.

## THE ALABAMA DISTRICT ASSEMBLY

Dr. H. F. Reynolds presided with dignity, care, and love, preached us some great sermons and took us on his trip around the world. The reports of pastors, District Superintendent, and Sunday school superintendents showed a fine year's work. The statistical report showed a large increase in nearly every particular. The financial report just about doubled last year's report. We increased our assessment for our District Superintendent \$200 and for missions \$400.

The evangelistic services were fine. A goodly number were saved and sanctified. Sam the Nazarene was with us throughout the Assembly. He gave us a short sketch of his life, preached several very excellent sermons, and promised to come back and travel over our District in the interest of missions. He inspired us to a greater appreciation of our American freedom, mission work, and full salvation from all sin.

Rev. P. M. Covington was re-elected District Superintendent; J. W. Randolph was elected District secretary; and W. G. Jackson, District treasurer. A. B. Anderson was elected District missionary treasurer.

Z. B. WHITEHURST, Asst. Sec.

## VICTORY IN OKLAHOMA

This is our third meeting since our great Assembly at Oklahoma City. Our first meeting was near Gotebo. Brother G. D. Adams and Brother C. T. Betche had planned a great meeting and God did not disappoint them. Many were saved and sanctified. One man and his wife came thirty miles and both got sanctified. Our next meeting was at Lone Wolf, Okla., in the Methodist Episcopal church, South, with Brother McCombs, pastor. He and his wife are both sanctified and also many of his members. I was called to Lone Wolf by Brother and Sister Lansford and their son, Roy. They are sanctified Pentecostal Nazarenes. The meeting was blessed of God with many conversions. Twenty-five young men and women, and one old man, fifty-seven years of age, were saved. The Pentecostal Nazarenes and Methodists have called us back for a summer meeting in 1918. We are now at the Glendale church, and God is blessing us already. Rev. J. I. Hill, our District Superintendent, will be with us in a few days and we are expecting great things of the Lord.

CHARLIE ROBINSON AND WIFE.

## EVANGELIST W. A. FULBRIGHT

Since November 10th I have been in the evangelistic work. I have held meetings at Port Lavaca, Texas, and at Sweet Water schoolhouse, six miles from Port Lavaca. My meeting at Port Lavaca was in the Methodist Episcopal church, South. I found these people hungry for the gospel, and the attendance good. On account of the diphtheria breaking out in town I had to close the meeting at the end of one week, but much good was accomplished. At Sweet Water we had much confusion on account of the "tongues," but crowds were large and several sought the Lord. The Lord is blessing me wonderfully in preaching the old, rugged gospel. I am in the work to stay till Jesus comes, and am going everywhere a door is opened to me. If you want a meeting let me hear from you. — Bloomington, Texas.

## THE GREAT EDUCATIONAL CONVENTION

Held in First Church, Chicago

The educational convention in the interest of Olivet University has gone into history. It was certainly a time of blessing and victory. The convention convened Thursday the 6th, but two days preceding this, the preachers' meeting of the Chicago Central District was in session. The papers and preaching during the preachers' convention were of a high order, and God's presence was manifest in all of the services. Many of the preachers from the Chicago Central District remained for the educational convention. We also had with us General Superintendents Goodwin and Williams, District Superintendents M. F. Lienard, Fred Mendell, E. A. Clarke, C. A. Brown, U. E. Harding, J. M. Short, J. E. Bates, together with delegates and preachers representing the various Districts. Business sessions were held in the daytime and evangelistic and education meetings in the evening. Thursday night a most excellent program was rendered by the representatives from Olivet University, and the people received the program in

## NEW YORK DISTRICT DEACONESS MEETING

The third District deaconess meeting was held on the New York District December 5th, at John Wesley church, Brooklyn, N. Y. The attendance was not large, but God blessed and encouraged us to go on with renewed vigor.

The reports of the deaconesses gave ample proof of the need of more Spirit-filled, God-appointed women in the field as deaconesses, there being much ground to cover and opportunities which never came our way before.

A sister told us of a plan to reach the sorrowing mothers and relatives of our soldier boys. When in her closet alone, crying to God to reveal a way in which she could get into the homes and close to the sorrowing and broken-hearted mothers of our land, God told her "to go to the homes where she saw the star" in the window, inquire about the absent one, making out a prayer list, and ask the church to pray for the boy who is away. Each star becomes a signal of distress, inviting the woman of God to take comfort and cheer into the home. The prayer list of soldier boys will be brought before the church each Sunday and earnestly prayed for. God will talk to many hearts, both in America and in France, in answer to prayer.

With the making of the prayer list will come the opportunity sought, that of talking to the loved ones at home, filling the empty vessels with the water of consolation and sympathy, praying Jesus to turn it into wine. It has been voted that we urge all deaconesses on the New York District to take up this plan.

E. L. BROWN, Dist. Deaconess.  
E. M. SKINNER, Dist. Sec.

real Pentecostal Nazarene style—shouting and praising the Lord. Friday night, General Superintendent R. T. Williams preached; Saturday night, Sister Carrie Crow Sloan brought the message, and Sunday was a day never to be forgotten. In the morning, General Superintendent Goodwin brought the message on sacrifice. In the afternoon, Brother Borders, pastor of First church, read a paper on Olivet and its needs. The reading of this paper certainly awakened the convention if it had not already been aroused to the great need of saving Olivet, and all of our educational institutions to the work of God and holiness. Following his paper, General Superintendent R. T. Williams delivered an address on "Christian Education" after which an offering of \$15,000 was taken in cash and subscriptions toward a fund of \$100,000 to pay the debt against Olivet University. In the evening, the closing evangelistic sermon by R. T. Williams, was blessed of God, resulting in many seekers and finders. Praise the Lord.

During the business session of the convention, the needs of Olivet were carefully considered and a plan formulated by which a commission of eighteen was appointed, consisting of the following:

General Superintendent J. W. Goodwin, Los Angeles, Cal.  
General Superintendent R. T. Williams, Nashville, Tenn.  
Rev. E. G. Anderson, Kansas City, Mo.  
Rev. M. E. Borders, Chicago, Ill.  
Rev. W. G. Schurman, Chicago, Ill.  
Dr. Edwin Burke, Chicago, Ill.  
Rev. F. H. Mendell, Hutchinson, Kas.  
Rev. E. Harding, New Castle, Ind.  
Rev. E. A. Clarke, University Park, Iowa.  
Rev. J. E. Bates, Minot, N. D.  
Rev. M. F. Lienard, Omaha, Neb.  
Rev. C. L. Bradley, Berlin, Mich.  
Miss J. Iva Hilyard, Chicago, Ill.  
Mr. H. R. Beegle, New Galilee, Pa.  
Rev. J. G. Nickerson, Indianapolis, Ind.  
Rev. J. W. Short, Dayton, Ohio.  
Rev. C. A. Brown, Olivet, Ill.  
Rev. L. Milton Williams, University Park, Iowa.

This commission held a number of sessions and formulated plans to present the very urgent need to our constituency. They appointed an executive committee consisting of General Superintendent Goodwin and General Superintendent Williams, Brother Borders, Dr. Burke, Brother Schurman, and E. G. Anderson, to have active charge of the campaign to raise the \$100,000. This plan was unanimously adopted by the convention and the executive committee is now planning to carry on the campaign that will give our people an idea of the very urgent need of doing something immediately to save Olivet from being lost to the church and to the cause of God. We trust that all of our people will earnestly pray that God's blessing may be upon this effort that is being put forth. We believe it is of God, and we are looking forward to the day when He will crown our efforts with success and lift the heavy burden that rests upon this institution which was raised up of God to do a work that will bless a whole world.

Our graduates are now preaching in many of our churches throughout the central Districts. Missionaries are now on the field, and on the way, and others are in training. One District Superintendent reported that five of his most successful pastors were graduates from Olivet University. This is an indication of what God intends to do with this school if we will rally to the effort that is now being put forth to free it from debt, so that all the money that is poured into it, will be used exclusively for educating young men and women instead of paying interest on a heavy debt.

Please pray and ask God what He would have you to do toward accomplishing this great object. We shall be pleased to answer inquiries and give further information.

E. G. ANDERSON,  
2109 Troost Ave., Kansas City, Mo.

## KANSAS DISTRICT

Having been appointed to the Superintendency of the Kansas District, I accepted this responsibility with an eye single to the glory of God, and with an intense heart desire to be of real service to the brethren. Thus far, God has given us a most blessed time in the service of the District. Immediately after our appointment became effective, we hastened to Coffeyville. At Assembly time, Rev. Thomas Keddle had accepted this pastorate, tentatively; but not feeling clear to continue in this capacity, he returned to the evangelistic field. After consultation with the Coffeyville church, we appointed Rev. G. M. Duvall, of Liberty, Kas., to take charge of the class and he entered upon his duties at once.

After a few days with the family, helping them to get settled in our new home at Hutchinson, we undertook an extended trip throughout the southwestern portion of the District. At New Home church we found the church encouraged and well pleased with their new pastor, Brother George Dech. Brother Dech is also looking after our work in Arlington. I spent Saturday and Sunday with the church at Bucklin. Things look brighter at Bucklin, in spite of some having moved away.

On Monday we hurried down to Meade for a service at the little mission there. We expect to organize there in the near future. The Lord gave us two most precious days with the church at Dodge City. We were all greatly blessed and our faith strengthened. It was then my privilege to visit the meeting, which Brother Q. A. Deck and his party were holding in Garden City. After three days there, drinking in some of the good preaching and endeavoring to help push the battle on, I accompanied Brother N. S. Horst out to what we call "Garden City Circuit." Stormy weather hindered our morning service, but Sunday night the schoolhouse was full and we had a splendid time together, with one seeker. Monday night we stopped off with Brother Arthur Miller and the church at Ensign. The Lord blessed our meeting together. Tuesday and Wednesday were spent with our church at Bethel. Brother and Sister Hodges are getting a fine hold on the situation there. Our services were free and easy, with victory in the air. The Bethel folks were busy in the erection of a new parsonage. I reached Elkhart Thursday morning and gave the balance of the week to the work in that vicinity. Thursday and Friday nights were given to the work in the country, formerly called the Wilburton church, and Saturday night and Sunday were spent in the town of Elkhart.

The Wilburton and Elkhart classes have consolidated into one class to be called the Elkhart class. The church building will be moved to town and the battle will be pushed aggressively. Brother and Sister Helm are being endeared to the hearts of their people. On the closing Sunday, besides preaching in the morning and evening, I talked for a little while in a Spanish service for the Mexicans, and preached during the afternoon at a schoolhouse appointment, which has been established just across the border line in Colorado.

Monday, November 20th, was to have been given to the work as Kismet, but it seemed best to postpone this. I reached Kingsdown on the 22nd and preached for the church that night. On account of inclement weather and revival services in the town and community it seemed best to cancel our Wednesday night date. Wednesday morning, before taking the train, I united in holy wedlock Mrs. Fannie Evers and Rev. John Lloyd. Brother and Sister Lloyd left immediately after the wedding for Meade, where I feel God will use them as a nucleus of a good Pentecostal Nazarene work.

Saturday night and Sunday, December 1st and 2d, were given to the class recently organized at Eldorado. The services were richly blessed. We see "victory ahead" for the Eldorado work.

It was my privilege to represent the Kansas District in the educational conference held at Chicago. With others, my soul caught the vision and I also am saying, "Olivet must be saved."

Returning from Chicago, I spent from Wednesday over Sunday with what was formerly the Community church at Wayne. Brother and Sister Irick held a fine meeting there recently and gave the people such an appetite for holiness preaching that they will never get over it. Sunday morning they voted to disorganize the Community church and form a Pentecostal Church of the Nazarene. This meant much to them, for there were some who thus voted, who would thereby be deprived of church membership, as there were reasons why they could not unite with us, but they will continue to worship with us and support our work. On Sunday night we opened the doors of the church



and set in order a Pentecostal Nazarene congregation. Rev. Harry Fisher, who was pastor of the Community church, will take charge of the new congregation. We bespeak the prayers of the whole family of Pentecostal Nazarenes for this new organization.

Encouraging reports are continually coming in from over the District. Our faith is in God and we press on. Brethren, pray for us.

FRED H. MENDELL, Supt.

#### THE WILLING WORKERS

A meeting of the Willing Workers of Portsmouth, R. I. Campmeeting Association was held at the home of the chairman, Mrs. Charles E. Dore, 14 Lynn street, Providence, R. I. Thursday, December 6, 1917. The Willing Workers was started at Portsmouth camp last August, and has a goodly number of women whose object is to work unitedly to make Portsmouth camp a success. The Lord has blessed this camp these many years, and the Willing Workers expect Him to in the future, and they, unitedly working, intend to help improve the buildings at the camp. The success of next year's camp is upon the hearts of the people.

ANNA M. CUNNINGHAM, Sec.

#### TEXAS GOSPEL BAND

We are in a battle at Westminster, S. C. The weather is bad, with snow on the ground the last week, but God is giving victory and souls are getting to God in the old-fashioned way. We will likely continue through the holidays.

W. F. FARMER, Reporter.

#### EVANGELISTS GEORGE AND EFFIE MOORE

We just closed a two weeks' meeting December 16th at Seymour, Ind., with Rev. C. P. Roberts, pastor. Perfect harmony and fellowship prevailed throughout the meeting. We found a loyal people there who know how to trust God and pray things to pass. God met with us in every service. Sinners were converted, backsliders reclaimed, believers sanctified. To God be all the glory. We begin our next meeting December 28th, at Bloomfield, Ind., with Rev. H. C. McCollum and wife, pastors. Pray for us.

#### EVANGELIST LEE HAMRIC

At this writing we are in Hominy, Okla., with Pastor F. C. Savage, and the Lord is giving us a revival. Souls are finding God. How consciously God is helping us preach the Word. The saints are burdened. I find a true bunch of Pentecostal Nazarenes here. Brother Savage is a fine pastor, and is appreciated by his churches. My home address is Vilonia, Ark.

### CHURCH NEWS

#### Maplewood, Mo.

The last three weeks have been days of victory. Several have come to the altar in our regular services for pardon or purity. Six were definitely blessed. We received three good members into the church. Others are looking this way and will come in soon. The Lord is very precious to us today. We covet the prayers of all the saints. Thank God for the HERALD of HOLINESS. — J. E. LINZA, Pastor.

#### Lacona, Iowa

We began our special revival services Saturday, December 1st, with Rev. Stephen B. Williams, formerly of the Williams-Robinson party, as our evangelist. His sweet spirit, clear teaching, and forceful preaching wins the favor of the people. The storm and severe cold which we are having makes it impossible for many to attend, but we are looking to Jesus and trusting for victory. — AGNES FRYE, Pastor.

#### Hugo, Okla.

Our work here had been without a pastor for some time when we came, and some of our people have moved away, yet we have an encouraging outlook for the work. Our people seem to be getting the vision more and we are expecting a year of progress. Our church at Antlers, Okla., is in a progressive condition. Had a successful meeting

#### Heralds of Glory

A little book of twelve songs, most of them new. Among them are:

"Guide Me Ever."  
"I'm Happy Now."  
"Longing for Home."  
"Lost in the Night."  
"Mustard-Seed Faith."  
"The Old-Fashioned Way Suits Me."  
"The Best Thing on Earth."  
"Jacob's Ladder."

Price of the book, 10 cents each; 80 cents a dozen; \$5 a hundred. Address  
W. P. JAY, Canby, Ore.

with them. Rev. F. R. Morgan was in charge. We had six additions to the church and we are encouraged to push forward with the Holy Ghost as our leader. We hope to have a church building at Antlers before the year is out, if Jesus delays His coming. We covet the prayers of God's people. Saved and sanctified. — V. B. ATTEBERRY, Pastor.

#### Richmond, Ind.

The blessings of the Lord are upon the work here. He has just recently given us a good revival. We had engaged Brother Harry J. Elliott to do the preaching, but his son took seriously ill and he could not leave him, so the pastor did the preaching. The meeting ran three weeks and about forty people were saved, reclaimed, and sanctified. There have been about seventy who have prayed through since the first of October, and we have taken twenty into the church and will have several more to take in the thirtieth of this month. The crowds were good during the revival; chairs were brought from the basement and the entire seating capacity of the church was filled at the Sunday evening service. Two Catholics were converted; one has joined the church and the other will soon. This church is only about eighteen months old and now has eighty-five members, and we hope to have near one hundred by the new year. We are delighted with the work here. We think we have one of the best churches on the Indiana District. They have been so good to us. They have recently raised our salary. The new members are also fine folks. They prayed through and then naturally they want to join the church. Pray for the work here. — L. T. WELLS, Pastor.

#### Logan, Ohio

We can report victory for the churches in the Hocking valley. We have not had any great revival since I have been on the work, but there is, however, a steady growth that encourages us to push the battle for God and holiness as never before. We just closed a meeting at Logan, Ohio, with Brother M. C. Adam as evangelist. Several prayed through to victory. Brother Adam did great preaching and was honored of God. We most heartily recommend him to any pastor who wants an evangelist. — G. W. ERSKINE, Pastor.

#### Greeley, Colo.

Sunday, December 2d, closed a three weeks' campaign for God, in which Evangelist R. R. Still and wife pushed the battle and were eminently successful in getting people to God. Brother Still's manner of preaching was in demonstration of the Spirit and of power, and was accompanied with burning conviction. We saw night after night numbers of people move to the altar, without singing or scarcely an invitation, and amens and hallelujahs sounded and resounded with the new found joys of salvation. The saints have had a great feast and uplift to their souls. The Greeley church has been stirred under this Holy Ghost preaching. We are determined to march forward with the glad news of full salvation. — MRS. IMOGENE HALLETT.

#### Mangum, Okla.

About half the time we have been without a preacher. Three or four members claimed we could not support a preacher, but God's Word says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." So I take God at His word and we are in one of the greatest battles ever fought in Mangum, with Brother and Sister Current as pastors. We are going to take Mangum for God. Pray for us. God says it can be done, glory, hallelujah! — MRS. S. B. HALL.

#### Midland, Mich.

The Lord is blessing the work in Midland, Mich. We have every reason to be encouraged and are praising God for present and future victory. Last Sunday was a good day to our souls. The Lord was in our midst with convicting and saving power. In the morning service three souls came weeping to the altar, two of them prayed through to victory. Pray for us and the work here. — NOAH AND PEARL HOUK, Pastors.

#### McCune, Kas.

We have just closed the meeting, on account of a snowstorm, at the Jacksonville church, near McCune, Kas., with Brother Jesse Uhler, of Clearwater, Kas., as the evangelist. The crowds were coming and good interest manifested. There were six seekers and others were under conviction. We are gaining ground, growing good, and living well, feasting on the good things of Canaan. — H. W. ANDERSON, Pastor.

#### Salem, Mass.

The dear Lord is blessing the little church in this city, and to Him we ascribe the praise. He is working with us and victory is assured. We have been fighting a terrific battle here for the last six months. The condition of society, morally, spiritually, and financially, was quite alarming, but God has turned the tide of battle in favor of righteousness, and now we believe that the work will go on in this historic city. — R. J. DIXON.

#### Montrose, Col.

The Lord sent Rev. C. P. Ellis, who was in the evangelistic field, to take this pastorate July 1st. It soon became necessary to move to larger quarters to accommodate the crowds, so a larger hall was rented and we moved August 15th, on which

date a revival meeting began and continued for four weeks. These meetings were well attended and many people were either saved or sanctified. A Young People's Society has been organized and is doing good work. Aside from the regular devotional services, they conduct cottage prayer meetings, which are proving to be especially helpful. The children of the church are organized into a junior Pentecostal Nazarene band, which meets every Sunday afternoon for the purpose of Bible study and devotional service. Many of the children have been led into personal touch with Jesus and it is the testimony of their parents that they are much better children at home. Thanksgiving day an all day meeting was held. We felt the hand of the Lord upon us in blessing, and some souls got through to victory. Much interest is shown in the mid-week services, and the Sunday night crowds are so large that some have to be turned away. Plans are being made to enlarge the seating capacity of the room very soon. When Brother Ellis took this charge there were nine members; now the membership is forty-two. — MISS STELLA THOMAS, Reporter.

#### Spokane, Wash.

This finds the writer on his way to the mission fields in Cuba and Central America. I bade Mrs. Jones good-by. She was willing to remain at home and help look after the flock. The church called Rev. Weaver W. Hess, of Los Angeles, Cal., as assistant pastor until the next District Assembly, and he will have charge of the work and supply the pulpit during the absence of the pastor. Brother Hess has been in Spokane since September, and has won a place in the hearts of the people. The first half of the Assembly year has passed. God has blessed the work; salvation has been the order. Quite a number have really found God. The work with the young people is encouraging. During the last month God has been pouring out His spirit on the young people in their meetings, and we have not seen a time during the last eighteen months when so many have had such blessed victory. God surely answers prayer and we give Him all the praise. We are thanking God for a new piano, which meets a long-felt need. The finances are in excellent condition. By faith we see the time when this church will not owe a dollar. We are headed that way. Thank God for good, old-fashioned Bible holiness. — C. WARREN JONES, Pastor.

#### St. Joseph, Mo.

We are glad to report a good meeting here, in which a goodly number were saved or sanctified, and six united with the church. The meeting was in charge of the Deboard brothers, of Des Arc, Mo. They preached the truth and the church is very much encouraged. Brother C. A. Kinder, of Kansas City, was with us on Sunday. He has served us faithfully the last year. — MRS. LIZZIE WHITED, Deaconess.

#### Malden, Mo.

At the recent Missouri Assembly, Malden was put on the supply list for a pastor. Our secretary corresponded with various ones and we are sure it was through the direct leading of the Holy Ghost that we secured the services of Brother J. C. Walker, of the Kansas District. He and his wife are young people, both in the experience of sanctification, and having attended the Kansas Holiness School at Hutchinson, are doubly equipped for their work. Sister Walker is an elder and deaconess, and during her short stay with us has convinced us of her ability as a real pastor's wife. Brother Walker is getting the church in praying condition, preparatory for our revival, to begin January 3d, with Brother Jesse Uhler as the evangelist. Sister Walker has organized a Young People's Society with about twenty-five or thirty members, and the meetings at 8:30 o'clock Sunday evenings are being well attended and very interesting. Our former pastor, Brother Cox, had a titling band organized and in systematic operation, so no financial difficulties confronted Brother Walker. One evening recently our people marched to the parsonage with laden arms, baskets, and buckets, which brought a look of genuine surprise to the face of the pastor and wife. These tokens only faintly showed our appreciation of Brother and Sister Walker. We are looking up and expecting the greatest year Malden has ever known. Brethren, pray for us. — MRS. ERNA PATTERSON, Reporter.

#### Corrina, Mo.

We are here in a Methodist Episcopal church, and are pushing salvation along the lines that Wesley taught, and these dear people are receiving the truth with open hearts. We have just closed a revival meeting with Rev. Gilbert Laite, of Everett, Mass., as evangelist. God blessed and honored His Word. Brother Laite preached with unction. Themes from Sinai, Calvary, and Pentecost, were duly presented with such tenderness, that they reached hearts. About thirty sought the Lord for either pardon, or to be sanctified wholly, and nineteen united with the church. The congregations were good and the finances came exceptionally easy. — J. R. HOWSE, Supply Pastor.

#### Troy, Ohio

The three weeks' evangelistic campaign with Evangelist W. R. Cain, of Wichita, Kas., in charge, closed Sunday, December 2d, with the altar full. There were but few services without seekers. At



several services there was not room enough at the altar for all the seekers. The meetings were very well attended. This meeting was very profitable to the church. Rev. Mr. Cain is a good, all-around evangelist, very clear in his presentation of the doctrine of entire sanctification. On Thanksgiving day an all day meeting was held in connection with the revival meeting, under the auspices of the Trio County Holiness Association. This was a great day of victory. Rev. Mr. Cain preached both morning and evening, and Rev. F. W. Cox, of Ashbula, Ohio, preached in the afternoon. These two men make a good team. The altar was full at each service. One woman started for the altar, but while she was on her way the fire fell on her soul. A real Pentecost followed. Rev. Mr. Cain has been invited back to Troy for another meeting next fall, if the Lord tarries. — WILL H. HAFER, Pastor.

#### Jasper, Ala.

About the middle of November Brother and Sister Irick came to us to conduct a ten days' meeting. They came prayed up and full of the Holy Ghost. In all my experience in meetings I never saw a meeting where the Holy Ghost seemed to have better control of the leaders. It seemed that everything they did was exactly what God wanted done. They preached, prayed, sang, shouted, and worked for eternal issues, and God greatly blessed. There were about twenty-five professions, and some very valuable members received into the church. All the collections taken during the meeting amounted to over \$700; \$185 for the evangelists; \$50 for a little church in the country; \$41.85 for rescue work; \$53.21 for a love offering for the pastor and his wife, and nearly four hundred dollars to pay all indebtedness on the church and make some further improvements. The co-operation of pastor, church, and evangelists was unbroken throughout. — Z. B. WHITEHURST, Pastor.

#### Emmett, Idaho

We are in the battle here. Brother Harry J. Elliot is our evangelist and God is blessing. Souls are getting saved and believers sanctified. Glory to God! We had a great all day meeting Sunday. We raised \$100.75 for the evangelist Sunday afternoon, and the fire is still falling. Glory to God! — F. P. KIMSEY, Reporter.

#### Calgary, Alta., Canada

Calgary church has been blessed with another gracious revival under Rev. C. E. Roberts and wife, for three weeks, November 14th to December 2d. It was a great meeting in every respect. The meeting was scheduled to close on Sunday, November 25th, but that night the church was packed to the doors and when the pastor put the question of inviting the evangelists for another week a sea of hands went into the air and a volley of amsens gave expression to their desire for another week's services. No count was kept of those who knelt at the altar, but seekers were there again and again, and very few, if any, failed to find the Lord in justifying and sanctifying power. We took a class of four into church membership on Sunday, November 25th, and on Sunday morning, December 9th, seven more united with us. The whole church has been built up and edified, and a vision of much greater things for our work in this city is upon us all. — W. B. TAIT, Pastor.

#### Whitler, Cal.

We would give just a note of praise to our Lord for sending Brother Donnell Smith and Brother Frank Cooper, of Pasadena, to us for a five days' convention, aided by their wives. As an expressive singer, bringing the spirit of the gospel in his messages in song, Brother Cooper has few equals, while Brother Smith's forcible preaching brought mighty conviction. A goodly number were either saved or sanctified. We had a good attendance throughout. — E. D. HINCHMAN.

#### Providence, R. I.

We wish to report victory in Providence, R. I., where we have come to labor for the winter. Brother Norberry having gone to Brooklyn, N. Y. He left some fine people and God is blessing pastor and church together. Over fifty were out to class meeting last evening. We felt it was good to be there. We are looking forward to a great time this winter. Pray for us. — G. G. EDWARDS, Pastor.

#### Miami, Fla.

The last year has been, for our church at Miami, a victorious and fruitful one, as we have been privileged to see seekers at our altars. The annual business meeting of our church and Sunday school was held on December 3d, resulting in efficient workers being placed in the different offices of the church and school. Brother S. M. Stafford, who has been supplying our pulpit since Brother M. M. Bussey left us to go to California, accepted a unanimous call to be our pastor for the coming year, and we are looking forward to certain victory. The church has opened a downtown mission, just across from the depot, and while this is something new for the people of Miami, they are becoming interested, and we hope many souls will be gathered into the kingdom through this little mission. Brother Riggs and family, of Lowell, Mass., have come down to spend the winter with us, and are helping to push the battle for God and holiness. — MRS. S. G. HOUSE, Reporter.

#### San Antonio, Texas

The Williams-Robinson campaign has certainly been a pronounced success. There have been 604 seekers, a large per cent of whom have found what they sought. The offerings have come spontaneously and provision has already been made to take care of all the incidental expense of the meetings up to December 16th. The strong gospel meetings have been honored of the Lord, and the great chorus singing, led by Professor Moore, with the special solos rendered by Miss Shaeffer and Brother Moore, from time to time, have been an inspiration. The work performed by Miss Hatch and Mr. Mohs, together with the efficient altar work of Mrs. L. Milton Williams and Rev. and Mrs. Hipple, has been no small asset to the revival. Great street meetings have been conducted in front of the post-office almost every evening, with gratifying results. We shall be glad for ever that we invited this party to our city. How they have endeared themselves to us. Arrangements are now being made to conduct a campaign among the soldiers after the holidays. — H. B. WALLIN, Pastor.

#### Providence, R. I.

The South Providence church just closed a very successful meeting for this place, with the Western evangelists, Lewis and Mathews. Their music and singing was to the delight of all who heard them; while their message was as good as any one ever preached, complete salvation through a crucified Savior. The attendance was the best we have had here for a long time, and a good number prayed through at the altar. — F. W. DOMINA.

#### Lufkin, Texas

We are on our new field of labor and mean to make our time count for God and holiness. The members and friends, soon after our arrival at Lufkin, came in one night with an old-fashioned pounding, and of course it made us smile and praise God when we saw the table filled with good things to eat. Our work so far is going off well, crowds are increasing, interest is growing, and we are asking God to give us a Holy Ghost revival and I believe He will. As it was impossible to rent a house to live in we had to rent just two small rooms, which is inconvenient, and feeling keenly the need of a good comfortable parsonage, we come to solicit what you might give us and will appreciate however small it might be. The building of a parsonage will improve our church and property, making it more comfortable and inviting. We have already received in subscriptions and donations \$175. All who can not give, pray that it may be possible for us to have a parsonage. — LEO F. MADSEN, Pastor.

#### Hartford, Conn.

We are getting along fine in the work in Hartford. Our very kind and thoughtful people gave us a pounding on Thanksgiving, and after it was over we were not the least bit sore over the affair. They brought a lot of nice things. Never have we been associated with any better class of Pentecostal Nazarenes than are in Hartford. God is blessing in the services and we are all well satisfied with the church and her institutions. On December 3d it was a treat to have with us Rev. J. W. Goodwin, General Superintendent, for one service. Our people enjoyed his message. God's blessings be upon the HERALD of HOLINESS and its many readers. I must say that it is very rich and seems to be getting better all the while. — C. H. LANCASTER, Pastor.

#### Camas, Wash.

We are glad to report victory at Camas, although the strike there in the big paper mill is still on. Some of our best members have had to go elsewhere and get work, but souls are getting saved and sanctified in our regular services and we are wonderfully blessed. Amen! We will have a class of four or five new members next Sunday, of new converts. To God be all the glory. Pray for us in Camas. — J. W. FRAZIER, Pastor.

#### Bradford, Pa.

We have just closed a very good meeting in Bradford with Rev. C. E. Baird and Nellie A. Reid, of Rochester, N. Y., evangelists. Meetings continued over five Sabbaths. They fearlessly preached the Word, and were untiring in their efforts to get the light before the people. Many were convicted; a goodly number accepted, but a greater number decided to remain in the broad way. Five united with the church. Much good was accomplished, for which we give God all the glory. Two healing services were held in which God manifested His power to heal. We need your prayers. — JAS. M. DAVIDSON.

#### Hamlin, Texas

We are glad to report that the blessings of God are upon the Central Nazarene College church at this place. Of late, especially, we have been realizing some very precious services in the mid-week prayer meetings. The saints come out with joyful, prayerful hearts and thus are made to sit together in heavenly places. The church is composed of people who love the truth and have learned how to really pray and trust the Lord for victory. Our pastor, Rev. J. E. Gaar, has brought some blessed and powerful messages to the church recently, and the people have listened with open, receptive hearts to same. The last two Sabbaths have been times of gracious victory. The saints

have covenanted together to pray, and trust the Lord for a gracious revival in the school and church, and last Sunday evening a week ago there were eighteen forward asking for special prayer. Last Sunday was indeed a great day in Zion. After a week of much prayer, Brother Gaar brought a timely message from Rom. 5:3, 4, 5. Subject, "The Bitterness of Tribulations Transformed Into Joyous Fruits." The suffering side of the Christian life was portrayed in same to the strengthening and edification of all present. Sunday evening he continued the subject, calling special attention to the reason why we should glory in tribulation. This service resulted in the salvation of a soul and tides of great glory upon many of the saints. We covet this to be a great year in the history of the church and desire "that in all things He might have the pre-eminence." — LAURA SUTTON.

#### Portland, Ore., Sellwood Church

The last year has been a year of great testing, trial, and sorrow, but with faith in God we held on, knowing that Jesus would not fail us, and that the little church was standing nobly by us, by their sympathy and prayers. Sunday, November 4th, we began a revival campaign with Evangelist B. H. Morse and wife of the city. The service they rendered was very satisfactory to the pastor and the people. Sister Morse rendered very efficient service, in conducting the afternoon cottage meetings, and in prayer, and personal work around the altar. God honored the preaching of the Word, and answered the prayers of the saints, and gave us some precious victories, in the salvation of sinners, the reclamation of backsliders, and the sanctification of believers. The meeting closed Sunday evening, November 25th, with a glorious victory. — H. C. BAKER, Pastor.

#### Muscatine, Iowa

Rev. Maud Hume is working with us her second year as pastor. No sacrifice has been too great for her to make for the advancement of the Lord's cause here. Every member has grown in grace in the two years we have existed as a church, and there is perfect unity in our church. We have had a few members added from time to time. We have just had a real season of blessing and help from having Rev. F. S. Hurlbert, pastor of Bennett Methodist Episcopal church, preach to us for five nights. He is one of the most intensely earnest, Spirit-filled preachers we have ever had the privilege of listening to. Remember us at the throne. We are here to stay with His grace, as He planted us here and this church is surely needed in this city. — MRS. JENNIE FIELD, Secretary.

#### Sherman, Texas

Our District Assembly closed November 11th, and we came immediately to the Sherman church, where we had accepted the call to be their pastor. Our household goods having preceded us, we found them delivered at the parsonage, and our Sunday school superintendent was there uncrating and putting up the furniture when we arrived. The Dorcas Society had nicely furnished one room of the parsonage, as a donation to the church. On Wednesday night, following our arrival, we had a large attendance and a very precious service; after the meeting was over, all the women requested the privilege of looking through the parsonage; as they went in it looked more like they had been shopping than to prayermeeting, for each of them carried a package, and they did not stop till they reached the dining room, and they literally buried the dining table with those packages which consisted of a fine assortment of such things as a good cook likes to have in the culinary department of the home. Our predecessor, Rev. Oscar Hudson, had left the work in good condition; the different departments of the church were well organized, and a beautiful spirit of love and harmony prevailed. Brother Hudson and his good wife are greatly loved by the people here. Our people have met the annual payment on the church property (\$500), and have expended about thirty dollars improving the equipment for heating the church. The Sunday school has raised about one hundred dollars to improve the gallery and Sunday school rooms. The Dorcas Society has a large Christmas box ready to send to the Peniel Orphans Home. Our services have been well attended, except a few times when the weather was extremely cold; the Holy Spirit has put his seal on each service, seekers have been at the altar every week, and most of them have prayed through to victory. Rev. B. F. Pritchett, the founder of this work, who was Superintendent of the Louisiana District last year, has re-entered the evangelistic field and has moved his family here. Sister Pritchett and the children are a blessing to the work, and he will be here occasionally to help push the battle. — P. L. FREACE, Pastor.

#### Sioux City, Iowa

The meeting with Evangelist August Nilson closed Sunday, December 16th, with seven at the altar. The fight was hard from start to finish, but in answer to prayer about fifteen or twenty claimed victory. Brother Nilson preached some very fine sermons and gave some helpful Bible readings in the day meetings. — S. M. LEMAN, Pastor.

#### Kirbyville, Texas

We believe that God has had a hand in starting a work of the Pentecostal Nazarene church at this place. Only a small class of us are left to hold the fort and we earnestly desire the prayers of all the praying people to hold us up, as we don't feel

like we can afford to give up. This is such a sinful town, and a good, strong holiness church is needed so badly, and besides, we have bought church property and have it all paid for. We did n't feel able to call a pastor this year and that is going to make it much harder for us. But we are trusting the Lord for help and feel sure that He will take care of His own. We would appreciate it very much if any of the preachers who might happen to pass through this way would arrange to stop over and give us a lift. Pray earnestly that a strong church may yet be established at this place. — **ETTA KELLEY, Church Secretary.**

#### Marcus, Ark.

We closed our meeting last Thursday night with sweeping victory. Rev. F. R. Morgan was the evangelist. God wonderfully blessed in the meeting from start to finish. Several prayed through to definite victory. The services were well attended, considering the cold weather. We had a spell of the coldest weather known here in several years, but people came through the snow and cold. The whole neighborhood was stirred. Brother W. C. Thornton, from Lenox church, was with us and rendered excellent help in the singing. Brother Morgan is an evangelist who can bring things to pass. A good class was received into the church. Pray for the church at Marcus. — **J. A. SHEETS.**

#### Mineral Wells, Texas

The Lord led us to this place last January. We found a membership of about twenty and only a part of these were available, with no church home and no Sunday school. They worshiped with the interdenominational holiness people, about three-fourths of a mile from the main part of town. Revs. J. Walter Hall and R. B. Williamson conducted a siege meeting for us in June. The Lord crowned the efforts with Holy Ghost results. Some seventy-five souls prayed through to victory. We organized a Young People's Society. The church has more than doubled in membership. The people called us back for the second year, and we felt led of the Lord to accept. We are without a church building, and are greatly in need of one in order to conserve and build up the work. We have only a small church, composed of poor people. We ask every Pentecostal Nazarene to pray earnestly for us and help us if you feel clear to do so. We will appreciate your help and we are sure the Lord will reward you. — **THOMAS AND MRS. MYRTLE AHERN, Pastors.**

#### Chicago Heights, Ill.

With the help of the Lord and under the leadership of our dear pastor, Brother L. G. Milby and wife, the church here has grown in grace and in the knowledge of the Lord. There have been a few faithful ones who have held on to God to give us

#### TELEGRAM

#### EUREKA, Cal.

#### HERALD OF HOLINESS:

Ten seekers first night. Man comes to my room at 2 o'clock in the morning and finds the Lord. Presbyterian woman phones for us; gets reclaimed, and daughter healed. Man in at noon wants prayers; also men fall unconscious at meeting outside in the bushes, weeping and praying. Folks stirred. Seekers every night. God is here.

M. F. GROSE, Evangelist.

#### TELEGRAM

#### MEMPHIS, Tenn.

#### HERALD OF HOLINESS:

While on my way home for Christmas I stopped at Jasper, Ala., and raised three hundred dollars in pledges for missions.

SAM THE NAZARENE.

#### TELEGRAM

#### OSKALOOSA, Iowa.

#### HERALD OF HOLINESS:

Have secured splendid location close to Camp San Houston, San Antonio, for special drive in behalf of soldier boys, beginning January 13th.

WILLIAMS AND ROBINSON.

precious souls, and praise the Lord. He is hearing and answering prayer. We have been asking God to give us a real spiritual awakening and we feel it coming. Sunday, December 9th, we had six seekers at the altar, and most all prayed through to victory; and December 15th, at the close of the Sabbath school, fifteen children filled the altar, and what a beautiful sight we beheld as they prayed and asked God to save them. In the evening, after a stirring sermon on "Prepare to Meet Thy God," six seekers were at the altar, and all prayed through to victory. We are expecting to begin our revival services the first of January, and are expecting to see many precious souls swept into the kingdom. — **MRS. OTTO SIEGRIST, Reporter.**

#### Albion, Neb.

The "Baby" Pentecostal Nazarene church at Newman Grove is progressing and God is certainly blessing us in our efforts for Him. Services are well attended. We are trusting Him for all our needs and we know He will see us through. Praise His name for ever. We are looking forward to a great time when Rev. R. E. Surber and wife will be with us in a revival campaign beginning January 10th. Pray for us that God may grant us a great harvest of souls; that He may establish a great work for Him in this place. — **CLARENCE R. MATTISON, Pastor.**

#### Elkhart, Kas.

In answer to earnest prayer that the Lord would send to this needy field a Holy Spirit-filled man, Brother J. R. Helm came to us. He and his wife are truly people of God, and while Brother Helm brings the messages in the power of the Holy Ghost the glory falls upon the saints and our hearts overflow with this wonderful salvation that saves and sanctifies and keeps us every day. Praise His precious name. The coming of our District Superintendent, Brother Fred H. Mendell, was a time of feasting to our souls. Hearts are hungry and some are coming out and definitely seeking the blessing of a clean heart. A year ago last June Brother and Sister A. L. Hipple (now with the Williams-Robinson party), and Brother Ray Poole came to Elkhart and held the first holiness meeting ever held in this place. As a result a few took up the cross, with Brother Poole as pastor. At the close of the year Brother and Sister Poole felt called of God to resume their school work in the Hutchinson Holiness Bible School. After Assembly Brother Helm moved his family here and secured the schoolhouse for our services. About nine miles from town was a little band of Pentecostal Nazarenes. They had built a neat little church. Soon after Brother Helm came the Lord laid it on the hearts of this dear people to move the church in to this new and growing town and establish holiness in Elkhart. We feel the hand of God leading in all this. To Him be all the praise and glory.

We expect to hold special revival services these winter months. The outlook is bright and hopeful and our faith in God is strong. Remember us at the throne. — **MRS. MYRTLE GAMBLE, Reporter.**

## PERSONALS

Brother P. E. Sheppard, who is a member of the Board of Publication, spent the holidays in Kansas City and was a welcome caller at the Publishing House.

Mrs. L. W. Scott, of Greencastle, Ind., writes that the work is moving forward nicely at that place. They have good Sunday school and prayer meetings, and are holding meetings in the outlying communities with good results. That field affords good opportunities for the right workers.

Rev. George Sharpe, of the British Isles District, writes, "We are praising God for victories on this side of the water. Not since the war has the tide toward God been so strong as at the present time."

We have calls for second-hand books in the Course of Study, and if there are those who have such books, which you would like to sell at a reduction, we would be glad to give our young preachers the benefit of such sale; and if you would kindly advise us we will be glad to give space in our announcement columns for the sale of same.

An old-fashioned love feast with the breaking of bread was observed at Kansas City First church Sunday, with great profit and joy to all present.

Rev. C. A. Klinder, of the Publishing House, and his wife are spending the holidays in Chicago with their daughter, Mrs. Collins.

Kansas City First church is enjoying a series of fellowship meetings, which are being held in different homes through the week nights. These meetings are proving very helpful to the spirituality of the church.

## ANNOUNCEMENTS

**Announcement** — We have some open dates that we could give some places in the next few months and would be glad to correspond with any church or committee that wants a meeting. Address Roy J. Jacobs and wife, P. O. Box 125, Hartsborne, Okla.

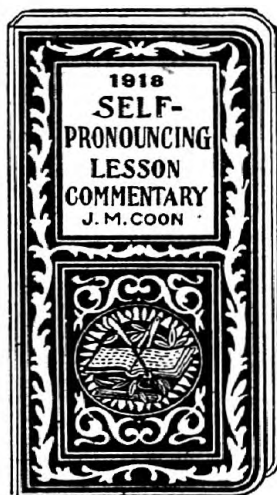
**Resolution** — We, as members of the Board of Trustees of Central Nazarene College, wish to submit the following:

Whereas, Rev. J. C. Henson has by tongue, pen, and influence thrown himself unreservedly into the business management of the Central Nazarene College, of Hamlin, Texas, and

Whereas, He has traveled day and night in all kinds of weather, speaking in the interests of the college, carrying the burden and concentrating all his energies toward its establishing both financial and spiritually; therefore, be it

Resolved, That we express our hearty appreciation of his untiring efforts and splendid work in building up the institution, and we further heartily

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**Indiana State Holiness Rally**—The Indiana state holiness rally under the auspices of the National Holiness Association, will be held in the Edwin Ray Methodist Episcopal church, Woodlawn avenue and Laurel street, Indianapolis, Ind., January 8-13, 1918. The workers engaged for this great meeting are: Rev. C. J. Fowler, Rev. H. C. Morrison, Rev. Will H. Huff, and Rev. C. W. Ruth; with the Rhinebergers as song leaders. Morning, afternoon, and night services will be held. This will be a great feast for the holiness people of the state. Plan to come and enjoy this feast of tabernacles. For further information address O. H. Nater, secretary, 110 Virginia Ave., Indianapolis, Ind.—J. B. Lutz.

**Notice**—The Bible course during the January revival at Hutchinson, Kas., has been postponed on account of the revival being put off for a month or two. It is planned to have this course in February or March, when some big evangelist will be present to conduct the revival and to assist in the Bible course. An effort is being made to have one of the General Superintendents come. Further announcements will be made later.—Henry Bell, Reporter.

**Wanted**—The address of Richard Prisk, formerly of Los Angeles, Cal. Kindly notify Pentecostal Nazarene Publishing House, 2108 Troost Ave., Kansas City, Mo.

**Holiness Rally**—There is to be a holiness rally at the Pentecostal Nazarene church at Hominy, Okla., beginning Thursday night before the fifth Sunday in December. All are invited to attend.—Rev. F. C. Savage, Pastor.

**Notice**—We have felt the call to evangelism on us for some months past, and have therefore resigned the pastorate at Berkeley. We will be with our Brother Murray, at Eureka, until the first of the year, after which we will be free for engagements.—M. F. Grose, 3206 McKinley Ave., Berkeley, Cal.

I heartily indorse the above. Brother Grose is a loyal Pentecostal Nazarene and earnestly labors for the salvation of the lost. He is a good scholar and a safe man.—D. S. Reed, Superintendent of the San Francisco District.

## DIRECTORIES

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Little Rock—T. W. Sharpe.....Delight, Ark.  
Louisiana—T. C. Leckie.....Vilonia, Ark.  
Manitoba—Saskatchewan Mission—C. A. Thompson,  
Box 208, Regina, Saskatchewan, Canada.  
Michigan—C. L. Bradley.....Berlin, Mich.  
Nashville—E. H. Herrell.....December 22-24  
Mississippi—S. E. Gullowsky.....Houston, Miss.  
Minnesota—W. I. Deboard.....Des Arc, Mo.  
Nebraska—M. F. Linsard.....Omaha, Neb.  
603 S. Twenty-sixth avenue.  
New England—N. H. Washburn.....Beverly, Mass.  
New York—Paul Hill.....Clintondale, N. Y.  
New Mexico—J. E. Threshgill.....Estancia, N. M.  
Star route, Box 27.  
Northwest—J. T. Little.....Newberg, Ore.  
West Oklahoma—J. I. Hill.....Ponca, Okla.  
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139 Princeton avenue.  
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1405 East Thirty-ninth street.  
Tennessee—F. W. Johnson.....Nashville, Tenn.  
Care, Trevecca College.

Washington-Philadelphia—W. W. Hanks, Philadelphia, Pa. 1011 West Allegheny street.

### EVANGELISTS' DATES

- M. C. Adam—  
Toledo, Ohio.....December 4-31  
Findlay, Ohio.....January 2-20  
Gary, Ind.....January 22-February 10  
Theodore and Minnie Ludwig—  
Atlanta, Neb.....December 10-30  
B. H. Morse—  
Albany, Ore.....January 6-27  
Ashland, Ore.....February 3-March 8  
Aug N. Nilson—  
Colorado Springs (1415 West Pike's Peak Ave.).....December 18-February 14  
W. H. Tullis—  
Maysville, Wash.....December 30-January 13  
Lewis and Mathews—  
Near Caro, Mich.....January 4-20

### Evangelists

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

- Alabama—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.  
Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.  
Arkansas—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark.; Moore, J. E., Vilonia, Ark.  
Chicago Central—Anderson, E. G., Kansas City, Mo.; Anderson, Mrs. Ruby, Kansas City, Mo.; Cain, W. R., Wichita, Kas.; Dennis, J. H., Olivet, Ill.; Fowler, Mrs. C. W., Canton, Ill.; Gilmore, R. E.,

Olivet, Ill.; Gibson, Charles A., Auburn, Ill.; Jones, Will O., Elwood, Ind.; Lillenas, Haldor and Bertha, Auburn, Ill.; Johnson, Arthur H. and Mrs., Akron, Ohio; Lee, J. Wesley, Chicago, Ill.; Shepherd, W. E., Chicago, Ill.; Schurman, W. G., Olivet, Ill.; Scott, L. W., Olivet, Ill.; Williams, L. Milton, University Park, Iowa; Wilkerson, J. A. G., Olivet, Ill.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.; Spell, D. M., 302 Block I, Pueblo, Colo.; Still, R. R., Divide, Colo.; Beckman, J. S., 724 W. Bijou street, Colorado Springs, Colo.; Sanner, A. E., Kirk, Colo.

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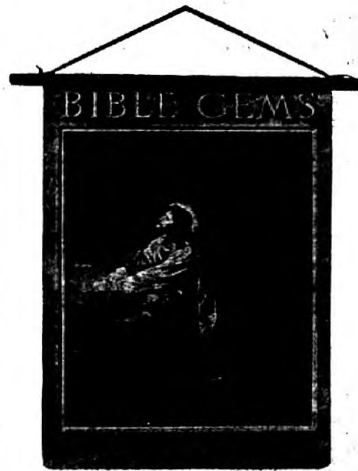
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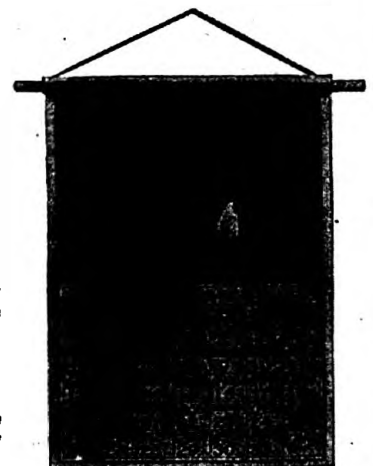
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