

# 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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## To the Christian:

Christ is precious.  
The Word is sweet.  
Sin is bitter.  
Prayer is delightful.  
Saints are dear.  
Religion is their business.  
The world is a broken idol.

## They That Believe:

Have Christ in their heart.  
The world under their feet.  
God's Spirit is their Guide.  
God's people are their companions.  
God's promises are their cordials.  
Holiness is their way.  
Heaven is their home.

J. Mason

# EDITORIAL

THE thrusting into our homes and hands by present day publishers of literature which is unwholesome, and often positively vicious, is certainly an unpardonable offense. There is no excuse or palliation for such an atrocity. We call upon Christian people everywhere to think and pray and act with great earnestness and promptness on this matter.

A few things are imperatively demanded by the situation. We must set ourselves like flint against admitting into our homes any literature which does not respect and honor the Lord Jesus Christ and the Holy Bible. A sample is furnished us in a late story which makes the central hero a mere weakling as to character, a kind of good-for-nothing sort of fellow, yet very faithful to his Sabbath school and prayermeeting. Thank God, it is a fact that a man mentally weak by nature can really be morally strong and heroic in faith and in loyalty to Christ, but such an intellectually mediocre man will not be a good-for-nothing in any respect. The average story magazine of the day often furnishes us with a hero who is a Sabbath school superintendent who is nevertheless a pusillanimous villain. These are samples showing different methods by which current literature does its low and dirty work of discounting piety, and misrepresenting the real place and influence of godliness in human life.



Another method current literature has to accomplish the same end is illustrated in the following case. A newspaper recently gave an elaborate biographical sketch of a very prominent man who had just died. Everybody who knew this man was perfectly well aware that the dominant fact in his life, was that he owed all his success to his Christian faith and fidelity. The newspaper in question portrayed his entire life and gifts. It told of his natural endowments, of his intellectual force, of his business sagacity. It told of every office and place of trust to which he had been elevated. But never once did the paper intimate that the man was a sterling Christian, and remarkably faithful and fruitful in one of the greatest Protestant denominations in the world, in which church he had for long years been a distinguished leader among the laity.

This occurs too often and too flagrantly to be a mere oversight. Either through Romish Jesuitical tampering with the secular press, or through some other channel of diabolic influence, things like the above occur constantly. It has come to pass that current literature, in a very large measure, expends the full weight of its influence for the retirement to the rear of every religious influence, and all distinctively religious movements and forces. It plainly seeks as nearly as possible to hold in the rear, if not to enswathe in oblivion, all influences of churches and church work and everything like ecclesiastical prowess and achievement except such as is Romish in character. The press never fails to magnify the various trifles in the movements of the Romish hierarchy. They will often give columns to such trifles. Yet to a very important and epochal Protestant movement the briefest and most inconspicuous reference will be made.



The point we wish here to stress is not so much the glaring and inexcusable unfairness of such discrimination. We may come to this at a future time. We wish in this article to stress more particularly the two methods for the treatment of current literature for its habit of so bedecking and coloring vice as to make it attractive, and also of neglecting or artfully misrepresenting true religion.

The negative treatment is not enough. We not only need a holy boycott of all such literature, by refusing it admission into our homes, and by withdrawing every scintilla of support from it. This negative treatment is all right, and is our imperative duty, but there is a positive treatment needed. We must supply abundantly our homes and schools with literature that is clean, chaste, pure. It is a shocking paradox that periodicals and publications of this latter class which are distinguished as being pure, clean, and chaste, should have a halting, precarious existence, being forced to struggle for mere life, while the vicious literature, which is corrupting and debauching in its every influence, should have swollen subscription lists, and grow rich and fat. The tragedy of the comparison lies in the fact that a vast amount of the support and financial patronage

of these vicious and debauching periodicals comes from the pocket books of Christian men and women.

Such treason on the part of people professing godliness doubtless causes rejoicings in hell, and delights devils, but is enough to make angels weep. We need a great deal of preaching on this point, that the enormity of this offense may be made to reach the consciences of everybody.

## The Coldness of Unbelief

UNBELIEF seems to have fascination for some people. The mere novelty of doubting or denying generally accepted truths has in it something very attractive to the carnal mind. The more revolutionary this mental attitude may be, the more it shocks the reverence and sacred faith of the devout and believing, the more it appeals to the intellectual pride of the skeptically inclined. Personal egotism is a very important ingredient indeed, often the controlling ingredient, in the nauseous concoction of modern doubt and skepticism.

There is something in the carnal mind that leads men to delight in posing as advanced thinkers, as far ahead of their neighbors, and as holding unique and peculiar views about even the fundamental truths underlying Christianity. The more shocking to the reverent and the pious, the more such unbelievers have their vanity to rise and their self esteem to expand. They are all unaware that such a process of mental debauchment involves a process of moral debasement.



Many a man who thus started on the road to doubt and unbelief from vanity or mere intellectual pride, as the primary moving cause, found out further down the road a much easier way for moral breaks and social tragedies, because the foundation had been laid and the way prepared by this preliminary work of destroying the God-ordained safeguard contained in the restraints of correct belief.

There are many such "self-made" men who head up in the toils of the law or become social cancers on the body politic, or moral wrecks who land in the gutter, and finally in a drunkard's hell. Men had better beware of the beginnings of temptations to doubt and unbelief. Truth is sacred. The verities underlying the great Christian system, the tenets or principles of belief which have formed the doctrinal frame-work of ethical life and sterling moral character for the ages past, can not be trifled with with any degree of safety.

Every man has enough in his own self-consciousness and in his own home life to deter him from such a spirit of tampering or trifling with these sacred beliefs. Nothing but the shallowest and most reckless plane of thinking could lead men to such folly. A very moderate degree of penetration, just a reasonable degree of serious, honest reflection, ought to show any man enough within himself and immediately around him to save him from all the breakers and pitfalls and deadly tragedies of skepticism.



Bishop Whipple tells of a scholar whom he met who said that for years he had read every book that he could find which assaulted the Christian religion. He said he would have become an infidel but for three things. To use the man's own words: "First, I am a man, I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind. Second, I had a mother. I saw her go down the dark valley where I am going and she leaned upon an unseen arm as calmly as a child goes to sleep upon the breast of its mother. I know that this was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel?"



Reader, whether you be skeptical or skeptically inclined turn thy thought within thyself and remember that thou art a man. Every day places you nearer the grave by a day's march and thus the solemn tramp, day by day, brings you nearer that bourne whence

no traveler returns. The solitary light which falls athwart that pathway you are traveling comes from the gospel of our Lord Jesus Christ. Perhaps there is a sainted father or mother who traveled that way before you, and at its end died in the triumph of faith in this blessed gospel. Dare you go back upon that which alone supported them in their dying hour? Look around and in your home. Are there little ones around your feet who call you father, whose future you would blaken, whose only hope beyond this vale of tears you would quench, by allowing yourself to doubt or deny these beliefs or truths in which are involved the hope and happiness and eternal weal of your own precious children?

## Democracy of the Mind

**I**NTELLECT is the supreme democratic principle. It is absolutely the only thing in which all men have a free chance. There are no combinations which can be formed which can prevent a free chance to everybody in the matter of mind power. No matter of blood or inheritance or aristocracy can change the democratic character of intellect. It is not so with money. All men have not a free chance in the matter of money. Men accumulate great fortunes and transfer them by will to their families, and thus confine enormous sums of money to a few, which cuts out multitudes from any chance at all at these vast accumulations of money.

Governmental favoritism, high protective tariffs, great combinations which fix prices, and many other things enter into the problem of money, which often give to the few greater opportunities than are possible to the many. It is from these facts that we witness the danger of the great aggregations of wealth in our centers of population, and also the squalor and poverty and suffering of the multitudes in the same centers.

It is not the case with official positions in life. All men have not equal opportunities of political advancement. Boast as we may of our democratic America, and that the humblest American citizen has free chance to become President. It is simple talk and not truth. If it ever was the case, it is no longer so. The man with the easiest conscience has by odds greater chance for official advancement than the man of rectitude of character and superlative honesty. By treasonable bargains with Rum and Romanism the traitor can find easier access to political office than any other class in the world.

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In the matter of mind we find an entirely different condition. Here all men are free and can be more exempt from insuperable obstacles than in any other realm. The mind is free, and all men can cultivate it to the utmost if they have the spirit of energy and determination. No bar or difficulty can prevent this. Where there is a will there is a way in this matter of mental culture. It has about come to pass now that a broad and liberal education is within the reach of every boy and girl, however poor or obscure, and as to the matter of acquiring mental culture there is absolutely no bar save native difference of aptitude. There is scarcely a college or institution of learning in the whole country where there are not a number of students working their way through, and generally they make the best students, and later find their way into the best and most influential positions in society.

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The mind, though regnant and supreme, is the most democratic of all things. God seems to have hedged about this supernal gift with absolute protections against monopoly and unfair discriminations. There is hope for any boy or girl who has just two things which no man can give them, and which no man or power can take away from them. If the boy, first, have a determination to cultivate his mind, and, secondly, if he sets about doing it with eagerness and perseverance, he can succeed and can achieve his heart's purpose. There must be this supreme and regal act of his will, however. No mere wish will do it. No mere desire will avail. It must be the imperial edict of the regal and supreme tribunal of the soul—the human will. It is this which must register a great purpose in the heart to be and do all and everything God can make of him that will issue in royal achievement and true greatness of mind.

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The mind is supreme in human affairs. Cultivated minds, minds which can think and ponder patiently and consecutively are needed. The world is waiting and longing for such mental powers as these, and they are gained only by patient and persistent study. This takes application. Hard study and patient plodding are demanded.

This is the price which alone will secure the prize which the world waits to give to the thinker. No boy or girl need be discouraged. The moment true ambition is evoked, the case is won. The spark of ambition, once it touches the intellect, will flame forth, in real application and infinite patience and persistency which will make certain success in training the mind and storing it with all the knowledge required for great success in life. Have a great purpose and pursue it with quenchless zeal, and difficulties will melt away and the goal is sure to become yours.

## The Serious Christ

**O**F ALL things conceivable Christ was furthest removed from mirth or conviviality. There was no shallowness, no mirth, no jesting in the "Man of Sorrows" and acquainted with griefs." So the prophets and the gospels present Him to our view. It was a cross, not a festooned crown; it was pain not popularity, with which He became best acquainted.

How sadly modern Christianity misses the true conception of Him in its worship and church methods. It is sought to hide the offence of the cross behind richness of rubrics and festoons of flowers. It is desired to popularize the Christ of Calvary and His message in our preaching. Modern preachers fear to offend carnal ears by preaching the blood and crucifixion, and make Christ popular until He would not recognize the message as His—or the Christ preached as Himself—were He to reappear in the flesh and attend service at one of our modern, up-to-date churches.

Paid choirs and surpliced preachers and operatic music and rented pews, festivals and socials and amusement attachments to churches, and sensational sermons, would all strike Him as wholly incongruous and entirely misrepresentative of Him and His spirit and purpose.

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Certain Greeks came to worship Him once, saying: "We would see Jesus." The first words of His reply were: "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." What a proclamation of the doctrine of the cross. Here is the crux of "seeing Me." No man cometh to Me but by the cross. No man really can "see" (experience, participate in) Me but by the death route. By dying men live to Me and in Me. The cross is the way to the crown. Blood leads to the Beatitudes. Tears are titles to "knowing Me."

Only those willing to be baptized with the baptism that I am baptized with can share in the glory of My resurrection life.

Oh, how immeasurably removed from all this is the attitude and the teaching and the profession and the possession, spiritually, of the modern church. Were the Christ to return today to one of our popular churches, even just at the close of one of their great modern revival campaigns, and accept them as His own sheep, so remote from and unacquainted with Him would they be that He would have to introduce Himself and reassure them of His identity with the words: "Behold my hands and my feet that it is I myself; handle me and see."

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Paschal well said: "I perceive that Christ suffered only His wounds to be touched after He had risen from the dead, as though He would teach us that henceforth we can be united to Him only through His sufferings."

What a grotesque misconception—yea, debasement—to substitute suppers for His sufferings, conviviality for crucifixion. God pity the blind leaders of the blind in this wretched misrepresentation of the Christ who redeemed us with His own precious blood. May we all be willing to suffer with Him that we may reign with Him. May we reach the altitude of the possession and of the testimony of Paul when he said: "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

CHRIST'S words to Nicodemus, beginning "Except a man be born of water and of the Spirit," do not teach that any ceremonial is life-giving. He simply shows by these words that there is an outward and an inward phase of the new birth—an outward *symbolical accompaniment* and an inward *essential element* of this mighty change. Water beautifully symbolizes the inward work of the Spirit in the heart.

**MAKING HEAVEN TO REJOICE.**

There is a communication of knowledge between this lost world and those who stand in the presence of God. Such is the clear declaration of Jesus. Heaven is not indifferent to the battle being waged between the Spirit of Jesus and Satan. To that place of joy, eternal joy, nothing but joy; there comes a knowledge of a fact which really adds to the felicity of heaven. What a marvel that man, by a simple act of his will in laying hold on the atonement of Jesus, may set the bells of heaven a-pealing, and cause the melodies of praise to rise anew from the hosts that inhabit the infinite reaches of the eternal world. It is true! Jesus proclaimed the truth. I was the sinner; I repented; and the angels are not yet done singing over the fact.

**WHERE OUR TREASURE IS.**

That thing we hold of first importance is the measuring rod by which our life is to be gaged. With very few is their treasure, a heap of dollars—generally these material tokens are but necessary to that thing which the man has treasured. Perhaps with the majority it is achievement—"the game" as we say—the doing of things: even, it may be, the doing of things religious. With the man in political life it may be fame and the pride of power over others; with the society woman, leadership. Many there are upon a lower plane, with no higher treasure than physical gratification. These all are treasures of earth and pass with the doer and gatherer. Is there any other word than insanity to describe one who toils through life with fierce striving to heap together a pile of leaves which the blast of death shall scatter? It is not so with him who chooses God as his portion, whose treasure is in the skies. He has, with highest wisdom, given true estimate of values. He builds for the eternities. His doing is not in the pride of achievement, but is an outflowing expression of love to God and men. He not only does not seek, he shuns that honor which comes from men, desiring all honor to be given to God. He is glad to escape the place of leadership, being led of the Spirit. His gratification is not in that for which he reaches out, but in what he hands forth. His savings are what he has given.

**CUSTODIANS OF THE HONOR OF GOD.**

A Christian is a custodian of the honor of God. Whosoever takes upon himself the name of Jesus Christ, is in honor bound to maintain the character of Jesus Christ before the world. How can we afford then to let down in our experience, and fail to measure up to the standard of endurance, of loyalty, of service, and of love and purity, which He has set for us? F. B. Myer says:

When our own interests and God's appear in conflict, there can be no real hesitation as to which must give way. We must be willing to suffer any and every thing, rather than that a sinister bar shall appear on the divine escutcheon. The extreme privations and bitterest sufferings have again and again been endured by the saints, with the sole purpose of maintaining the petitions offered in the daily prayer of the church: "Thine is the kingdom, the power, and the glory, for ever and ever." We must not be unworthy of their deeds or privations. God's honor must be maintained!

**NO MANLINESS IN SIN.**

No surer proof could exist of the inherent depravity of the race, than the universal conception (outside of those who have met Jesus in salvation) that there is something virile, manly in some form of sin; that for one to refuse to do certain things, and to profess to live free from sin brands himself as a

weaking, a characterless something less than a man. We say that this conception is universal among those who know not the blood of Jesus. But how fearfully false such a thought is, and in what dense darkness do they walk who follow in that way. Strength in sin? No! Weakness and defeat. Virility and manhood? Not in any degree; but rottenness and wreckage. As parents how earnestly should we combat this foul declaration of the Devil; that destruction shall not come through it to our children. A recent writer well says:

A man can no more entertain sin and be virile than he can entertain a cancer and be healthy. Cancer sends its deadly trail throughout the entire currency of the blood; and indwelling sin deposits its deadly sediment on every power of mind and soul. Therefore, the first requisite of an efficient army is the mobilization of moral and spiritual resources. The most perilous of our weaknesses is an unclean spirit; the most vulnerable of all unpreparedness is that of the inner man. The apostle bids us get rid of those deadly besetments. "Cast off the works of darkness!" He seems to speak of them as if they were a loathsome garment, as something that we are wearing which is more a hindrance than a help. But can we throw them away like a coat? Evil becomes a second nature. What was at first like a loose garment becomes at last like a skin. And we are not going to divest ourselves of the evil thing by an act of even fervent resolution. No man can accomplish it in his own strength, and it will be vain for him to try. The great apostle teaches that this form of divestiture is not an act of will, it is a work of grace. To strip us of the sin, which doth so closely cling to us, demands the infinite forces of salvation. The cross is still needful to remove my shame and stain.

**SPIRITUAL HEROES.**

All heroes do not wear the cross of the Legion of Honor, or ribbons and bars won on bloody fields. Neither is all heroism that which receives the world's plaudits. There are spiritual conquests hidden away from sight which have been bought by heroism that will shine when earthly conquests have been forgotten. The heroism of the soul standing true to God and winning out under the fierce assaults of Satan, is as far ahead of that of the leader of armies as the heavens are higher than the earth. It is the difference between the heroism of Jesus Christ and that of Cæsar. An exchange says:

In these latter days in America, when the heroes of the sword and the captains of material industry are forced so vividly into our gaze, it is well to remember an old prophecy regarding the heroism of the Founder of our religion. According to Isaiah, he was to judge the Gentiles by reason of the possession of an unheard of heroism—a heroism of the Spirit, whose victories exist in restraint of anger and temper, in peace making, in sustaining wrongs unavenged, in enduring defeats undismayed.

This new standard of strength, which was to make one worthy of rule and judgment over others, was foreign to the thought of the Gentiles, whose norm of greatness was the Roman sword. Is there not a danger that we here, in these more enlightened Christian days, may be led to forget this spiritual heroism, and the invisible but real victories of those regnant spirits who have learned to suffer and be strong according to the gospel pattern?

It was said of a certain great general that he was so tender hearted and gracious to those whom he conquered that he took away the sting of defeat. While we do not find in the Bible sufficient warrant to make us believers in "peace at any price," or to be seekers after the peace that is bought by the loss of protecting the weak, or discountenancing wrong wherever we find it, there is abundant proof that the Scriptures look forward to a day when the peacemakers shall inherit the earth, and when the spiritual heroes who, like the Lord of life, have learned to forbear and forgive, will sit upon the thrones of judgment.

Let me remember that the ability to endure in patience, not to strive or cry, requires often the highest heroism. Ring in the age of the heroes of the Spirit!

**HAPPINESS—NOT HOLINESS.**

That happiness, not holiness, is the whole duty of man, is the keynote of "New Thought" which, by the way, is as old as Satan. Anything of God that Satan touches he reverses, so that when God lays down the rule that

we be holy and thereby shall come our present and eternal happiness, the Enemy comes saying: "Be happy now! That will bring the only holiness worth while." In other words, instead of putting God first and founding our lives upon morality and righteousness, the New Thought—which the Devil brought forth in Eden—says: "Put self first. Enjoy what you want. Eat, drink, and be merry, for tomorrow—who knows anything about tomorrow?" Happiness linked with hell runs a short race in this life, and fails of the happiness of heaven either here or hereafter. We give a few sentences from John Cowper Powys, a leader in this devils' doctrine, to show their false gospel.

John Cowper Powys in his lecture Saturday afternoon made this rather crass remark: "There is something more important than morality or business or politics. It is being happy, thrilled with the magic love of being alive! The French are masters of that." Does he mean licentiousness? Passion? Again: "We all have to live in this world, but the French live considerably more than the rest of us." It is undoubtedly true that there is more "high life" in France than any other land.

"No moral teaching, no goodness, can take the place of the humanities," and again, "We Anglo-Saxons are moralistic sentimentalists simply because we are fools." Take away the moral teachings or the good from the humanities and you have nothing left. We become as "sounding brass and tinkling cymbals." Since when has virtue become a folly?

Moral sentiment has been the motive power that lifted us up from the promiscuous animals through savagery to our present culture. A man voicing this vicious philosophy from a soap box would be promptly arrested as an apostle of free love.

R. C. W.

**DO I NOT DO?**

The self-satisfied boaster who stood in the temple and recounted his good deeds, and based upon them his salvation, would find a wide company among the religious of today. Jesus declared, in effect, that the Pharisee did not know God; neither has modern religious thought any relation to vital godliness and the salvation of Jesus. There is but one thing in which Satan is concerned, and that is that men should forget God. He is perfectly willing that men should be respectable, and give themselves to all manner of humanitarian enterprises, if only God is shut out of their souls. This is what the religious thought of the day is doing. It is substituting a service that is selfish in its very core, for the outflowing love of a heart that has come into the presence of God and been cleansed and filled with the divine. And yet the best effort of men outside of God, is as the piling up of autumn leaves for the blasts of winter. All good works that do not have their beginning and ending in God are reared upon the foundations of wood, hay, and stubble—which shall perish in the fire that shall try all things. Rev. A. H. Tuttle, sees and writes clearly of this false service of modern religion:

The spirit of our age is not devotion, but work; and the Christian aim, partaking of this spirit, is no longer primarily to know God and attain His character, but to multiply schemes of usefulness. Not holiness but service is the watchword. The aspiration is not to be, but to do. The ideal Christian is not the prophet coming with face aglow from the mount of God, but the armored soldier or the workman with his tools. The factory is taking the place of the altar. Organization is supplanting inspiration. The voice of prayer is dulled in the rattle of machinery. The incense of praise is lost in the smoke of the furnace. What we deplore is not the fact that these many forms of Christian work exist. They all had their spring in the love of Christ, are helping to make the burden of life bearable, and even now are open channels down which the living waters may flow. What we dread is the false ideal which this fact is creating, namely, that the useful rather than the devout man is the typical Christian. It reverses the divine order; and unless there is a speedy reaction, it will result in an utter secularization of piety. We are not created by good works into Jesus Christ, but "we are created in Jesus Christ unto good works." They are the fruit, not the root, of the divine life.

# ORGANIZED HOLINESS

F. M. Messenger

I HAVE noted with interest the "Chair talks" by Rev. C. J. Fowler appearing in the *Christian Witness* of late, and have read them carefully.

As a clear thinker, stating clearly and concisely his thoughts, a man of the highest principles and one whose piety and integrity can not be questioned, Dr. Fowler's utterances are entitled to the most careful and candid consideration.

In the November 2d issue of the *Witness*, Doctor Fowler discusses organized holiness in general, and what is known as the Nazarene movement in particular. The writer—although having somewhat modified his views on the above question is satisfied that "organized" holiness—or holiness organized—is better conserved than holiness scattered and unorganized. We have also been compelled to believe that God in His wisdom has chosen to leave a few strong characters with a testimony and experience of entire sanctification, scattered throughout the old-line denominations, like Elijah in Israel, for the reason that there is still saveable material—those who have not bowed the knee to Baal—among them. But to contend, or even admit, that the rank and file of the people in this age of weak principle and feeble character, who are converted in missions, street meetings, or elsewhere, are able to obtain—or maintain if they do obtain—an experience of entire sanctification, under the government and direction of a highly educated, cunning ecclesiasticism who are largely yoked up with worldly institutions and frequently advocate card playing, dancing, theater going, and a worldly life in general, is, in the writer's mind, a serious mistake. To remain in an institution whose rule and practices are diametrically opposed to what we practice and believe, must result in one of three things. First: in being a stalwart and earnestly contending for the faith, humbly enduring the opposition, criticisms, and sarcastic flings of the worldly element in the church, and salting the old body as best we can; and that is good. Second: cooling off to the temperature around us, and thereby doing others and ourselves much harm, this is bad. Third: engendering strife, heated arguments, ill feelings, and bad blood between members of what is supposed to be God's church; this is very bad.

We are glad that God—in spite of our miniature judgment—has set some Doctor Fowlers, Doctor Morrisons, and a few score of other spiritual giants in the old churches to shine and propagate the doctrine of full salvation; and when we see their eminent Christian lives, read their burning messages and listen to their hot, incisive sermons, we, like Peter, would ask, "What was I that I could withstand God?"

But where we see one of these giants, we see score, whose faces once radiant with divine love, whose testimony once burning, whose service once full and effectual, have cooled off. If their face ever illumines, it is by some other person's fire; if they testify, it is once a year at the holiness campmeeting; if their service becomes effectual at all, it is by spurts along the line of charity work when some Billy Sunday, Gypsy Smith, or other revival worker comes along and stirs them up. The third is a condition that usually does not last long, the hotter the fight, the quicker it ends; sometimes the holiness element are put out (and sometimes I fear they should be put out) and sometimes they separate themselves and organize a holiness church—possibly a Nazarene church—on "sour holiness" lines, and if there is anything which gives the lie to all we can teach, it's a sour, crabbed, little bunch of holiness professors.

Now if holiness is better conserved organized than unorganized (B. Fay Mills, in his best days as an evangelist, way back in the nineties, said in substance, that he was almost

discouraged travelling and pouring out his life to bring spiritual children to birth only to be placed on the breast of a dead mother) there must be organization to take care of the work, and this brings us to the question of the Nazarene movement. I partly agree with Doctor Fowler in saying that the Nazarene movement is not a reproduction of the early Methodist movement. I think a better statement would be (if that might be allowed) that it is rather a continuation of the work of the early Methodist church.

Doubtless Doctor Fowler has seen more of the Nazarene movement than this writer; still I feel that his statement is a little too sweeping when he infers that the Nazarenes are making few converts. In the last two years that the writer has been a member of the First Pentecostal Church of the Nazarene in Chicago, he has seen more people converted than he saw in sixteen years' connection with the Methodist church in New England; but whether this is a fair comparison or not, our work is aggressive evangelism indoors and on the streets; and God is giving the increase, bless His name.

"We are it." Such may be the feeling of some Nazarenes. I don't know. I never heard one say so. It certainly would be far from a humble assertion for me or any other Nazarene to make such a statement. But let us see from where the inference is drawn. Doctor Fowler mentions the Free Methodists—no better people living as a whole, in the writer's estimation—but why did they not cover the field and conserve the work? They have been three or four times as long on the ground as the Nazarenes. The writer does not pretend to know

why, but his opinion is that they chose to adopt a few nonessentials and stress them, which the people—the holiness people—were not ready to adopt, hence their meager growth; but God bless and God speed the Free Methodists. If I find a good man whose scruples hold him aloof from the Nazarenes on any of these non-essential lines, I would do my best to land him safely in the Free Methodist fold. Again the doctor mentions the Apostolic Holiness people of Cincinnati. Well, there is so little difference between them and our church I would hardly know where to split the hair. The writer is a very near relative to the Cincinnati work—so near that he could step from one to the other and never realize he had changed boarding places. The only answer the writer could give of why the Nazarene movement is spreading so much more rapidly than the Apostolic Holiness, provoking the suspicion that "We are it" is the fact that God, in His providences planted an M. W. Knapp—one of His best and holiest men—in the center of the country, and a P. F. Bresee—whose death Doctor Fowler well says was a calamity to the whole American church on the Pacific coast, with contingents of holy, aggressive men on the Atlantic seaboard and to the gulf of Mexico on the south; that somehow—I don't know how—but in His wisdom He has chosen to water these Nazarene vines of His planting until they have covered the country; the central, or Cincinnati plant He seems to have used more largely in a foreign missionary movement. As a matter of fact, God has seen fit to increase the Nazarene movement to a greater degree than others of organized holiness, and on that account, instead of saying "We are it" we should humbly and devoutly say, "What hath God wrought?"

As stated in the beginning, I have been forced to modify my ideas regarding "interdenominational" holiness. God has used it mightily. Is He not still using it? I am a member, I suppose, of the National Holiness Association, which makes me an interdenominational holiness man interned (not interred) in the Nazarene church. When I married my wife there doubtless were other very estimable young ladies in the town. Quite probably an unprejudiced jury would have decided there were others equally as desirable as the lady of my choice. But I didn't see any that suited me so well. It is on the same principle that I am a Nazarene.

But some one will say, "Haven't holiness churches had splits and divisions, yea Nazarene churches?" We bow our heads, "Tis true, 'tis a pity; 'tis pity 'tis true." So did early Methodist churches. But we do not excuse ourselves on that account. Organized holiness, however, never splits, carnality splits. Give it the right kind of a blow, and it will crack into pieces. Carnality and holiness must part sooner or later; but holiness will not split.

In closing, may God bless the interdenominational holiness heroes in the Baptist, Congregational, Presbyterian, the Methodist Episcopal churches north of God, the Methodist Episcopal churches south of God, and every Methodist Episcopal church of God. May God speed you. But after you have held a revival, if a Nazarene, an Apostolic Holiness, or even a Free Methodist health officer comes around and finds an epidemic of infantile paralysis, and establishes a sanitarium for their relief, and finally a home where they can live and prosper, do not think it is a mistake, much less a colossal blunder. It is simply conserving the work God has so graciously helped you to do. Without doubt, being a member of that denomination, God opened to you a door we could not have entered; but after the work was done, He gave us the privilege of doing a needed work that you could not have done without shutting the same doors on you in your future work that are closed to us.

## Some Holiness Axioms

[Following is the outline of a Saturday night talk by Doctor Bresee in the Pentecostal Church of the Nazarene at Berkeley, Cal., about twelve years ago.—Aug. N. Nilson.]

An axiom is, according to the dictionary, "a self-evident fact."

1. Every person who wants to be right with God and His own conscience desires holiness.
2. Every Christian believes in holiness.
3. Every Christian either possesses or is seeking after holiness. He never fights or objects to holiness. He may and ought to object to some so-called holiness, or "crankism."
4. Holiness is *the* and not a satisfying portion of the Christian's life.
5. This marvelous experience is not *attained* by growth or penance, but is *obtained* by faith (Acts 15: 8, 9).
6. Holiness makes the place where the man is a pulpit, and fills him with the evangelistic spirit. He never finds excuses to stay away from meetings. He may have an excuse, but he never goes around and hunts for one, or tries to find one.
7. A person that has the experience of holiness is full of faith, i. e., trustful, heart-loyal obedience toward God.
8. Holiness does not make an optimist nor a pessimist out of a person; but makes a realist out of him. He sees the difficulties and realizes the hindrances in the way, but he does not stop to grumble over them, nor does he ignore them; but he sees them as they really are.
9. Holiness makes a person a man of prayer.
10. Holiness makes a Bible student of every one that can read.
11. Holiness makes a person liberal. (Justification takes stinginess out of the heart; holiness makes you liberal.)
12. Holiness will keep a person from doing things he knows is not for the glory of God. It never presumes on God's mercy.
13. Holiness gives a person victory over sin, death, the grave, and hell.
14. A person that has the experience of holiness is, or tries his best to be, master over every appetite and passion. He keeps his body under.
15. A person that has holiness does not follow, nor does he desire to follow, the latest fashion. He or she is neither a scarecrow nor a rag doll.
16. Most of the holy people have the third blessing, properly so-called, i. e., common sense.

# The Beauty of Holiness

Annie T. Armour

*O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy scindovs of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. — Isaiah 54: 11-12.*

**W**E are God's building." We are to be, individually, specimens of His workmanship. God is engaged in making His own beautiful. It is more than simple purity, although purity is the foundation of all spiritual beauty. God wants us to be symmetrical; the crooked and angular carved or cut away. He wants us to be "polished after the similitude of a palace"; all the wrinkles and spots removed. His design is that we shall be "glorious"; a glorious church, having all the dimness and rust burnished away, and the very radiance and luster of His own nature, which is His glory, shining forth from the humble, holy child of God. God said of His people Israel, as He had poured His blessings upon them, and increased them into a kingdom, "Thou wast beautiful . . . . And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God" (Ezekiel 16: 14). So it is the beauty of holiness which is to be upon His people. "Let the beauty of the Lord our God be upon us."

In the song the Bridegroom (Christ) addresses the bride (the church) as "Thou fairest among women," and the church is spoken of as "Fair as the moon and clear as the sun." In this portion the Maker, the Husband of Israel, is declaring His holy purpose and design for His own people—His spiritual Israel.

"Behold I will lay thy stones with fair colors." This is expressive of the beauty the Lord is putting upon the living stones of His spiritual building, the Church, and what is true of the whole is consequently true of the individual stone, which is the believer. If the dear child of God who is enduring pain and sorrow and fiery trials would only contemplate this truth, that God is laying the stones of the spiritual life within Him with "fair colors," how He would rejoice at the prospect of what he is to become in the hands of the divine Artificer. His workmanship "created in Christ Jesus" is to be to the praise of His glory in the ages to come. But how often is it that the child of God begins to think it strange concerning the fiery trial, and forgets "that when His glory shall be revealed ye may be glad also with exceeding joy." "Lay thy stones." He, the blessed Builder and Finisher, is doing it with precision and tenderness; "Lay," suggesting the idea of a stone at a time. Purity is an instantaneous work, but beauty is a process. It is developed by growth in grace after the heart has been purified.

Then, as if to expand and explain the whole glorious promise more perfectly, the spirit of prophecy begins at the foundation and goes on up through the building, referring to its walls, and doors, and windows, unfolding by each of these some new and precious truth.

*Lay thy foundations with sapphires.* The foundations of the divine life in man is in the heart, so God begins there. Indeed, the whole of this edifice, as a figure, is within the heart, from the foundation to the top stone. The foundation is the most important part of a building. If there is weakness, or crookedness, or defect of any kind here, the superstructure will be unreliable and unsafe. The foundation of spiritual beauty is purity of heart, as symbolized by the sapphire, which is a precious stone of a fine blue color, next in hardness to the diamond. The signification of blue is purity. The sapphire foundation is therefore heart purity. It is supposed that the law was written on sapphire stones. How preciously this illustrates the purified heart upon which the law or new covenant is written by the spirit of

God. Moses saw the God of Israel, and under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. Sapphire thus symbolizing purity.

*I will make thy windows of agates.* This is suggestive of the ever developing grace and truth that is being revealed to and experienced by the pure in heart. Agate is a stone of changing colors, fitly applied to the window of faith through which the soul of the blood-washed beholds the glory of the Lord, and is changed into the same image from glory to glory, even as by the spirit of the Lord.

*Thy gates of carbuncles.* This is most blessedly suggestive of the outcome in life and testimony of the purity and beauty within. Carbuncle means to lighten, glisten, or glister. It is an elegant gem of a deep red color, and signifies a "little coal." The Greeks named it

anthrax, a coal, because when held before the sun it appeared like a piece of bright, burning charcoal. How this illustrates the sanctified soul shining and burning for Jesus, and not alone in life; but with holy fire speaking forth the testimony of Jesus which is the spirit of prophecy.

*All thy borders of pleasant stones.* The most distant outlines of a life like this expresses the beauty of holiness. Like the aroma of the rose and the orange blossom, it is scented from afar. The borders are "pleasant stones." The outward life is an expression and exponent of the beauty within. There are no unpleasant and unlovely representations of holiness in this life. The beauty of the Lord is seen in all his borders as you draw near to this purified and beautified son of God. What limitless privileges are ours by the power of the Holy Ghost. Who would not begin at once to "praise the beauty of holiness," which implies to be filled with the spirit of holiness.

"And he appointed singers [marg. praisers] unto the Lord, that should praise the beauty of holiness" (2 Chron. 20: 21).

## Christ a Stumblingstone and Rock of Offence

W. R. Gilley

**G**OD is the author of salvation. When He made the plan of redemption He counselled with Himself alone. His word reveals that plan, declaring that redemption is through Christ alone. It is not an arbitrary plan, but the only way that an allwise, omniscient God could devise. It is the best plan of the best Thinker of the universe.

But there are false systems, and to those false systems salvation by Christ is a stumblingstone.

One great false system, that must, and does, stumble at Christ, is the system of works. This system had its beginning with Cain. Cain sought to placate God and bridge the gulf between his sinful soul and a holy God by an offering of his works; an offering without a sacrifice of life, without blood, a peace offering instead of a sin atonement. Cain failed to obtain acceptance with God, but his system has not ceased to be. It was continued by the children of Israel throughout their history, whenever they lapsed from faith in the Lamb of God. It is seen in the man whom Jesus mentioned who, along with the publican, sought the favor of God. He said, "Lord, I thank thee that I pay tithes, I fast twice a week, I am not as this publican." This is but a sample of how thousands of Jews, though offering the blood of animals upon the altars of the temple, trusted in their own doings rather than in God's Lamb. The culmination of the system at that time, was the rejection and crucifixion of the Son of God, and the refusal of God's plan of redemption, and the substitution of their own traditions about human works, and the keeping of God's ordinances by human effort alone. The system was brought into the church when she left her first love, and was developed to such an extent in the Catholic Church that at the time of Luther the real Christ and God's plan were almost completely lost.

It has been carried into Protestantism through a formal ritualism and human observance of church ordinances. The doing of these is looked upon for salvation by thousands and millions throughout the organized church. Lodges have taken it up; substituted their own, and in many cases, heathenish rites and ceremonies, for the ordinances of the church, adopted a few moral truths regarding our duty to our fellow man, and thousands out of the church are trusting in this system of works, and hoping for heaven and eternal life, as the lodge burial ceremony will show.

Philanthropy and sociology constitute another branch of this system. Not that works of this nature have no place in Christianity, but there are thousands of people trusting in

the fact that they are building hospitals, sanitary tenements, community houses, endowing colleges, and making gifts to children's homes, to libraries, and to churches, rather than in God's gift of His only Son to die, to make a sin atonement for their souls. God's requirement of faith in His blood, regeneration, and sanctification by the Spirit is distasteful to them. The only use they make of Christ is to use His name as an inanimate thing in their ritual of worship, and code of morals, and to give a tinge of divinity to their system. They have no use for His person, His death in their stead, nor for the power of His Holy Spirit. His death on the cross is no more to them than a high human example of good works. But like Cain's offering, no fire from heaven ever falls upon their sacrifice, and no witness from heaven ever assures them that they please God. Hence the testimony of the genuine child of God, being constantly of Christ, is an offense to them, and often brings on persecution and opposition.

Now if salvation were of works, where would the need of Christ be? If men can save themselves by doing good, why did Christ die? So the fact of Christ lies, as a stone of stumbling, in their roadway to heaven, over which they stumble and their system perishes. So Christ and the supernatural must be gotten out of the Bible to save their system. In their attempts to do this they have succeeded far enough to take the blood out of the atonement, the deity out of Christ, and the Holy Spirit out of the church. "But the word of the Lord endureth for ever," and people are still being saved and sanctified according to God's plan, and are receiving the assurance from heaven that His plan works.

Another false system is the system of wisdom. Science and knowledge—human learning—is wearing the crown now.

The first lie of the world was the one Satan told to Eve, "Eat and ye shall be as gods knowing—" The result of this seeking after knowledge contrary to the commandment of God terminated in the flood and the destruction of all the race but eight persons. Again, after the people had multiplied, and some of them become heathen, they sought the knowledge of nature. Nimrod was a great hunter; they explored the land. They imagined they could get to heaven by building a tower, and so they would make themselves a great name. Soon nature worship prevailed. They have a sun god, gods of the seasons, and gods of the human passions. But without revelation they know not God. The philosophy of the Greeks was no better. And what of modern science and scholarship? Apart from revelation, do they

ever come to know God? They see His foot prints in nature, but so did the ancients, and so do the heathen. But to come to a personal knowledge of God, never. Neither do they ever come to a place of final authority. Their deductions of human reason may at any time be set aside or contradicted by some other scientist or scholar as great, and with as good claim as the other. They have no "Thus saith the Lord," neither can they say, "I know whom I have believed." They never reach an "I know, I know; I know." They say, "Scholarship is agreed," or "Science says." But scholarship has not proved nor science demonstrated many of the things they believe. But science and scholarship go long distances on assumption of truths that have not been finally demonstrated, and bridge chasms with theories that have not been proved. But from all the results of scholarship and science, who is able to say, "I know my sins are pardoned; I have the witness; I know God." To know Jesus Christ is eternal life, says the Word of redemption through Christ.

Look at the moral life of the system of wisdom. It is characterized in modern science often by careless handling of the truth, irreverence toward God, and lack of charity toward His messengers, and in traitorous positions they hold, and dishonest means of earning their bread. With a traitorous kiss of Judas they profess themselves the friends of Christ, yet in the same instant they deny His deity, and His authority, refuse utterly His work of salvation, and have betrayed Him into the hands of His enemies so that there is no need of Ingersolls and Tom Paines to do their work of opposing Christ. These self-styled friends are doing the work of Ingersoll and Paine better than they could do it. They fill positions of trust in the churches, and draw their salaries from the churches, yet are mining away at the very foundations of the churches. That is rank dishonesty. If this was done in any line of business enterprise, such a person would be discharged immediately as unfriendly to the business. If representatives of the government of the United States were found promoting the principles and interests of the enemies of the country they would be tried and condemned as traitors. Yet these men in the church do their work of destroying the basic doctrines of the church, and profess themselves to be religious, and pass as exceptional examples of morality. They set themselves up as judges and pass sentence upon those who stand by the old paths saying, "They are holders of tradition," "They lack the modern mind." The great scholars of the church have their teachings set aside as unscholarly, and as but the ignorant, superstitious traditions of an uneducated age. Is this a high moral life? Nay, verily. It was this state that brought down the condemnation of Christ upon the heads of the scribes and Pharisees, saying they were outwardly white and lamblike but inwardly ravening, destroying wolves.

But if men by wisdom could find out the personal knowledge of God, why should Christ come to reveal Him? If men by searching out knowledge can evolve themselves into saints good enough to stand in the holy presence of God, why the atonement of Christ? So Christ is a great stumblingblock in the way of this system? It is either get rid of Christ, or the system stumbles and falls. Christ is both the power of God and the wisdom of God to them that believe, but to this unbelieving system of human wisdom he is a rock of offense.

What shall we do, allow them to take away our Christ, or wage relentless warfare with the sword of the Spirit on these false systems? "The fight is on."

"It is hard to be quiet in a tempest; hard to wait when everything seems going from us. But to be quiet is to trust in Him who is greater than storm or misfortune. "Be quiet," "wait" — wait for what? Wait for calm; wait for deliverance; wait for God. He will come — will come with strong hand and outstretched arm, mighty to save." — Selected.

## Money and Missions

J. Warren Sloté

**M**ONEY is the sinews of war, whether the war be carnal or spiritual. It requires funds to meet expenses; and expenses must be met, and met promptly if this spiritual war of foreign missions, the invasion of the territory of heathendom for Christ, the extending of the privileges of gospel and grace to all men everywhere is to be carried on properly.

It requires money to pay the transportation of the missionaries to their field of labor — good, hard cash, and a considerable amount of it — the missionaries going to a foreign field to give their lives in the extension of the kingdom of Jesus Christ should be sent with transportation facilities affording at least a reasonable degree of comfort. But the cost of outfit and transportation is only the beginning of the missionary's needs. When he gets to his field of labor, he needs money, ready cash, with which to pay house rent, grocery bills, and other personal living expenses. He can not well go into debt, for he is in a strange country where the natives have but little, and are not accustomed to requests from foreigners for help, so that the missionary can not consistently ask for credit, and perhaps not command it should he ask. In the homeland, a pastor or evangelist can some times presume upon the charity of friends for financial assistance, and alas! too many of them do, some even falling to meet their obligations honorably and thereby bringing discredit not only to themselves but to the cause and work which they are trying to promote; but on the foreign field the missionary is helpless unless funds for his necessary expenses are forthcoming regularly and promptly when due. The missionary board of the Pentecostal Church of the Nazarene should therefore see to it that every missionary on the field has in hand whatever allowance is made him promptly, according to agreement. And in order that the missionary board can send moneys promptly and regularly to avoid unpleasantness, or even suffering, on the part of the missionaries, the churches should make up their missionary offerings promptly on a certain date each month, and forward them to the general missionary treasurer.

Deferred payment of missionary moneys by local churches is dangerous. If the missionary board does not have the funds to send to the missionaries promptly, those administering the affairs must either borrow the money at the bank, if they have credit and can do so, or see the missionaries go unpaid. If the missionaries go unpaid, and have not the wherewithal to buy the necessaries of life, they must either do without or confess to an embarrassing situation to the heathen, and perhaps give them occasion to lose faith in the church and in God. If they adopt the former course and do without necessaries, the probabilities are that they will break in health sooner or later, and be compelled to return to the homeland, or perhaps die on the field; and if they adopt the latter course, and try to obtain credit or borrow money from the heathen or missionaries of other denominations, we can readily understand not only their personal embarrassment, but the attitude that those who become their creditors assume toward them and the entire church which they represent, secretly, if not outwardly and openly. Therefore, in the best interests of all concerned, it is better to care well for the missionaries sent out, so that they can be at their best in His service, rather than not to care well for them, and it is far better to send out a few missionaries to be well provided for than to send a large number who will be only partially provided for.

In order that the missionary board may supply the allowances of the missionaries promptly, and that the local churches may forward promptly each month to the general missionary treasurer the missionary offerings which they

are under obligation to contribute, every member of every Pentecostal Church of the Nazarene everywhere should each week lay aside and hand to the missionary treasurer of his church a certain proportion of his earnings or income for the spread of the gospel among the heathen. Every Nazarene is in debt to the heathen, and he should not only pray for the heathen, and the missionaries who have been sent among them, but give for the support of those missionaries and the work they are doing. Giving spasmodically is better than not giving at all, and the rousing missionary meeting when the foreign missionary returns is perfectly proper, but if we are going to give all the heathen an opportunity of hearing the gospel, something more than that is necessary — each of us must give, and give regularly, faithfully, and hilariously, and pray that what we give may be used to the best advantage in the work for which it is given.

### A Message at the Crossing

[It can not be too frequently nor too clearly affirmed, that "our people die well." Her pastor, Rev. A. F. Gallup, Johnson, Vt., sends us the letter dictated to him by one of his blessed saints, Mrs. Etta Richardson, when her feet were pressing into the waters of the river. There were no shadows there, for the sting of death is sin, and she had been washed whiter than snow in the blood of the Son of God. — EDITOR.]

*Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (1 Pet. 1:2).*

*God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work (2 Cor. 9:8).*

**D**EARLY beloved, whom I love in the truth, I can say with Paul, "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." I am waiting for the crown that is laid up for me. These last days of suffering, such as I never knew before, are days of greater peace and victory in my soul; for I know in "whom I believe." There is not a ripple on my soul, not a fear to go through the "valley of the shadow of death" for my King, my beloved, is with me all the way. His promises are marvelously fulfilled to me on every line, supplying all my needs, spiritually, financially, and temporally; giving me victory over death; supplying loving hands to administer to my every need; and the prayers and special aid of my beloved pastor and church. Oh, how my soul is blest as I count my endless blessings. Soon I'll sing the "New song." Soon "I'll see my Savior face to face." Soon I'll walk the golden streets and swell the chorus of praises of Him who hath "redeemed me and called me His own."

I wish to express to you my heartfelt gratitude for all the sacrifice of love you have given me in my hours of need. He will reward you, inasmuch as it was given in His name and for "one of the least of these." God bless you one and all. I leave to you as a church and as a token of deepest love, my large Bible; may it ever be a reminder to you of my earnest appeal, and many prayers for you, "that you may increase and abound in love one toward another, and toward all men" and that your hearts may be "established unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." I will meet you in that glad gathering time. Press on, pastor, brothers, and sisters, and my greatly beloved Sunday school class. The battle is great, but the victory sure through Jesus. I will watch for your coming, when "we shall meet the Lord in the air, and so shall we ever be with the Lord."

Inclosed is my last free will offering unto the Lord.

SISTER RICHARDSON.

## Holiness and Worldliness

Bud Robinson

**W**E will talk to you this morning about some things that we find in the Bible, and some things that we have picked up from observation.

First, we find that the God who is revealed in the Bible loves holiness and hates sin. Second, we find that the Devil that is revealed in the Bible loves sin and hates holiness. These two points are made clear. Then, third, we find that the most of the people in this country, even the church members, hate holiness and love sin.

Now, if the Devil loves sin and hates holiness, and the church members love sin and hate holiness, don't that look to you like the church members were out of harmony with God, and in harmony with the Devil? If one of these members were to die in love with sin, and hating holiness, what do you think the pastor could say if he was preaching the funeral sermon? Would it be right to take a fellow that hated holiness and put him in heaven where there is nothing but holiness? Turn the thing over and look at it from this point. If a man loves sin and hates holiness, and if heaven is a place of holiness, and a place of eternal rest, would a man in that place who was so out of harmony with holiness, find the place a place of happiness? In other words, would heaven be heaven to a man that was out of harmony with holiness? Would he rest in such a place?

Take up this fact as you have seen over the land. Do n't you think that holiness and worldliness are the two greatest powers known to man? And is it not a fact that both holiness and worldliness are knocking at the door of every church in the land? Well, is it not a fact that if holiness is allowed to come in, that she will leaven the whole lump and land the whole cargo on the shores of eternal bliss? On the other hand, if the world is allowed to come in, won't the world leaven the whole lump, and dump the whole cargo into the pit? Is this not a fact that the hope of the Church is in the amount of holiness there is in it? And is it not a fact that the danger of the church is in the amount of worldliness there is in it? That being the case, our hope is in scriptural holiness, and our danger is in worldliness.

Here is a fact we will have to confess, that we get our holiness from the Lord, and we will also have to confess that we get our worldliness from the Devil. Then can a man be a follower of the Lord and a follower of the Devil at the same time? That brings us to this point: Is a worldly church member any better off than a sinner? In fact, is he not in some respect worse off than the outbreking sinner that has never made a profession? That is, is he not doing more harm than the sinner if he professes to be a Christian, and while he is so doing he is at work for the Devil? Don't that make his influence greater on the wrong side than it could possibly be if he was not a professor.

We would do well to take heed to what we have seen and heard. Here is another thing that we have found out in the Bible, and it is this, that God has provided salvation for all men from all sin through the blood of the Son of God. If this above statement is true, there is no need of a shortage of grace in the church of the Lord Jesus Christ, but all members should be truly regenerated, and then most powerfully sanctified, and then sweetly kept by the power of God through faith in the atonement that was made by the blessed Son of God.

Think on these things, as you journey along, for the day is set to judge the world. And lest you forget, I am told by Him to tell you that they are expecting you to be there. The old Book says, "How shall we escape if we neglect so great salvation?"

Jesus did not die to transfer us to a realm of insensate satisfaction. He died to crucify us, to inspire our further sacrifice, to enable his chosen ones to shine as he shone, not in

fatuous complacency, but in alert, quivering pain, both of body and mind. His martyrs and missionaries and heroes have reckoned little on the life of the flesh; they have triumphed over it in the superior life of the Spirit. Apart from that triumph, the church could not have persisted for a hundred years, and the world would have degenerated into abysmal sensuality. We are transformed into the heavenly likeness, not by creeds, nor deeds, so much as by the eclipse of deeds and the coronation of faith in sacrifice, the sacrifice which binds us to our severest duties with blood-red cords, and makes them an anticipation and a rapture. — Doctor CADMAN.

More important even than the literary inspiration of the Bible is that uplifting realization that the "Book of books" depicts the pre-eminent meetings of God with men; here one can see every phase of our humanity reflected in the careers of persons made in the same fashion as ourselves. The Bible gives us comfort, hope, courage and patience, for it pictures again and again the new opportunity God holds out to the children whom he loves. No sin is so black that it does not have its counterpart in some biblical character's life, and God is shown as great enough to cure it. — *Selected.*

The true American home must start with clean physical, mental, moral, and spiritual life on the part of both the man and the woman who begin the home. There cannot be a happy or safe home unless both father and mother have healthy bodies, free from disease. For several years I have made it a rule in my own parish to require of my own young people a certificate of physical health from some good Christian physician, man or woman, before performing a marriage ceremony. My young people have gladly complied with this request. They are glad to know that they are well, and I have had no trouble with any one in my own parish. The foundation of a true home can not be laid unless there is also moral and mental healthfulness; clear and sound definitions of right and wrong, convictions in the matter of righteousness. That leads necessarily to the other great qualification, spiritual healthfulness. The old rule that a Christian should not wed with an unbeliever is fundamentally sound. Spiritual oneness of feeling may be called an absolute necessity of a happy wedded life. Lack of religious conviction or feeling on the part of either husband or wife will in the end lead to difficulty, and in many cases to the final destruction of the real home. — C. M. SHELTON.

We were comforted in order that we might be comforters. We are to take the light He gave us and kindle another man's lamp. We are to take His tenderness and touch the sorrows of others as He touched ours. Within a few hours after Mrs. Gladstone had lost her husband she was in the home of a poor miner, comforting a widow whose husband had just been killed in the mine. Comforted to comfort! And what need there is of comforters today! Let us go back on our old roads, and diligently study God's dealings with us, that in the power of His grace we may be skillful in the comfort of others. — Doctor JOWETT.

## A Boy Soul Winner

A little boy went to his pastor and asked if there wasn't something that boys could do for the Lord. The pastor said:

"Why, I don't know. You are too small to lead a class, and hardly old enough to be a tract distributor. I don't know what you can do."

The pastor thought a few moments, and then asked, "Is your schoolmate a Christian?"

"No, sir; I think not."

"Then go to work as the Lord shall show you how, and secure his conversion."

Some months after this little boy was lying very ill. The doctors had given him up to die. His father went to some afternoon meetings, and when he came home little Willie roused

up and asked his father, "Was Neddie Smith at the meeting this afternoon?"

"Yes, dear."

"Did he give his heart to the Lord Jesus Christ?"

"No, I think not."

"Oh dear! said the little boy, "I thought he would."

The next day his father left him again, and went to the afternoon meeting. When he came home, Willie asked him the same question and expressed disappointment that his little friend was not converted. The third day Willie was yet alive, and when his father came home from the meeting he asked the same question and received a different answer.

"Yes, Neddie gave his heart to the Savior this afternoon."

"I am so glad," was the answer.

After he had gone, they opened his little box and found a list of forty names. The first one was his schoolmate at the time he went to the pastor and asked for something to do for the Lord, and the last name was that of Neddie Smith. And every boy on the list was converted. He had taken them one by one in faith and prayer, giving them books to read, showing them texts of Scripture, praying with them, and for them; and the Lord awakened them, the whole forty having been converted through his efforts.

There is plenty to do, and if we are willing the Lord will show us how to do it. The only thing is to be willing to hear His voice, and let him lead and teach us. "Speak, Lord, for thy servant heareth," and heareth to obey. — *Selected.*

## Pass It On

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain, and sang also, and two homes were happier, because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man hearing it, thought, Here is a lad who loves his work, a lady happy and contented.

And because she sang her heart was melted, and as she swept about the back door the cool air kissed her on the cheek, and she thought of a poor old woman she knew, and a little basket went over to that home, with a quarter for a crate or two of wood.

So because he kissed her, and praised her, the song came, and the influence went out and out.

Pass on the praise.

A word, and you make a rift in the cloud; smile, and you may create a new resolve; a grasp of the hand, and you may repossess a soul from hell.

Pass on the praise.

Does your clerk do well?

Pass on the praise.

Tell him that you are pleased, and he will appreciate it more than a raise. A good clerk does not work for salary alone.

Teacher, if the child is good, tell him about it; if he is better, tell him again; thus, you see, good, better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call, "Mother." Don't plead, "Hear me, mother; you were a good mother, and smoothed away many a rugged path for me."

Those ears can not hear that glad admission. Those eyes can not see the light of earnestness in yours. Those hands may not return the embraces you now wish to give.

Pass on the praise today. — *Christian Advocate.*

Men know our fruits; God knows our roots. — H. F. COPE.

# THE WORK AND THE WORKERS

## SOUTHERN CALIFORNIA DISTRICT.

We are still moving up the line in Southern California. Souls are praying through to real victory. Reports from the brethren are all optimistic; good revivals, new building plans, and a general forward movement all along the line. In our rounds we have seen many converted or sanctified, and have raised nearly \$4,000 in cash and pledges for debts and new buildings.

We organized a new church at Santa Barbara, with Brother H. A. Scheidman as pastor. We had some good cases of salvation while there, and left the fire burning. Brother Scheidman has the hearts of his people. He is doing some hard work there, but God is blessing. If we keep hot enough sin will give way. It has been my experience during six years of District work, that red-hot preaching and enough holy courage to stand in hard places when the Devil is fighting, and things look discouraging, and everybody says there is no use, sin will give way and a church can be raised up. I believe a church of the Nazarene can be planted in every town and city if we stay by it long enough.

We expect to open the battle in Artesia next week. Keep on praying for us.

We helped Brother Welts in the tent meeting of El Centro a few days.

Preached at Holtville, and raised the balance of their church debt.

Went to Pomona, Cucamonga, Artesia, Mexican and Japanese missions in Los Angeles, Santa Barbara, and returned home to vote dry.

HOWARD ECKEL, *Dist. Supt.*

## FROM EVANGELIST HERMAN GALLOWAY AND WIFE.

It was our privilege and pleasure to attend the seventh annual Assembly of the Kansas District held at Newton, Kas. It was surely a great time of refreshing. We are now engaged in a fierce battle against sin at Windom, Kas. The Devil is making his attack from every angle, and with all the power of his might, but our God, who has never lost a battle, is leading us on to certain victory. We are expecting a great time with God for us.

## FROM EVANGELIST JULIUS MILLER.

We closed our meeting at Woodlawn, Kas., Sunday afternoon, November 12th. God gave us a wonderful time. We had the house full most of the time. One Sunday night the house was packed, and we had to carry chairs from a nearby hall to put in the aisles, and then many were turned away. It was one of the greatest meetings we were ever in. The altar would fill up, and in a little while the seekers would rise with the shine on their faces, and tell what Jesus had done for them. We never saw people pray through any brighter. The meeting ran for three weeks, and lasted nearly every night until near midnight, but the crowd would be on hand the next night, ready to enjoy another feast. The Christians of Woodlawn treated us royally, and the unsaved were very kind. At the closing meeting a rising vote was taken from the church inviting us back next year, and it was responded to unanimously. We accepted the invitation, and expect to come back. There were over sixty professions. A class of eighteen was taken into the church. We took some subscriptions to the *HERALD OF HOLINESS*, and we believe the paper is going to be a great blessing to the readers. We started a meeting here at Oneida, Kas., in the Methodist church last night, with Rev. Mr. Adams, pastor. Mrs. Miller is leading the singing and doing the solo work, with the writer as the evangelist.

## FROM EVANGELISTS M. T. AND LIDA BRANDY-BERRY.

Our first meeting this Assembly year was held at Westville, Ill. For four weeks we labored in that wicked, Catholic town. The larger number of inhabitants are foreigners, and can not understand our language. We preached to large numbers on the streets, but were unable to get but few unsaved people to the church. We had three all-day services on Sunday. People from Georgetown, Olivet, and Danville attended the meeting. God poured out His spirit upon us, and we had some splendid times together. There were twenty at the altar, most of them church members. We did our best, and the pastor, Brother Gilmore, did his best. He and his family were quarantined for scarlet fever, and he was unable to attend the meeting only during the last week. Brother Gilmore is making a sacrifice that not every pastor is willing to make. He is doing manual labor, in order to preach to the people in Westville. The Westville church has had some hard struggles but we believe it is going to pull through them all. We were entertained in the home of Brother and Sister Paxton. They are true Nazarenes, and are pulling every ounce they can.

Our next meeting was held at New Castle, Ind. Brother and Sister Harding, and Miss Oakes, had

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the meeting well begun, and we held the fort the last week. God gave us seekers, and we enjoyed our short stay there. New Castle is a thriving city, and the Nazarenes have a splendid church building, located near the court house. They offered us the pastorate, which we would have accepted had we felt clear to do so.

Friday night we opened fire on the Enemy here in Halls, Ill., where Miss Trueblood is pastor. We are holding the meeting in the town hall. Large crowds are attending the services, and we are expecting a great time. Our next meeting will be at Griggsville, Ill.

## NORTHWEST HOLINESS COLLEGE.

Northwest Holiness College is enjoying a gracious visitation of the Spirit, and the revival fires are burning constantly. The following extract from Dean Hodgkin's letter giving an account of the services, Sunday, October 22d, is an illustration of what God is doing for the people of Nampa.

Let me say that we are having the time of our lives here. The fire is falling and the people are coming to the Lord in droves. Sunday morning I had unusual liberty in preaching, and the fire fell in old-fashioned style. Brother DeLance Wallace, who is with us for a few days, was announced to preach in the evening, but so great was the manifest presence of God that there was nothing for him or for any one to do but to look on and watch the power fall. While a young lady, who has but recently entered the college, was testifying concerning the Lord's dealings with her, relative to her call to the foreign field, a man came running to the altar and wept his way to salvation and made an open confession of his wrong. Others then came and filled the altar, and all prayed through to victory; the altar then filled again and these all prayed through and received the blessing. What a time we did have! Surely the Lord is having a fight of woe, I said to Brother Wallace that I had never seen the power and glory and complete sway of the Holy Ghost so on a meeting in all my life. We have seen greater numbers at the altar, and more pray through to God, but never a greater display of the leading of the Holy Ghost. It was wonderful!

The chapel and Sunday services are all times of refreshing, and not less than twelve have been at the altar any Sunday during the last month. We are truly thankful for this manifestation of God's presence. We are praying that God will keep the revival spirit and power upon the institution continually, and that the revival fires may burn brighter and brighter.

There are one hundred and eight students registered at present, and more are coming in every few days. The faculty are enthusiastic in their work, and reports from the patrons and students are gratifying indeed. The increased attendance has demanded larger quarters and greater facilities for carrying on the work. The trustees have a plan under consideration for the completion of the dormitories, which we hope will be perfected within a short time.

Sister Eaton comes to us as dean of women, and in addition to this will give herself to the work of missions among the students, especially in the leadership of the missionary bands. There is an intense missionary spirit in the college, and it is our plan to encourage this to the fullest extent. Brother and Sister Eaton have meant much to our India work. Through much prayer and many sacrifices, Sister Eaton has succeeded in raising thousands of dollars for Hallelujah Village and Hope School. The presence of such consecrated workers will mean infinitely more to students preparing for missionary work than the mere theoretical training of those who lack the missionary inspiration. Arrangements have been made to provide Sister Eaton with competent help. Mrs. Curtis will care for the girls during such times as Sister Eaton may find it necessary to be absent. Parents will be glad to know that their daughters are under the care of such competent and godly women.

Rev. W. H. Tullis, District Superintendent, and financial agent of the college, is at present holding meetings in Fairfield, Idaho, and reports that God is blessing, and the people are praying through to victory. Three families are planning to move to Nampa in order to give their children the benefit of a holiness college. His next meeting will be at Enterprise, Ore. He writes: "The spirit of the school and church is fine. Brother Hodgkin is the man for the place this year. I am constantly locating people around the school. One man recently came from Arkansas."

Rev. N. B. Herrell, the live pastor at Boise, was recently elected as one of the members of the board of trustees. Under his able administration in Boise the church is taking on new life, and the congregations are increasing. At present they are building a new church, which they hope to dedicate in the near future. Brother Herrell has also had experience in educational work, having previously served as a member of the board of trustees of Olivet University. Coming to us with the experience thus gained, he will be able to render great service to this new institution. He is full of faith and the Holy Ghost, and we consider ourselves very fortunate in being able to secure such men for these important positions.

H. ORTON WILEY, *President.*

## CALLED TO NEW FIELD.

Rev. A. F. Balsmeier, for over one year pastor of the First Pentecostal Church of the Nazarene of Tonoka, Kas., received and accepted a call from the Pentecostal Church of the Nazarene at Richmond, Ind.

Brother Balsmeier preached his last sermon at the Tonoka church on the morning of September 10, 1916. In the evening our dear Brother Kinne from Kansas City preached with unction and power from Isaiah 42:4. Brother Balsmeier made a few fitting farewell remarks, and amid tears and good wishes the meeting closed, with promises to meet one another in the air and rejoice together at the marriage supper of the Lamb.

The following resolutions were adopted by the church:

Whereas, in His infinite wisdom our God has seen fit to call Rev. A. F. Balsmeier from our midst to other fields of labor, and

Whereas, The year and more Brother Balsmeier so efficiently and faithfully served us as pastor, was one blessed of God and clustered about with pleasant memories never to be forgotten, and

Whereas, We highly appreciate the services rendered by both Brother and Sister Balsmeier, whom we do highly esteem and have learned to love; therefore be it

Resolved, That the First Pentecostal Church of the Nazarene of Tonoka, Kas., do on public record as expressing our hearty appreciation of the services rendered by our dear brother and his devout and godly wife, while they labored among us, and we would also give public expression to our high regard for these God's servants, and bidding them God speed, lovingly commend them to the care and keeping of Him "who is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy." Be it further

Resolved, That the secretary be instructed to make three copies of these resolutions, placing one copy with the church records, and sending one each to Brother Balsmeier and the *Herald of Holiness*.

Done by the First Pentecostal Church of the Nazarene, at Tonoka, Kas., in business meeting assembled, this 6th day of November, one thousand nine hundred and sixteen.

F. R. STOOK, *Assistant Pastor.*  
L. M. BIGLEY, *Secretary.*

## THE BERACHAH HOME.

The many friends of the Berachah home at Arlington, Texas, will rejoice to know we are closing one of the most wonderful years in the history of the work. The first six months of the year were months of trial and testing of the severest kind, but the tide began to turn during the annual meeting last May, conducted by Bud Robinson, Carl Dauel, and others, and Berachah has been on the up grade ever since.

During the May meeting, which was one of the very best ever held here, we succeeded in getting the home on a firmer foundation for perpetuity,

and we truly believe it is daily growing in favor with God and the people. Under the present plan of operation, each contributor has the privilege of voting in the election of officers, trustees, and directors, providing that all trustees elected shall be active members of some Protestant church, and all members of the executive committee must be in the experience of entire sanctification. The executive committee is responsible for the spiritual and financial condition of the home, and the property is so deeded that it can never be sold, mortgaged, or alienated from the work of redeeming lost and outcast girls from lives of sin and shame to full salvation.

An all-day meeting is held on the first Wednesday of each month, and the last one was the greatest yet. Wish you could have been present at this blessed gathering.

Berachah stands for a holy life, and does not allow the girls to cover up sin, nor give their babies away. She believes that when a girl falls into sin, a crime is committed against God and society, and when society encourages an unmarried mother to give her baby away so that she can pretend to have been off to school, a double crime is committed.

As Berachah was the first institution founded by the holiness people in this great southwest country, it retains a very warm place in their hearts. While it is not owned by the Nazarene church, it is located within the bounds of the Dallas District, and has the pledge of the moral and financial support of this District Assembly. The superintendent of Berachah is officially appointed by the Assembly, and several of the leading workers in the home are Nazarenes.

There are at present thirty-four girls and twenty-four children in the home. All the girls but two have Christian experiences, and many of them are developing into beautiful characters.

We covet an interest in your prayers, and will be delighted to have you visit us at any time.

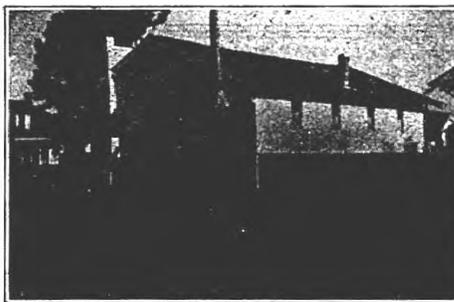
J. T. URBURCH, Supt.

NEW YORK DISTRICT

Thank God our people are catching the vision and the church is moving up. Sunday, October 22d, was a great missionary day at the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y.

The Women's Foreign Missionary Auxiliary of this church held a public meeting in the morning.

Remodeled Pentecostal Nazarene Church



Pentecostal Nazarene Church, Salem, Oregon.

women and men, boys and girls, and all stayed with it until now we have a nice church that will comfortably seat three hundred people. The women put on the lath as far up as they could get, and the shingles around the basement were all put on by them, and wife and some others painted them; when not working at the building, wife was cooking dinner for the ones who were working. The Lord is wonderfully blessing the work here and encouraging us to push on for holiness and the great Nazarene movement. The work is scattered, and some of our people come as much as twenty-five miles to get to church; others ten, and three, and so on. We expect to begin a siege meeting the first of December, with Stella Crooks as evangelist, to continue through the month, if not longer.

A. WELLS, Pastor.

THE above is a cut of the Pentecostal Church of the Nazarene, just completed at this place. This is the old building worked over. When we came here in June we found the people worshipping in an old, run-down building, made of boards placed up and down, with cracks and knotholes and a tar paper roof, so that when the sun shone the tar came through and fell on the floor, and when it rained the water came through. It had really become a reproach to the cause here, and as we were sent here to work for the Master in the Nazarene church we thought best to begin with the building. The people are poor, working people; but when it was mentioned (while it looked like a big undertaking) they responded beautifully. Every board and every nail in this building as it appears now is there by sacrifice. "They all had a mind to work," and we went at it.

Rev. S. N. Fitkin delivered a burning message from Matt. 21:28-31.

I thought as Sister Fitkin was preaching that perhaps there were some right in the congregation that God had spoken to. Sunday, October 8th, my heart was burdened for this great work, and I felt led of God to pray and fast. Previous to this I had asked God to give me \$200, at our public meeting, which was to be two weeks later.

This looked almost impossible at this time, with so many other needs, but as I prayed God blessed my soul, and I was sure God would not disappoint me.

The following Sunday, October 15th, to my surprise and delight Rev. John Matthews, of Kansas City, came to our church and preached. I shall never forget his message. Our public meeting was to be the following Sunday, October 22d. God wonderfully blessed and poured His spirit on pastors, preachers, and people. The following night, Monday, October 23d, the Women's Foreign Missionary Auxiliary held their regular monthly meeting at the home of Sister Herschaft. About twenty-five members testified that they never felt the responsibility of this great work as they did at the present time.

Sunday morning we received over \$150; beside this, eight scholars of the Victoria Bible class, of which I am teacher in the Sunday school, pledged themselves to support a Sunday school in Chaochengshien, China, for the coming year. Sister Fitkin pledged for her children the support of two native children in Africa, besides the \$20 cash and \$13 pledges toward an organ for the First Pentecostal church in Chaochengshien, China. God called, at this meeting, one of our young women to work for Him in foreign fields. The auxiliary decided at this meeting to raise the support of Sister Kiehn in China from \$25 a month to \$35.

The Sunday afternoon session was good. The writer was the speaker, and my remarks were taken from Rev. John Matthews' talks in the HERALD of HOLINESS. The offering was about \$9; beside this, the Victoria Bible class gave \$5 for a Christmas gift to our missionary in China, Sister Kiehn.

Brother Vautins' class of little boys gave me \$2.50 for Arnold Kiehn for Christmas; other classes are getting ready to do what they can on this line. The Esther Bible class in the Sunday school, of which Miss I. Rosenthal is teacher, with six scholars, pledged themselves to support two Sunday schools for the coming year in Chaochengshien, China.

Mrs. I. MURPHY, Missionary Secy.

EASTERN OKLAHOMA DISTRICT.

To the pastors and evangelists of the Eastern Oklahoma District: At our last Assembly we elected Brother Morgan as District Superintendent again, and among other things that we required of him was that he should give special attention to the smaller, and weaker, churches. And also that he should give special attention to the development of new territory. Then it was agreed that the better organized, and stronger churches should stand by him with their means while he was doing it. It was also agreed that each commissioned evangelist should contribute at least \$5 to him during the year for his support, the same to be credited to the church where they hold their membership. Now, brethren, Brother Morgan has been complying with his part of the contract faithfully; he has been diligently helping

the smaller churches, and those that have no pastors, and seeing after unorganized territory ever since the Assembly. But I fear that we have not been standing so close to our part of the contract, and, as a consequence, our District Superintendent is being embarrassed for want of our cooperation along these lines. So let me urge every pastor on the Eastern Oklahoma District to take a liberal offering at once, and each evangelist send in an offering to our District Superintendent, Rev. F. R. Morgan, Henryetta, Okla., at once.

S. H. OWENS, Pastor.

MISSISSIPPI DISTRICT.

Since my last report we have had our District Assembly, which was a wonderful one. All enjoyed the preaching by our General Superintendent, J. W. Goodwin. I am now at union church at Plantersville, Miss., where they have never had a holiness meeting before. The fight is on, but the break came last night, and some grown people heard their first shouting.

S. E. GALLOWAY, Dist. Supt.

BROTHER NORRERRY'S NOTES

The Wesleyan Pentecostal Church of the Nazarene in Providence, R. I., is holding a fall convention. Seeking souls are at the altar for pardon or cleansing.

Brother Whitman, of Providence, R. I., is now assisting Rev. A. J. Meyers in the latter's church just outside the city of Providence.

Pastor Bryant of Everett, Mass., writes us that he is having blessed meetings in his revival now going on. A number of persons have gotten saved to God.

The fall holiness convention of the Philadelphia, Pa., Holiness Association is now in full swing. God is blessing Brothers Babcock and Huff in preaching the truth, and seeking souls are at the altar for both works of grace.

Rev. G. W. Ridout, of Taylor University, is assisting in the Philadelphia holiness convention, after which he may hold a few meetings on Long Island and perhaps up in old New England ere he returns West.

Evangelists Kennedy and Snyder are helping Pastor Norrerry in his revival services in Providence, R. I. From the first day's service seeking souls were at the altar.

On account of the poor health of Sister Riggs, Brother Riggs feels he can not go South for the winter, but may be compelled to remain with his church in Lowell, Mass., throughout the cold weather.

Sister Curry will give her time this fall and winter to solicit funds for the Pentecostal Collegiate Institute of North Scituate, R. I.

Rev. John Short, pastor of the Pentecostal Church of the Nazarene at Cambridge, Mass., enters upon his seventy-sixth year of his natural life in good physical and spiritual health. Brother Short is the oldest holiness pastor of the East. May God spare him for many years to preach and live a holy life, as he has for many years past.

FROM EVANGELIST J. O. BIGNALL.

I am in the third week of a meeting with Rev. H. J. Beaver, pastor at Liberty, Kas. I came here to the group meeting, and it seemed God's order to stay and help Brother Beaver and Sister Warner push the battle. It has been a battle, but God has given the victory, and a goodly number

CHRISTMAS EXERCISES

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have prayed through. Last night an old man seventy years of age prayed through. Last Sunday was a great day. In the morning service the writer dedicated six little children to God in baptism, and God set His seal on the service. Sister Warner brought the message to our heart's good. This week has been the reaping time of the meeting. Any one desiring my services, address me Cedarvale, Kas., box 188.

**FROM EVANGELISTS DILBECK, SALLEE, DAMRON AND VERNER.**

We have just closed a very gracious revival at Childress, Texas, a Western town of about 5,000 population. The Lord manifested His power in the salvation of thirty-five seekers. We began in the Nazarene church, which was entirely too small, then secured a tabernacle near the business part of town, and finally closed in the First Methodist church. The people of Childress greatly endeared themselves to us. They seemed to appreciate our efforts, and rewarded us liberally. We are now engaged in a stubborn fight at Lone Grove, Okla. We expect to work together until the holidays, after which we shall attend the special Bible course at Oklahoma Holiness College. We wish to express our appreciation of the HERALD of HOLINESS, and are very eager to read each copy. We urge people everywhere we go to read our paper.

**SISTER STAPLES ILL**

A recent communication from Sister Staples, of Japan, indicates that she is having considerable trouble with a tumor that has been quite threatening for a number of months, and it seems advisable, after prayerful consideration, that she return to America for an operation, which seems to be the only remedy for her. She is acting upon the advice of her physician and friends, and is also returning at the request of the executive committee of the general foreign missionary board, as they do not feel she should continue her strenuous work with the continual suffering that she has undergone for the last few months.

In all probability she will return to America within a few weeks for the operation, and we earnestly urge every reader of this notice to pray mightily that God may undertake for this self-sacrificing servant. He is able to heal as in days of old, and if the operation must be performed, He is able to guide the hand of the surgeon.

The work in Japan, which has met with such wonderful success and victory, will continue in charge of Brother Staples and Brother Hiroshi Kitagawa. They will be assisted by a number of most efficient native preachers and workers, and we also urge that our people pray that the mighty work of salvation might continue, even though it is necessary for Sister Staples to leave the work for a few months.

While in this country, Sister Staples' address will be 2819 Idell street, Los Angeles, Cal.

H. F. REYNOLDS, General Supt.

**GROVEVILLE CAMPMEETING**  
New York District

Everything looks brighter, and victory is ours. God is with us. We received in collections and pledges \$144.93; special donations for cots and beds, \$60; sale of three tents, \$45; rent from tents, \$82.75; board at kitchen, \$172.65; sale of song books, \$2.80; total, \$908.13. Our general expenses were \$996.68; paid out, \$788.13; unpaid bills, \$208.55; and pledges unpaid, \$120. Please pay in your pledges as soon as you read this. If you can not pay all, send in part. Ask your friends to help in this good work. Let us get our camp out of debt. If every one would do their best we could report a clean bill. If you can't pay, then pray.

JOSEPH FLETCHER, Treasurer.

**ARKANSAS DISTRICT ASSEMBLY**

"The best Assembly yet." That expresses the thought of the brethren as to what kind of an Assembly we had. General Superintendent Roy T. Williams seemed to be at his best, and was certainly a great inspiration to the entire Assembly. We felt that he is clearly the "right man in the right place." God bless and continue to use him!

Our former District Superintendent, Rev. J. N. Speakes, closed up a good year, and now goes to the pastorate of the church in Oklahoma City. We are sorry to lose him, but rejoice that Oklahoma is getting one of our very best men.

Rev. J. D. Edgin, of Ozark, Ark., was elected District Superintendent. He is a fine type of a clean, clear cut, holiness preacher, and we are all expecting a great year of conquest under his leadership.

The District gladly rallied to the request of the Publishing House representatives, agreeing to give at least \$1.50 a member when the world-wide hal-lalujah march comes off; responded nobly to the excellent appeal of Brother Mendell for the increase asked for in the missionary appropriation; and gave by personal gifts for the Arkansas Holiness College the magnificent sum of \$1,700. The District is to raise an additional amount to be paid within one year. God greatly blessed the

people as they gave, and manifested His glory in our midst.

The following are the pastoral arrangements for the coming year:

- District Superintendent, Rev. J. D. Edgin, Ozark, Ark.
- President of the Arkansas Holiness College, Rev. C. A. Imhoff, Vilonia, Ark.
- Argenta, Harmon's Chapel, Rev. S. D. Slocum.
- Alma (Maple Shade), Dyer (Sixty One), Rev. Sylvester Broyles.
- Atkins, Appleton, Pine Grove, Rev. Will S. Harmon.
- Searcy, Ridout Chapel, Flora Chapel, Rev. A. G. Ridout.
- Cabot, to be supplied.
- Brown's School House, West Pangburn, Pickens's Chapel, Rev. E. E. Hale.
- Greenbrier, Morrilton, Rev. E. H. Kunkel.
- Ozark, Alix, Rev. M. G. Jobe.
- Russels, Johnson's Chapel, Beebe, Rev. Earl Harris.
- Elpaso, Rev. C. R. Brightwell.
- Calomine, Rosie, Batesville, Rev. J. S. Moir.
- Eureka Springs, Pleasant Ridge, Rev. J. W. Rowber.
- Murillo, Edith May Warren.
- Oak Grove, Rev. John Lybarger.
- Vilonia, Rev. T. C. Leekie.
- Jonesboro, Beech Grove, Cally Springs, Rev. G. O. Crow and wife.
- Pangburn, Rev. M. M. Mitchel.

C. A. IMHOFF, Dist. Secy.

**ARKANSAS ASSEMBLY.**

The Arkansas Assembly closed November 12th with gracious victory. It was a blessed Assembly. God's presence was manifest in every session and service. The spiritual atmosphere of the Assembly was splendid. Many were at the altar, and found victory. General Superintendent Williams was the principal speaker, preaching at most of the evening services.

The business of the gathering was dispatched with that facility and expedition which characterizes the Assemblies over which Doctor Williams presides. He is proving himself to be a wise, capable, and worthy leader in our great movement.

Rev. J. D. Edgin was elected District Superintendent for the ensuing year. The Assembly voted that the District Superintendent should give his entire time to the District, and pledged a stipulated salary.

The anniversaries were fine. The Publishing House interests were ably represented by J. F. Sanders, and the appeals for this work were met by a hearty response. The educational interests were represented by the president, faculty, and students of the Arkansas Holiness College. Pledges were made by the Assembly, covering much of the indebtedness in this institution. The missionary interest of the Assembly was good. The District requested that their apportionment should be increased to at least \$2,000.

Much regret was felt because of the illness of District Superintendent Speakes, who was forced to leave the Assembly early. May the Lord bless and speedily restore him.

FRED H. MENDELL.

**MICHIGAN DISTRICT.**

We left our home in our Ford the 7th of October for our first meeting in Northern Michigan. We had a delightful trip through the autumn woods. We landed at Palmyra, wife and son and myself, on Saturday afternoon, and had our first meeting with Brother Hare Sunday morning. This visit was for a revival meeting. This is a very hard field, as many of the brethren know. We stayed three weeks, and preached every night but one. The weather was bad, the attendance very fitful, and most of those in attendance were from Calvinistic churches in the community. There are some conditions on this field that call for our prayers. God must have a clean, willing, hearty people of vision to meet conditions such as are here. They fed us good and gave a liberal offering, considering the strength of their number.

Our second meeting has just closed with Brother Hanks. The Cherry Grove work is surely prospering. The work is located in the midst of elements that never will be Nazarene, but this fine church has a grip on the community for a certain radius, and it surely has God's blessing on it. They have a fine new building, and the last note was paid on it during the meeting, so it is free of debt. Brother and Sister Hanks have done heroically here. How the folks love them! Here is an oft repeated phone message: "Hello, Brother Hanks! Do you need anything? Does Dolly (the fine driver) need anything?" and then you ought to be around and see the things come in. They believe the preacher ought to have as good as they. Thank the Lord for such a thoughtful, appreciative people. The pastor and his wife had a burden for the sanctification of their people, their work here is just a new one, so we preached to the church and every member moved ahead. Now they have a sanctified church, with one or two exceptions, and they are praying for the blessing. What a blessed meeting this has been. The work is thrifty, united, spiritual, and it is surely a great

privilege to serve such a class. Their offering, too, was fine. They paid three-fourths of their apportionment, and gave an offering beside. I don't know where these northern folks get their money unless it is out of their consecrated pocket-books.

We have been snowbound here for three days, but expect to move the Ford on immediately to Lapeer, our next meeting. I'm really looking for a "trail of revivals in Michigan." Brethren, help us pray it down.

IRA E. MILLER, Dist. Supt.

**INDIANA DISTRICT.**

Since our District Assembly, I have hardly found time to write a report to our most worthy paper, the HERALD of HOLINESS, but will take time and ask for space enough to say that victory is still perched on our banners, in the Hoosier state. We have organized three churches since the District Assembly: Kendallville, Flackville, and Winchester. The Kendallville work was brought about through the untiring labors of Rev. F. P. Kerst, who is now pastor of our work at Hamlet, Ind. This place, being near Ft. Wayne, Brother Kerst's brother, Rev. A. E. Kerst, pastor of the Ft. Wayne work, has taken it under his care. The Flackville church was organized out of a meeting held by Rev. Hundley and wife, evangelists. Flackville is a little town a few miles north of the city limits of Indianapolis. The class was organized with twenty-four members. Some of these are persons who have attended First church at Indianapolis for years, and are well indoctrinated with the Nazarene teaching. The church at Winchester grew out of an evangelistic campaign conducted by our most worthy evangelist, Rev. Charles Harrison, of Indianapolis. Brother Harrison is doing a great work; most any one would do well to get him for a meeting.

We are receiving letters from the different pastors, which we wish the spirit of some of them could be placed in the HERALD of HOLINESS. Most every one of them writes, "We were never so blest in all our lives. We are conscious we are in divine order; finances are coming easy, and souls are finding the Lord." And they want to organize a church in a neighboring town this

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year. All this makes the District Superintendent feel good. Our motto this year is "Our for one," that is, every Nazarene church on the District, be instrumental in the organization of another church, and we are working at the job.

Rev. M. T. Brandyberry and wife spent about ten days with our church at Newcastle, and did excellent work. We are now in meetings in Bluffton, Ind., Mrs. Harding and Miss Eunice Oakes assisting. We are expecting good meetings and

permanent results here. When you think of us, perhaps it is a gentle reminder to pray for us.  
U. E. HARDING, *Dist. Supt.*

#### FROM EVANGELISTS THEODORE AND MINNIE LUDWIG.

Since our last report the Lord has given us blessed victories at Beatrice and Atlanta, Neb. In the former meeting, Mrs. Ludwig was unable to be with us the first two weeks, on account of an accident, but came for the third week, and was able to preach a number of times, with the blessing of the Lord upon her. Brother C. E. Ryder and his good wife, our former pastor at York, are doing splendid work on this new field. They are in labors abundant. They are repairing the parsonage, and building a new church. In the midst of all these burdens God greatly blessed, and a number knelt at the altar as seekers, most of whom prayed through. Some glorious cases of deliverance were seen. Nine came into the church on the last night, and we closed with seven or eight seekers at the altar. On October 24th we began at Atlanta, where Brother N. D. Essley and his faithful wife have been laboring for two years, and by their godly walk have won the confidence of all the people, and this meeting was due to their faithful labors, and prayer with their band of true and tried Nazarenes. This has been a hard field because of the walls of prejudice, but God has vindicated His promise. There were more than twenty seekers, and some glorious and marvelous deliverances from the power of sin and Satan. Brother Essley's two boys were both saved and sanctified, and came into the church. Ten new members were added to the church. We were entertained in the home of Brother McCay. We greatly missed his life's companion, for whom the heavenly chariot swung low a year ago, but the Lord dwells there, and our dear brother is shouting the victory. Our bodily needs were satisfied at the table of Brother and Sister McCleary, and the Lord greatly blessed us there around the altar.

## CHURCH NEWS

#### Fresno, Cal.

The Enemy of souls has tried hard to defeat the cause of true holiness in this place, but God reigneth over the heathen; God sitteth upon the throne. We are having a good meeting with the Smith band, Rev. Frank B. Smith doing the preaching. He is accompanied by his wife and children in song and instrumental music. Some have been to the altar. We are expecting greater things as the meeting progresses.—Mrs. W. A. CLARK, *Secretary.*

#### Everett, Mass.

The last seven or eight weeks I have had the joy of singing the gospel to hundreds of people on Boston common, and have seen many kneel and give their lives to Jesus. I stopped in Worcester, Mass., for two weeks, and of course worshiped the Lord with the holiness folks. During my stay there, I attended a W. C. T. U. meeting, and found there a band of women had gathered for a gospel meeting. One lady brought her three boys to get saved, and they got to their knees, and found the Lord. Pastor LaFlash and wife are on fire, and pushing the work. I enjoyed the fellowship of the saints there. I am now stopping with Rev. T. W. DeLong, former pastor of the West Somerville church, who is now living at Everett. He is in the evangelistic field now. I had the privilege of hearing Brother St. Clair and Brother Galloway in the revival that has just come to a close. God used them to awaken the church, and some found the Lord. The Everett church is alive under the leadership of Pastor Bryant, and all love him. I leave here for a visit to my father and mother for a few days, and commence meetings with the Methodist church at Richmond, Me., November 19th.—JOHN F. GIBSON.

#### Chicago Heights, Ill.

When we came here six weeks ago the church was greatly run down. My health was so poor that I was advised by some of our leading men not to come. Jesus said come, and so we did. We have had several battles here, and so far the Lord has led us through. My health is so improved I have gained twenty-one pounds. I left a red-hot church at Decatur, but our church here is exceeding it on all lines. We have had seekers at the altar at almost every service. At the regular services we have had so far twenty-nine seekers, and have taken in nine new members. Our regular Sunday offering has averaged \$25 a Sunday during the month of October. For all purposes we have raised \$241. Our Harvey meeting was not a failure, but because of the election and rallies we were unable to get many out. We had Brother and Sister Jack Berry to sing for us. The Chicago folks came down to help us in great numbers. Harvey had only a little mission, run independently from all other work, but had some of the best folks among them I ever saw. The Harvey church have voted to come with us in Chicago Heights, and we are now under the direction of the church board. My wife is very sick, and expecting to have to undergo an operation

soon. We ask the prayers of the people in her behalf. If we escape the hospital, we are going to begin a revival meeting in our church November 19th.—L. G. MILBY.

#### Milled, Colo.

We came here the 1st of November to take charge. The very first meeting was approved of God. His spirit was on the saints in mighty power, and a number of shouts were heard in our midst. We have eighteen members and expect a number more in the near future.—ROY and IRENE WHITSON, *Pastors.*

#### Boise, Idaho.

Our new church is well under way, and a delighted people are anticipating a comfortable, well planned building in which to worship, and are grateful indeed to the Almighty God, who has so tenderly looked after the details, even breaking the record of the locality for this time of year regarding the weather. The church people made a nice donation to the Rescue home in the line of edibles not long ago, which was truly appreciated. The Young People's Society has assumed the responsibility of selling about 150 calendars, on behalf of the rescue work begun here, but which belongs to the District as a whole. We are seeking to establish this new institution, which is just now the private home of Father and Mother Kendall. A very small amount would make a nice, commodious, furnished building possible. We have one under consideration, and it would enable us to make a showing in the city, thereby warranting recognition and support from the city at large. Our pastor is planning a campaign for next summer, to be under the management of the young people, using the large tent, with other accessories, at present being utilized as a church house.—MRS. W. M. FRANKLIN, *Reporter.*

#### McPherson, Kas.

The three weeks' meeting under Evangelist August N. Nilson, of Portland, Ore., closed on Sunday night, October 29th. It was the greatest meeting ever held in the Nazarene church at this place. The attendance was good, especially so on Sunday nights, when the house would be filled to its capacity. Much of the prejudice formerly existing against holiness and the Nazarene church was broken down, and many prominent people, who had never been inside the church before, attended the meetings. Cottage prayer meetings were held each morning, and these were times of instruction, great refreshing, and burdens for the lost. The saints will always remember them. Evangelist Nilson appointed one day as a judgment day, which the saints were to spend as though it were their last one on earth. This day proved a great blessing to the church. The meetings grew in interest from the first. The first service of the last day began with an old-fashioned love feast, with the breaking of bread, followed by testimonies. Then came the hallelujah march, in which the congregation laid down a free will offer for the evangelist of about \$75. This was followed by the reception of members and a great sermon. There were about thirty clear professions, and the church was wonderfully built up. Thus far there have been five accessions to the church. Rev. J. W. Wilson, pastor of our church at Windom, Kas., and wife deserve grateful mention for their help in leading the singing during the meeting. Evangelist Nilson was given an unanimous call to return next summer for a tabernacle meeting.—*Secretary.*

#### Sherman, Texas.

We opened our pastorate here yesterday in a blaze of glory. A large crowd greeted us in the morning service, and the power of the Highest rested upon us. At the conclusion of the message, and before we had made an altar call, weeping penitents began kneeling at the altar, and there were two bright professions. At the evening service the altar was crowded, and there were four or five professed pardon or purity. Rev. B. F. Pritchett, the retiring pastor, has done a great work here. He has the respect and confidence of the entire city. We have a progressive set of folks here. They own a nice brick building right in the heart of the city, and are pressing the battle on red-hot Holy Ghost lines. We are expecting great things this year.—OSCAR HUDSON, *Pastor.*

#### Buffalo, Kan.

We would be indeed ungrateful if we did not give public praise to God for the blessed season of revival services recently held near here, under the ministry of the pastor, A. R. Bean, assisted by Brother Ed Kimmell, of LaFontaine. These men of God were backed up with power and unction of the Holy Ghost as they brought the messages, and the truth was burned into the hearts of the people. Last night was the close of a three weeks' revival meeting held at the Stone schoolhouse, three and one-half miles from Buffalo. The weather was ideal, and the people came for miles around. We had fine crowds and good attention, and God heard and answered prayer by sending old-time Bible conviction upon the hearts of the people. We have some real blood-washed pilgrims in our membership. They know how to get hold of the horns of the altar and pray the glory down. God heard and answered by fire, and souls were born into the kingdom. Five were saved and six sanctified, and the walls of prejudice are being battered down.—MRS. LENA BURKHART.

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Louis, Ky.

We have just closed a gracious revival at Kenova, W. Va., resulting in about forty seekers getting converted or sanctified. We were assisted by our son, R. S. Griswold. The music was conducted by Brother C. C. Childers, of Ashland, Ky., many of our people of Ashland attending. We secured twelve names of persons who want to become members of this church. We left the Methodist church last October, after preaching in it about twenty-nine years; but we had so much opposition to preaching holiness we thought we would join a church where we could preach it all we wanted to. God has been blessing us abundantly. We expect to see a Nazarene school established here at the forks of Big Sandy, for the training of young men and women for God, and to evangelize the mountains of Kentucky and West Virginia. — N. G. GRISWOLD.

Kewanee, Ill.

We feel our God is with us here. Last year the Lord sealed our efforts in more ways than one, and recently He has in a very wonderful way sent us a coworker in the person of Miss Hilma Aronson, to labor among the Slavonic people of our city. Miss Aronson's heart is in foreign work, and already God's favor is being manifested upon her labors, not only with our foreign element, but also in our church services. She has gained access into a Polish Catholic home, where the mother was very sick, and not expected to live. While the Polish priest called, Miss Aronson was also privileged to visit the home daily, and talk freely of our salvation, read Scriptures, sing, and pray. A bright, thirteen-year-old girl in this home had never heard the name Bible. Last evening we had two bright, Polish Catholic children in our regular church services. We expect soon to place Polish Bibles in these homes. Last week we prayed in a home with a mother, who was reclaimed and sanctified. Her son, one of our Sunday school boys, was also saved. Sunday this boy and an older brother were both sanctified at the morning service. We take courage and press on. — EVA C. BUTLER.

Olivet, Ill., University Church.

A remarkable, old-fashioned, Holy Ghost revival is now in progress in Olivet. Without any evangelist, but simply in answer to prayer, and by the regular preaching of our pastor, God has come in mighty convicting power, and the Holy Ghost has made clear the way of salvation. Many are now rejoicing and praising God for what He has done for them in pardon and purity. There has been a prayerful spirit upon the students for some time, particularly for three things: the salvation of souls, the cause of missions, and the removal of the school debt. On Halloween night a dozen boys spent all night in prayer. Realizing that the salvation of souls was of first importance, the Spirit has led us to pray mightily that this school and community might be awakened and stirred as never before, and God is bringing it to pass. We have met each night the last week, and prayed and sung and shouted and exhorted and the sinners and the unsanctified have come and found victory and peace. Some have laid stretched out by the power of the Holy Ghost for hours, and man has not dared to interfere. Some meetings have continued until long after midnight, one until five-thirty in the morning. God seems to make it particularly clear to each seeker just what is required of them, and when they finally surrender to His will, they come through with an experience that is definite and convincing to all, that they have really met God. On Sunday, November 12th, our pastor, Brother Laubner, brought two burning messages to us. At the morning service six bowed at the altar for sanctification, and nearly all prayed through. In the evening at least twenty came for pardon and cleansing, and many arose to praise God for a definite work done. Only one boy and one girl remain unsaved in the college dormitory, and the town is stirred. The meetings continue this week, and we are praying and believing that God will put conviction on sinners in this community for miles around, and that they shall come and seek Him. — Church Reporter.

Grace Church, Washington, D. C.

Rev. J. A. Ward had charge of the special meetings in the Grace Pentecostal Church of the Nazarene from October 15th to the 22d, inclusive. Brother Ward is a man of God, filled with the Holy Ghost, his preaching was powerful, as he preached a full gospel which the Holy Spirit used in searching men's hearts. Men and women wept, falling on their knees and crying for mercy. Brother Ward has promised to be with us in the near future in our new church, just procured at Capitol Heights, Md. Our readers will remember in a previous issue of the HERALD of HOLINESS where we called in an "appeal" to this new church. We feel assured that the brethren will rejoice with us, that the Pentecostal Church of the Nazarene is growing in the capital city of our country. — J. H. BUCKMASTER, Pastor.

Terrace, Pa.

The Lord has helped me to get the HERALD of HOLINESS into every home of our church, I think, and several that are not members, and others have promised. No one can estimate the real value of the HERALD of HOLINESS to the work

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and James and Joh

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Olives over against th  
and James and Joh



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17 ¶ From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

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**AGENTS WANTED!** We are especially desirous that all our people have an opportunity to purchase our Scripture Text Calendar. Many agents are already at work, and we are shipping the calendars by the thousand. Those who desire to sell them on a large scale would better order their initial supply at once. Owing to the difficulty in getting paper, and the time required to print the calendars, it will probably be out of the question for us to print more calendars when our present stock is EXHAUSTED.

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in general. May God help the brethren to keep it on fire. Our people have pledged enough to support seven Sunday schools on the foreign field, with the prospects of one or two more. Besides, we have paid our full annual assessment on the general board, lacking several, and given \$19 on other special missionary enterprises. Within the last three months our fifty people have pledged and paid on our new church lot more than \$500 and \$80 more is pledged to be paid soon. The lot cost \$650. The missionary money was pledged during the same time the lot money was coming in. It pays to push missions. We are having salvation times. God is bound to honor obedience. I gladly divide the credit, as far as human instrumentality is concerned, with the HERALD of HOLINESS and its staff of writers and reporters. I often call my people's attention to some article in the Herald and thus keep them watching for it. — W. H. PARKER, *Pastor*.

Olivet, Ill.

Last night was the ninth night of our meeting, and there were some twenty at the altar, many of whom prayed through to victory, and the work goes on this week. It is in many respects the most remarkable revival I have seen perhaps in my life experience. There are so many evidences of profundity of depth. Those that get through produce immediate fruit in reparation, restitution, and other fruits of truly genuine work. Certainly I can say with appropriateness it is truly, truly wonderful. — B. F. HAYNES, *President*.

Ryan, Okla.

Our church at Ryan is prospering under the pastorate of Rev. George A. Nicholson. He will devote his entire time to the church. The Dorcas society is busy sewing and quilting for the poor and unfortunate. As we visit and pray with the sick, the bereaved, the aged, the outgoing friends, and the incoming of strangers, the presence of God attends us. One suffering man asked that we pray for his healing. He said he was unprepared to die, and desired to live a religion like the holiness people have. The Berachah Crusade Band visited our church, remaining from Thursday night until Sunday night, November 5th. One woman was blessedly saved. Numbers of people were deeply stirred on the subject of white slavery. — NELLIE J. BARRETT, *Reporter*.

Kyoto, Japan

At this time we are in the midst of our revival. It would do your hearts good to see our crowds. Many are turned away. Our largest crowds only get a chance to look in and hear the singing from the street. We are not only getting the crowds, but also sowing seed and seeing fruit. At the close of a recent Sunday service, after preaching by Miss Williams, there was a general move to the front, and seventeen people were at the altar as seekers. In the last three days of the meeting we have had twenty-seven forward. A goodly number claim to get saved. A few weeks ago two sisters came to the altar, both claiming salvation. Ever since these young ladies have been very faithful, and have done their best to help in every way possible. Last night while preaching, I noticed rather a stalwart looking man elbow his way through the crowd, and take his seat in the rear, which had been vacated a short time before. He remained after the majority had gone. We invited him to the altar, and he at once arose and came. His first words were, "I am the father of the two girls who were saved here a short time ago." Then he went on to tell how earnest they were at home, and how they always read the Bible, and talked about salvation, and what a change had come over them. We then pressed him to earnestly seek the Lord, but he said he had to fix up his business before he could be saved, so would do that and come back later. Remember him in prayer. So the work goes on. God is at the head, and we are following Him. The promise, "I will dwell in them and walk in them and will be their God and they shall be my people," is being fulfilled before our eyes. The Lord is walking and taking up His abode with these little brown-eyed people. — W. A. ECKEL.

Tarentum, Pa.

We are still looking unto God. We are having a revival meeting, in charge of Evangelist C. L. Wireman, and are expecting great things from God. Brother Wireman is a fearless preacher of the truth, and God's blessing is on the services. The Valley Daily News, under date of November 13th, gives much space to a report of our meeting. — CHESTER E. TULLA, *Pastor*.

Norwood, Ky.

We have just closed our third tabernacle meeting in old Kentucky. These meetings could easily be called "union tabernacle meetings," the union consisting of tobacco, lodges, politics, carnality, and occasionally a sanctified believer. Two of these places, Science Hill, and Wilson Chapel, were received from an independent work into the Pentecostal Nazarene movement about two months ago. Under the old order there were considerable over a hundred members, but not half that number under the new. We had good attendance, and some good victories at the altar. The last day that we were in this locality we buried the five-year-old son of Brother and Sister Hines. They

were very fine people. He is a merchant in the town. At Norwood things have gone on straight Pentecostal Nazarene lines from the start. We had good services, but owing to shortness of time could only be with them four nights. A few were at the altar. Brother Mercer, a real estate man and farmer, is holding the fort here, his twin daughters helping. We begin at Burnside Sunday night. We had a fine revival here once before. — C. H. Strong.

Waco, Texas

On Sunday, November 12th, we held a farewell service for our pastor, Rev. T. D. Dunn. The church was nicely decorated with flowers, and notwithstanding the weather was inclement, we had a nice crowd. The service began with victory from the very first song. Although it has been almost six years since God set us in order, this man of God, Brother Dunn, has been at the helm, and this date finds us still engaging the Enemy of God. There were only thirteen charter members. Today we have sixty-five members, and thirteen preachers. Brother Dunn has labored untiringly with and for us. His good wife has been the power behind the throne, because of her prayers of faith, with tears and good works. Brother Dunn took this people to pastor when we had no place to worship. Now we have a nice church, and it is almost paid for. Brother Dunn addressed us for about thirty minutes with love and power, reminding us of his first text, which was Ps. 1:1, and how the Lord had blessed him all along the way. After urging us to be true to God, and to stand by the little red book (Manual), he closed by calling for a solo by Mrs. Arvilla Dunn, and Miss Catherine Hinds. Then Rev. S. F. Worley, of Ft. Worth, Texas, made an address which was enjoyed by all, referring to a pastor's burdens, responsibilities, and labors. Several of our local members expressed in part our appreciation and love for Brother Dunn and his good wife. An altar call was then made, and four responded. One girl was gloriously reclaimed, then the glory wave rolled high, and we had the benediction about ten-thirty o'clock. — D. C. GAFFORD.

Dunfermline, Ill.

We closed a fifteen days' meeting here Sunday, November 12th, with Rev. Charles A. Gibson, of Auburn, Ill., as our evangelist. The meeting was a success. This is a new work, and our class is small, but we have plenty of material to work on. We drew the largest crowd the church has had in it for a number of years. Conviction was deep, and a number found victory. We think Brother Gibson a capable man, and expect to have him with us a little later in a meeting at St. David, and Canton. Recently we bought the church building which we were worshipping in at Dunfermline, of the Free Methodists. It is a nice church, and will accommodate one hundred and fifty at least. — C. C. WHITE, *Pastor*.

Portland, Me.

God has been richly blessing since our last report. Sunday was a good day. Both services were owned and blessed of God. Our Sunday school had the largest attendance we have ever had since the church was organized, five years ago. Seekers are at the altar. Four prayed through to victory Sunday night. We have just taken an offering for the Pentecostal Collegiate Institute, of \$25. Our last missionary offering was double what it has been. We take an offering for missions once a month, and are planning to double our offering this year. We gave \$150 last year. Our prayer-meetings, cottage meetings, and class meetings are seasons of refreshing. Remember to pray for us. — J. H. and JOSEPHINE BURNS SULLSTON, *Pastors*.

Woodlawn Church, Chicago

Sunday, November 12th, was an unusually good day with the Woodlawn church. Brother Shepard, our much loved pastor, preached both morning and evening, the Lord blessing both services in a marked degree. The afternoon praise service was led by Brother Will O. Jones, and was a time of real refreshing. The testimonies were all inspiring, the outbursts of song uplifting, and out us in good trim for the evening service. Eight persons were received into full membership of the church at the beginning of the service, among whom we welcome Brother and Sister Simpson and Brother Duke Farson, Jr., of whom we trust it will be true, as it was of Moses, who did his best work after he came from the "Burning bush." The Lord gave us a good altar service, which ran till after midnight, and resulted in victory for six precious souls. Our pastor is giving a series of Bible readings every Wednesday afternoon at the hall. Those who are privileged to attend say they are fine. Brother Shepard's wife and son, Everett, arrived a couple of weeks ago, and they are now comfortably located in the parsonage flat, and ready to help push the battle for holiness in Woodlawn. Two of our young people have recently yielded to the call to the foreign field, and as the way opens, and God leads, they expect to fit themselves for work in the Dark Continent. Others are under the burden, and we are expecting Woodlawn church to have several missionaries on the foreign field as time goes on and Jesus tarries. — F. A. RUNQUIST.

## Olivet University

The following is an extract from a report of De Lance Wallace, public accountant, who, at the request of the Board of Trustees of Olivet University, made a thorough examination of the books and accounts of said institution, up to July 31, 1916.

E. G. ANDERSON, Secretary,  
Board of Trustees.

We have carefully gone into every account that carries into the new school year closing all others, given personal oversight and instruction in opening the new account, so far as was possible, and requested the book-keeper to furnish me with a copy of his monthly trial balance, that we may know it is bringing forth the necessary and desired information.

We have checked all receipts and disbursements as far as there are evidences of either and have verified bank balances, bringing all into balance. We have taken into account all the income, whether cash or charge items, and all expenditures, whether by bank checks or personal account credit, together with bills and accounts receivable and payable at the beginning and closing of the period, which serves to prove the correctness of all.

### STATEMENT OF OLIVET UNIVERSITY

OLIVET, ILL.

July 31, 1916.

#### Assets and Liabilities.

Assets	
Fixed properties	\$ 21,600.00
Buildings and campus	101,000.00
Equipment as per inventories	11,500.52
Accts. receivable, students, current	\$1,084.50
Accts. receivable, students, old	789.20
Miscellaneous	398.15
Bills receivable, students	\$1,402.93
Real estate	0,346.55
Subscriptions	1,541.25
Unpaid subscriptions	\$ 17,824.07
Unearned insurance	228.42
Cash on hand and in bank	605.78
<b>Total</b>	<b>\$164,378.62</b>
Liabilities	
Mortgage loans	\$ 41,172.00
Bills payable	50,129.44
Accounts payable	6,037.84
Net surplus	66,439.22
<b>Total</b>	<b>\$164,378.52</b>

#### Evansville, Ind.

Brother and Sister Turner are both preaching and singing the gospel in the old-time power. Our pastor has stated that we are about the most tried people on every line, but glory to Jesus, we are a victorious band. At present, under the direction of our faithful minister, we are canvassing a great part of the city, seeding it down with holiness literature, and inviting folks to God and the church. Our Sunday school, under the supervision of Brother Miles Bright, is moving on nicely. Our Wednesday night prayer-meetings are a time of salvation. The Young People's meetings and cottage prayer-meetings are very inspiring. We anticipate starting a revival soon, where the gospel is preached, where the fire falls, and sinners can find salvation in the good, old-fashioned way. — BELLE SNYDER, Deaconess.

#### Malden, Mass.

Rev. F. C. Norcross is now established as our pastor, and is much liked by the people, as is also his good wife. Last Monday evening a blessed season was enjoyed, while we welcomed them into our midst. Visiting ministers included Revs. L. N. Fogg, H. R. Jones, Tom Brown, A. K. Bryant, and W. W. Bears. Some seekers were at the altar, and we are praying for an old-fashioned revival cyclone. — LEROY D. PEAHEY.

#### Atlanta, Neb.

The Nazarene church at this place has just closed one of the most successful revivals her ever witnessed. Evangelists Brother and Sister Ludwig, of York, Neb., did the preaching with the unction and power of the Holy Ghost. The saints shouted and held on to victory, which resulted in twenty-three at the altar. Prejudice was broken down, and a good spirit prevails. Twelve of the converts united with the church, including the pastor and his wife. — N. D. ESSLEY, Pastor.

#### North Attleboro, Mass.

On Wednesday, November 15th, we held an all-day meeting with Rev. H. Rees Jones, of Keene, N. H., as the preacher. The congregations were good, and the people were blessed. Sister Jones favored us with a message in song. Brother R. H. Whitman, of Providence, was present at the evening service and led a lively song service. We have several aged saints in our church, and were

privileged to have with us the oldest, Mrs. Sarah Coggsballs, ninety-three years of age. Her presence and testimony were a benediction to all. As a church we are moving ahead little by little. — L. D. KEELER, Pastor.

#### Yuma, Colo.

Rev. D. I. Vanderpool, our District Evangelist, was with us from October 12th to 29th. God gave us a gracious revival. The meeting was conducted at a schoolhouse nine miles northeast of Yuma. I have been preaching there once each month since the first of June. A goodly number found Jesus as their Savior, while others were sanctified holy. A good feeling prevails throughout the country. One lady started a subscription to build a church, which has grown larger, and in our business meeting last night, November 16th, it was fully decided to build a Nazarene church. — C. J. HOWARD, Pastor.

#### Lowell, Mass.

The work is going steadily on here. Battles have been won, and one Catholic young woman was clearly converted, and later filled with the baptism of the Holy Ghost. Her face shone with the glory, and it was a cause of much joy in our midst. We are conquerors here over the Enemy. Some of our people are moving away, but others are coming in. We just closed our extra revival meetings, with Evangelist Guy Wilson. A number professed conversion. We are rejoicing that the Lord has sent us an assistant pastor in Sister Martha Curry, for the rest of the year. God is helping her greatly, as well as the church in her work with them. — A. B. RIDGS.

#### Cucamonga, Cal.

Our revival campaign with Evangelist Wilde and band closed Sunday night with a number at the altar. The best wine was reserved for the last, the closing day being the best. The special songs by the quartet were great and enjoyed by all. Brother Wilde's preaching was with power and unction, and with no uncertain sound. God bless this holy band as they go from us to different parts evangelizing, is our desire and prayer. A number prayed through to victory, and as a church we were greatly blessed and rise to higher and greater activities by having them with us. We are marching on up the King's highway with victory on our banners. — W. C. FRAZIER, Pastor.

#### Kansas City First Church.

Sunday was a good day. God blessed us with salvation. Rescue service in the morning. Pledges and cash, \$600! This is a part of our missionary work. Thank the Lord that He permits us the privilege of carrying such burdens. This work is so near the heart of Jesus. We are crying to God mightily for an outpouring of the Holy Ghost. Join us in prayer. — JOHN MATTHEWS, Pastor.

#### Pasadena, Cal.

During the last three weeks a number of seekers have sought and found the Lord as their Savior and Sanctifier. We took in another class of seven new members last Sabbath, which makes twenty-six new members since the Assembly; and a number of others who have been brought to Christ will soon unite with us. The church is alive on every line of moral and spiritual activity, and is enjoying a steady growth in all its departments, which is very encouraging to both pastor and people. Our prayer meetings run from 120 to 150, and are times of great spiritual tides and salvation. The only problem confronting us is how to close, when the tide gets real high, as it often does. Thank God for the spontaneous artesian flow of the spirit of perfect love among the saints. Lord give us more of it, is our prayer. — A. O. HENRICKS.

## ANNOUNCEMENTS

On Pacific Coast for the Winter—Rev. J. E. Bates, one of our best Nazarene evangelists, is working on the Pacific coast for the winter, and may be addressed for a date for a meeting, at Live Oak, Cal.

Ready for Service—Having completed my contract for the year, I am now ready for any work the Lord may open to me: pastorate, evangelistic, or supply work. After having served twenty-five years as pastor and home missionary in the Methodist Episcopal church, I have severed my relation with that church, and connected myself with the Nazarene church. Credentials to show if necessary. Address J. Q. Swim, Ryan, Okla.

Pastor Called—This will inform those who have written in regard to the pastorate at Council Bluffs that we have called a pastor, and if we need any one in the future we shall write you. — Miss Frances Boyce, Church Secy.

Notice—The Tri-County Holiness Association will hold an all-day meeting at Troy, Ohio, on Thanksgiving day. You are cordially invited to attend. — A. O. Nyswander, Pres., Paul G. Marshall, Secy.

Another Missionary in Kyoto—On a beautiful autumn day, October 14th, at 2:45 p. m., a fine, bright-eyed boy came to the home of Brother and Sister Inayama. We are all very proud of our little missionary. — Mrs. W. A. Eckel.

Change of Address—The address of Rev. J. C. Henson, District Superintendent of Hamlin District, is changed from Roscoe, Texas, to Hamlin, Texas.

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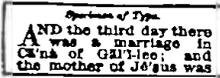
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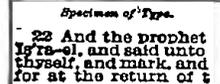
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**Notice to the Eastern Oklahoma District**—I bought a tent for the use of the Eastern Oklahoma District, with the expectation of the District paying for it. There have only been a few churches who have paid anything thus far. About \$100 is due yet, and past due. What shall we do with the tent? It is yours if you pay for it, if not, it be-

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## Investment

We have received a number of letters from friends indicating that they would like to invest their money in the foreign missionary work of our church. However, it is necessary for them to receive an income from their money while they live. This form of investment is known as an annuity bond, meaning that the missionary board receives the money, agreeing to pay a certain amount of interest each year upon the same during the life of the person who gives the money. At their decease it belongs to the board without further obligation.

We recently received \$2,000 from a friend who felt that an investment of this kind would be a good one. No doubt there are others who would like to invest their money this way if they knew it could be done.

If you are interested and desire further information, please write to E. G. Anderson, General Treasurer of the Foreign Missionary Board, 2109 Troost avenue, Kansas City, Mo.

longs to the company. They have been very nice to us, in fact, we have another man between us and the company; but he shall not suffer if we can help it. This is one of the best tents I ever saw. We certainly need it for the new fields in this District. What shall we do?—F. R. Morgan, District Superintendent.

**Notice**—Rev. W. D. Baker, pastor of First Pentecostal church, Indianapolis, Ind., has been granted a leave of absence by his church board, either in December or February, at which time he desires to engage in revival meetings. Any one wanting this strong man and a most excellent revivalist will make no mistake in securing the labors of Brother Baker, who is doing a great work in the city of Indianapolis. His address is 458 North Walcott street, Indianapolis, Ind.—U. E. Harding, District Superintendent.

**To the Arkansas District**—Having been elected to the Superintendency of the Arkansas District at the recent Assembly, which convened at Vilonia, Ark., November 8th, I desire to get busy in the work. Please let me know the needs of the field.—J. D. Edgin, Dist. Supt., Ozark, Ark.

## Deaths

**Fulton**—Mary Jane Fulton was united in marriage to Peter Long in Astoria, Ill., in 1883. She was converted in 1892, and three months later sanctified. She is a charter member of the Free Methodist church, and joined the Nazarene church at St. David, Ill., where she died November 6th. The funeral sermon was preached by Rev. C. W. Boyd, of Virginia, Ill.—Peter Long.

**Sorley**—Little Saddle May Sorley, four years of age, died on November 3, 1916, at Cranfills Gap, Texas, from the effects of a rattlesnake bite. She was an active member of our Sunday school card class. As her teacher and members of the card class passed quietly around the casket, each one placed a bit of cedar and a rose on it, while the choir sang "Asleep in the arms of Jesus." The funeral services were conducted by our pastor, W. F. Rutherford. The remains were taken to the St. Olaf's cemetery.—J. P. Neptel.

**Stout**—Mrs. Lula Clark Stout entered upon her eternal inheritance September 19, 1916. She was a member of the North Yakima church for eight years, and was an active worker in the cause of missions. She personally secured forty-three subscribers for The Other Sheep, and delivered them each month. She was loved for deeds of kindness in visiting the sick and making garments for the poor. She was rejoicing in victory in the last days of her life. She leaves a husband, two children, a father, mother, sister, and three brothers.—Alvin M. Bowes.

**Richardson**—Mrs. T. B. Richardson passed from this earthly life on October 18, 1916. She was seventy-one years of age, and for the past six years had been a resident of Johnson, Vt. Her husband died in Chicago in 1894. Funeral services were held at the Williams home, where she died, on Friday afternoon. The writer was the officiating clergyman. Interment was in Green Mount cemetery, Montpelier, Vt. She was one of our best members, and knew how to pray the blessings down.—A. F. G.

**Davis**—James Newton Davis departed this life on October 23, 1916, at the age of sixty-six years. He was converted in Bowen, Ill., under the ministry of Brother T. H. Agnew, forty years ago. He leaves a faithful wife to mourn his loss. Brother and Sister Davis have been members of the Spokene church for the last twelve years. The funeral services were conducted by the writer. He was laid away in Fairmount cemetery to await the resurrection morn.—C. Warren Jones.

**Jones**—Mrs. Lee Jones passed from this life on October 14, 1916, at the age of twenty-four years. She was gloriously sanctified three months before her death, and joined the Nazarene church. She was a patient sufferer for many months before her departure. She leaves a husband, one child, a father, mother, several brothers and sisters, and a host of friends, to mourn her loss. Her life was a benediction, and her influence will linger.—Etta Muluax.

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