

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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Unchanging Purpose of God



HAT a comfort to the redeemed, as well as warning to the sinner, is the statement of the unchanging purpose of God. The fact that He has prepared for the blessedness — the undisturbed and eternal felicity — of those who become partakers of His holiness through the redemption which is in Jesus Christ, necessitates that He shall unchangeably and eternally set His face against sin. God is love, He can not allow that which harms, which defiles, to have place for ever among those who love Him, and have made Him their dwelling place. He will not allow that man shall hide sin in his bosom and escape the doom of sin. God can not be mocked by man; it is for man to get rid of sin — all sin, or take his place in the place prepared for sin — the outer darkness, away from the presence of God and His holy angels, and those who have washed their robes in the blood of the Lamb.

EDITORIAL

THE coming year is to be observed throughout the world in celebration of the four hundredth anniversary of the inauguration of the great Protestant Reformation. This wonderful event deserves to be celebrated all over the world. The Lutheran Reformation should be enshrined in the memory and affection of the world for ever. It was truly epochal, and marked the beginning of the marvelous new era in the history of the world when the monk, Martin Luther, stood up heroically for the simple truth of the gospel, and was made so strong by the mighty power of our God. That transcendent act of heroism and faith marked also the disinterment of the Bible from an ignoble grave, dug by the perfidy and hate and paganism of the Romish hierarchy, and the republication of an open Bible and freedom to read it to all men.

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It is difficult to conceive, much more difficult to express in the short space of an editorial, what vast, yea illimitable, changes were wrought in our modern world in faith, morals, and educational, and civil matters as a result of the great Reformation. Had it not been for this marvelous change wrought by the Reformation the condition of the modern world would today be the same as that which curses Mexico and Central and South America. In Mexico today behold the poverty, the stolid ignorance, the superstition and debasement and poverty in which the people are sunk, and all the result of centuries of the reign of Rome's infamous system of lies, lust, and lucre. This diabolical trinity still persists in the relentless and infernal purpose of keeping down this struggling people in the debasement and woes into which it has held them so long.

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Rome is and has ever been the arch enemy of the common people. They wring from them the last penny, and pursue their remorseless greed and graft from time antedating the birth of a human being clear on through his birth, and throughout his life and during the struggles of his death hour, and then on through a false purgatory, constructed for the purpose, in whose awful fires they keep the soul tortured as long as his estate or his kindred have a penny left which Rome can extract from them for masses.

Why should not that marvelous Reformation which shook this incubus and octopus from their hellish grasp of free religion and free government, and emancipated thought and conscience from their hellish clutch, be celebrated? Surely if there is any event in all history deserving celebration, if there is any boon in modern times which God has conferred upon the human race, the Reformation is that event—is that boon. We should never forget Luther, Melancthon, and Erasmus. We should never forget Wycliffe, Huss, and Savonarola. Coming down on this side we should never forget Knox, Calvin, Wesley, and others, who took up the glad refrain, perpetuated the happy news, and broadened into an Amazon the mighty Reformation tide and preserved to us its precious fruitage.

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Had the church of Rome an event four hundred years old which meant a hundredth part to them of what the Reformation means to the Protestant world how they would celebrate and jubilate and felicitate. They would spend millions of dollars in the most spectacular and obtrusive methods of thrusting their celebration upon the public until it overwhelmed every thing else, monopolized all the first, and succeeding pages of the great dailies with wearisome columns of writeups, and with long processions and marches and with banners and floats and music. Why, they would have the very continents of the earth vibrating under their noise and thunder and rejoicings.

Now, we do not plead for any such nonsense and vainglory and politics as they would indulge in for the sake of revenue only, for they would indulge in such celebrations for the sake of revenue, and manage to get more millions out of it than they would invest in it.

We do plead, however, that it is eminently proper and something we owe to God as well as to the memory of the good and great reformers, that this great event be properly celebrated with appropriate services and ceremonies in all the churches, and schools of the land. What a tremendous influence we could make it exert for patriotic, and religious ends upon the children of the land. We

record our vote here and now, thus early, for such a widespread celebration of this event, and we insist upon it as a patriotic and a religious duty which we owe to God.

A Center and Source of Debauchment

THE moving picture business is one of the most appalling evils in our country today. It is a prolific means for corrupting the hearts and minds of young and old. It is a prolific source of vicious tendencies and is a positive incitement and cause of crimes and debauchery widespread and disastrous. Complaints against the infamy are usually met, sometimes even by preachers of the gospel, that these moving picture shows are censored by an official body, and hence there can be no need for alarm. This class of people who make such replies are satisfied with wonderful ease. They have heard a vague rumor *somewhere* from *some* source that a censorship exists, and without a moment's investigation they accept it and become defenders of the infamies of the moving picture business.

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Now the facts are simply these: There is a so-called "National Board of Censorship" of moving pictures. This board, however, is absolutely unofficial, is maintained by the moving picture shows themselves. This so-called Board has proven beyond measure a hundred times not only its unwillingness to protect the public, but its determination and purpose to approve anything and everything that will bring patrons to the picture show business, with a brutal disregard for the morals and purity of the millions of children and young people and older people who attend the shows. The result is that we are simply in the clutches of the most popular form of amusement of all the ages, and this most popular form of amusement is conducted almost exclusively by a set of people whose god is greed, and who manifest an absolute disregard of the decencies and proprieties of life as well as the moral welfare of the childhood of the nation.

This evil has gained such gigantic proportions as almost to discourage attempts at reformation. We maintain, however, that the case is not hopeless if the religious papers of the nation and one-half of the pulpits of the churches of the nation would unite in a campaign of reform, reformation would quickly ensue. Let there be an outburst of indignant protest against the infamy which threatens every home in our land, and let a vociferous demand be pressed upon the United States congress and state legislatures for the most drastic and stringent regulative legislation.

Every pulpit in the land should ring with protests and admonitions warning parents of the rottenness of these moving pictures. The indifference to this evil amounts to an atrocity. Is it possible that absolute insanity has seized upon nearly all of the parents of the nation until they are blind to the debauching fruits of this infernalism?

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We do not want to hear any reply about how a church can use the picture show for virtuous purposes; how a school or any other institution can isolate it from evil surroundings and put on educating or uplifting pictures. Our rejoinder is ready. The picture show business has become established in the country with a positive character, and with distinctive inevitable influences as an *institution of the Devil*. Like card playing, dancing, and kindred evils, it has established its character, has its reputation, and does its work of evil, only evil, and that continually. As an institution it is worthy of condemnation, and of nothing else under heaven. Nothing is needed except either the most drastic regulation, or absolute annihilation. National indignation against the Louisiana State Lottery was roused to the point of its utter destruction. Behold, a greater atrocity than the Louisiana State Lottery is practically at the door of every American citizen today.

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Some of the secular papers of the country are louder in their protests than some of our religious papers. The *Detroit News* in a recent editorial has the following to say of this monstrous evil:

A few years ago the flaunting of a naked body before the public as a means to swell the box office receipts at a theater would have caused a nation-wide protest. Today the torso of Audrey Manson

stripped of clothing is billboarded over our cities without comment; the writhing of the half-garbed Theda Bara, the lewd and lascivious display of her rivals who are billed as 'vampires' shriek forth their nastiness from the motion picture houses. Portraits of voluptuous women, with gowns that are designed to display rather than conceal, assail the eye before almost every motion picture theater. They are advertised by such signs as "The most beautiful of all Movie Vampires," "The Man Lurers," "Queen of Sin."

Whither are we drifting? Are we reaching a point of national decadence that will permit every form of vice to be paraded before even children—chief patrons of the residential motion picture house?

Nude woman, advertised as the most beautifully formed woman in the world, is starred in a film showing the interior of an artist's studio. Nothing is left to the imagination—a crude, raw, crash presentation of naked flesh—and the authorities permit it to be exhibited because they say it is "art." A wild, drunken revel is shown in a house in the tenderloin, with close-ups of drink-crazed, naked inmates—and it is allowed to be exhibited because it points a "moral." The moral is that some silly girl is led into the life and then reforms and lives happy ever after. Debauchery is made epic; drunkenness is glorified, all under the cheap trick of "having a moral," or being "artistic."

The child mind is presented with the most degraded of all life under the flimsy pretext that there is a moral hidden somewhere in the filth that is paraded over the celluloid. The depths of wickedness are sounded for him—and her—of tender years for the price of admission, one dime.

There in the darkened theater the young of our city are having displayed before their eyes all that any sane mother or father would shield them from. If any one of the scenes shown nightly in many of the movies were attempted on the stage, the whole cast would be arrested and prosecuted. When is there to be a revolt from the vicious in the motion picture world? Are the motion picture producers ever to learn, or, refusing to learn, are the authorities to remain ever idle, instead of teaching them a sadly needed lesson?

Freedom and Slavery

THERE is a strange reversal in this matter of freedom and slavery which the Devil is very anxious to hold in that position. According to the Devil's definition the religious man when he espoused Christ and accepted Him in salvation entered a state of bondage or slavery and forsook a life of freedom. This is as far from the truth as the east is from the west. It is a falsehood born in hell, propagated by the Devil and his dupes and mistakenly believed by hapless multitudes who are held under the spell of the fatal delusion. There is no freedom in a life of sin, except the freedom or the right to remain in a servile bondage to the carnalities of our fallen nature. Sin is but a veritable bondage. Sin is rebellion, is darkness. The strange truth about it all is that sin's rebellion is a revolt against the delights and joys and sweets of true emancipation from sin's slavery, and translation into the joys of true liberty in Christ Jesus.

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There is not a thing under heaven in the way of privileges or activities denied a man in the Christian life except those things which fasten the tighter the shackles of slavery upon his wrist. The indulgence of carnal, low appetite for drink or animalism is forbidden the Christian. What is such indulgence but the hammer whose every stroke hardens and toughens and tightens the steel that binds the victim to debasement, and which sends him lower with every stroke of the hammer. Men talk about their personal liberty to drink intoxicants. Farce of all farces! That is not liberty, it is but the clutchings of the victim of slavery who but tightens the noose around his neck with every repeated indulgence. These acts are but a deepening of the victim's gloom. A darkening of his prospects. A deadening of his conscience to the appreciation of his serfdom and a blotting out one by one of every star of hope for his ultimate deliverance.

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Oh, sinner-friend, turn a deaf ear to this lie of the Devil about surrendering or giving up so much if you become a Christian. A man once bemoaning the awful cost of being a Christian in the things he would have to give up, said, "There are many things I can do now that I can't do if I become a Christian." Said a Christian brother to whom he was talking, "But friend, there are many things that you can't do now. You can't eat mud or drink it." "No," replied the complaining sinner, "But I don't want to do anything like that." Quickly came the reply from the Christian worker, "That's just it, my friend. When you become

a thorough going Christian all sin will be distasteful to you. You will not want to commit it."

This illustrates the truth. In becoming a Christian we do not surrender our liberty, but we do surrender our slavery. We then alone enter the realm of real liberty, of royal, superlative manhood, of glorious Christ-likeness. Praise God for such glorious liberty where-with Christ does make us free!

A Strange Substitution

NOT least among the many and marvelous freaks and absurdities of Christian Science, so-called, is their use or practice of what they call "prayer." Really, as we understand the system of teaching, they make no use of prayer whatever. They perform a lot of things or use a lot of words which they are pleased to denominate praying but which really have no more relation or resemblance to prayer than has the little declamation, "The boy stood on the burning deck," to the decalog.

What the teachers and leaders and believers in this modern cult are pleased to call "praying," consists entirely in reiterated assertions of the unreality of disease. Startling but nevertheless true is the charge which we here and now make, that this is tantamount to blasphemy, for it is but the substitution of lying for praying. They diligently practice the art of deceiving sick people into believing a lie; this lie being that disease is not real. With all the assumed solemnity of prayer they gravely tell the patient that there is nothing the matter with him in truth, and that the matter of which he complains is only "error." They teach him that it is because of "error of mortal mind" that he even thinks himself sick.

The pitiful patient consumed with raging fever, and his life rapidly wasting away, and death only a few hours ahead of him, is comforted with this solemn mockery of lies and deception which they palm off on the dying patient as prayer. To be sure it is not prayer. It has not the remotest resemblance or relation to prayer. It does not come within a million miles of touching the outmost fringe of even the most formal and perfunctory prayer.

Such, however, is the nauseating pabulum on which these false teachers and blind leaders of the blind would dare seek to feed and soothe the sick and dying mortals with in the blaze of this enlightened century.

The Modern Message

WE mean the modern pulpit message. How to a thoughtful, spiritual man this modern pulpit message discloses the vast gulf between superficiality and cruciality.—between entertaining with shallow homilies on current affairs, and really burning appeals on actual and original sin. We must plow deep and close, or the corn will die. Sir Oliver Lodge was right when he said: "Genuine religion has its roots deep down in the heart of humanity and in the reality of things. The access of those inspired seers, the poets, prophets, and the saints, to the heart of the Universe was profound. The camp-followers, the scribes, and Pharisees, by whatever name they may be called, had no such insight."

How profound and how sublime and how eloquent the magnificent themes with which the preacher is invested! What appeals to the deepest depths of the soul! How real and genuine and tremendous the awful issues he is called to make with man's immortal soul! How angels might covet such themes as should stir the very heart and brain of a called and commissioned and anointed preacher of the gospel!

IT IS NO DEFENSE of the "tongues people" that they are often devout and spiritual. The devout and spiritual are the targets for the Devil's shrewdest work and he has to come at such people with something wearing the guise of deep spirituality. He can not make headway with a really devout soul with temptations to fraud or lust or drunkenness. We must give the Devil credit at least for ordinary sense.

THE PREACHER who can find no better theme for his pulpit message than, "Robert Elsmere," or "Capital and Labor," or "Science and Religion," or "Looking through the hole of a ladder," should surrender his credentials and go to the plow or the lunatic asylum. Doubtless it would be better for the corn if he took to the asylum.

One of the Least.

We are prone to seek our friendships among those who are able to reciprocate, to undertake that service which will be congenial to our tastes. It is deemed an honor to serve the rich and powerful, but the call of God to His people is to service to the "least." It was said of a man of good family, of refined tastes and liberal education, "Why is it that wherever he goes there is seen about him the blind, the halt, and the lame, the ignorant and uncouth—and that little children on the street smile up into his face?" It was nought but the love of and for Christ in the man. The world will be redeemed, not by getting the rich men into the church, but by Christians, in the spirit of the Master getting down under the "least" with their love and lifting them up. The gospel of Jesus is to the poor, to the degraded, to the outcast and helpless, and that gospel of divine love can only be brought to them wrapped up in human love.

Taken for What We are.

Hypocrisy is the universal sin of fallen humanity. Since Eve and Adam hid from God, and made a covering for themselves, men have been unwilling to be known and taken for what they are. Pride demands recognition of what in reality does not exist. Carnality constantly urges a distorted, insane conception of man's importance; his relation to his neighbor and to his God. Because man will not take himself at his true valuation, he even goes to the blasphemous length of seeking to be his own savior—he usurps the throne of God himself with his puny will, and defies the love his Father would bestow. It can need but the pulling aside this veil of silly self-deception, showing sinful man as he is, to bring about abasement. Our humbling is in that we shall know ourselves and be known for what we are. When we are willing to be known through and through, it will be of small moment the place we may be called upon to occupy for the time. God can use, and using for His glory will exalt the one who is willing to pass for just what he is. God is pledged to undertake for the one who places his life—his vindication, his usefulness, his honor—in His keeping. How incomparably foolish, then, is self exaltation.

God Our Helper.

Christ Jesus is not only our Savior, Sanctifier, and Keeper. He is also our Renovator—the One who makes us over, giving strength for weakness, courage for timidity, judgment for rashness, gentleness for harshness. He comes to fill in our natural defects, to help us at the place where we need help. He purposes to make us "complete." As we become conscious of lack or weakness, we may appeal to Him in assurance, that this is a place in which He will make "all grace to abound." A recent writer in the Christian Herald says of this buttressing Christ:

Each one receives a gift along the side on which he is especially weak.

Study the lives of the disciples and see if this is not true. In the places where they were most weak, they became strong. Peter was a man by nature impatient, impulsive, and reckless of obstacles. Later, he became the apostle of moderation, rejoicing in "manifold temptations" for the proof of faith "more precious than gold that perisheth." Paul was the arch-advocate of doctrine and was the pioneer theologian of the early church; but later his grace was matched by a gentler one, and he wrote the great love hymn in the thirteenth chapter of 1 Corinthians. John, one of the "sons of thunder," a man of fire and eager ambition, becomes the type of affectionate long-suffering, filled with patience, "tarrying till the Lord comes."

We should look to God to fill up our de-

fects. "Ye are complete in him," is Paul's way of putting it.

"Here is courage for the over-timid, fear for the over-courageous, a burden for the careless, and an absence of care for the burdened; a power that can soften the hard and give hardihood to the soft and effeminate."

Christ the Present Blessing.

Perhaps those who have looked toward Christ have been defeated in their desire and purpose more often by the temptation from the Evil One to put off realization to some future time, than by any thing else. It is when we say "now" that we receive. If we know our need of sins pardoned, hear Him say: "Now is the day of salvation." If we would enter into His fulness and know His rest and peace and power, today we may hear His words, "Receive the Holy Ghost." Nothing but our own disinclination, no one but ourselves can keep us from a present appropriation of God's gifts and God himself. The *Sunday School Times* says:

Don't postpone your blessing. For putting into the future the blessings that God says are available now is perhaps the most subtle form of unbelief among Christians. Nothing stands between any Christian and the fullness of the Holy Spirit except the Christian's lack of faith. When our Lord said, "He that believeth on me . . . from within him shall flow rivers of living water" (John 7: 38), he was speaking of a future blessing—"shall flow." For "this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." But we are living on the other side of that promise of our Lord's. So it is no longer a promise; it is a fact. Jesus has been glorified. The Holy Spirit has been given, and living waters are flowing from within those who believe. If they are not flowing, then we are not believing. All of God's part of the work has been done, and if we are wholly yielded up to Him, in body, soul, and spirit, then we can rest upon these words with the same certainty that we have concerning the words that guarantee our salvation. And we shall not need any other evidence, that the living waters are flowing than this: He says so.

Usefulness in Humility.

True humility is that state of soul in which God can make use of us. It is knowing ourselves as we are—as God sees us, and being willing that God can take us just as we are, and work out what He pleases with us. The proud heart will try and fit itself into God's plan where it in no wise belongs, because it does not see itself truly, and thus confusion and disaster would result. That is why the entrance into God's plan and work is by the way of humility. As we know ourselves for the nothing we really are, it will not trouble us where God puts us whether it be high or low, because we shall depend upon Him to do the work. George D. Allison has some encouraging things to say along this line:

Paul speaks of personal conduct as members of Christ's body, the church. He seems to give two watchwords: "Be meek," "Be useful." Christian love is not puffed up, seeketh not her own. A conceited Christian is almost a contradiction in terms. A Christian dominated by self-esteem and seeking self-glory is off the way that leads to blessedness. Be humble. If you have great gifts, it should make you think soberly—for of you will much be expected. Besides, what have you that you did not receive.

But most of our young people are not boastful but over-timid—they disparage what God our Father gave them. This too is irreverent. What would you think of a lad who despised his birthday presents, never used them at all, because some other boy had more? You are a member of the body, the church; therefore, according to Paul, you have some gift. Find it, use it, develop it, make it grow. If it's teaching, teach. Because you can not be a college president are you dodging a little Bible school class of five or six beginners in the Word? If it's giving, give. What poor, illiberal giving sometimes by those who have so much! Also, my friends, what failures by us who are not so well off giving less than we can! Ten cents seems small for a picture show, and alas, it seems plenty for world-missions, for God's outreaching kingdom in

all the earth. If it's exhorting—but wait a bit. This word is the word applied to the Holy Spirit by Jesus in the Gospel of John: the Comforter, the Encourager, the Helper by your side. What a blessed ministry to be a bringer of courage, an enheartener, a comfort-bearer, a pointer to the upward way!

The Nearness of God.

Our God is more than a force working through nature. He is more than a far-away sovereign Creator, a maker of laws. He is more than a Judge watching for violation of His edicts in order to punish offenders. He is a loving Father, a faithful Friend, the Paraclete, the Comforter, the Companion of our life. And yet how few, even of those who bear the name of Christ have entered into the experimental knowledge of such a relationship. The promise, "Lo, I am with you," was not mere idle words. It meant that those who put their love and trust upon Him in ungrudging obedience, should know the sweetest companionship possible to a human soul—the recognition of divine presence in fellowship. An exchange illustrates this truth by an anecdote of Mark Guy Pearse:

Mark Guy Pearse once said: "When I was a little lad of seven, I had gone to spend a day with some friends, three miles from my home. After a happy time in the hayfield, when the day was done, I started for home. A muttering thunderstorm was coming up in the distance. I was afraid as I stood against the old farmhouse door; I began to think I did not know the way home for three long miles. All the pictures I had ever looked at came before me. There was Giant Pope in the Pilgrim's Progress, with eyes flashing lightning, waiting for me to come around the corner. There was Apollyon, ready to spring upon me. All the robbers and ghosts I had ever heard of lay along those three miles. How my heart sank within me! My knuckles could scarcely keep back the tears. Just then, Oh, joy! up a leafy lane, there came my father! I heard him call, 'Come on, my boy!' In a moment I was changed into a hero. I almost wished old Apollyon would peep around the corner and find me more than a match. Oh, how I grasped that hand of my father! How I looked up into that face and felt his pleasant presence! I leaped and crowed, and shouted. When the rain and lightning came, oh, how good to have the folds of a long blue coat around me and a hand holding my hand! What cared I about all the terrors that ever were? he was there."

Do we know the voice of the Lord Jesus when he says to us, "Come, my child?" Afflictions will seem light then; night will give way to morning, defeat to victory. Christ, the only begotten Son of the Father, will lead us all the way safely.

How blessed it is to know that Christ is our constant Companion, guarding, guiding, and keeping us for ever from all harm.

Success or Failure.

The success or failures that come to our lives are victories or defeats only as we are for or against God. If we have placed our desires and activities within His plan by a consecration of ourselves to Him, and our love to Him and to our fellows has thus been made perfect, we may rest assured that all things, seeming failures as well as glorious successes, are in the way of true victories. We need have no worry or fear over anything that comes into our life if our heart is right with God. But on the other hand, what may seem to be a great success or blessing will surely add to our undoing if we have taken our stand against Him. Russell Conwell says:

I feel often how with God all that comes is for the best. There may come things that to us are disappointments, there may come sorrow; there may come great losses; there may come sudden reverses. But if we are working with God, every one of those seeming reverses is a victory for us, and if we are working against Him, those seeming successes in obtaining prosperity, in obtaining business rank, or social station, are really the curses of God. It does not make much difference what we get in this world, but how we receive it, and with what spirit we use it. God always prospers the man, whatever may seem to be on the outside, who walks with Him.

Humility

Gertrude Cockerell

HUMILITY, lowliness of mind, modesty, is by no means a common virtue. It is as conspicuous by its absence among the lowly of earth as among the exalted. Indeed it is oftener found among the latter than the former, for it takes a truly great man to be humble. We have the counterfeit of humility just to show us, as in all counterfeits, that somewhere is to be found the genuine article. Montaigne says, "One may be humble out of pride." What more hateful than an assumed humility? The ostentatious taking of the lowest place; the taking of a back seat when our place is at the front; the disclaiming of gift or endowment when such exists; the refusal to accept office for which there is the needed equipment, on plea of unfitness for such, pride hides itself in lowly garb. But worse than all is when an assumed humility invades the religious sphere. If one may so express it, pride is at once the despair of God and the glory of Satan. God can do nothing for or with a proud man: Satan can do everything. "Humility, that low, sweet root, from which all heavenly virtues shoot," says Moore.

In the Christ of Calvary we see humility personified. Never can creature of earth stoop as did the Son of God, who "humbled Himself and became obedient unto death, even the death of the cross." His exaltation as the world's Redeemer succeeded, not preceded death. And His pathway is ours, death-life, "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness." "Who-soever exalteth himself shall be abased: and he that humbleth himself shall be exalted," says the Master. Let not the Devil have to chuckle over your humility and mine as portrayed by Coleridge, who says, "And the Devil did grin, for his darling sin; his pride that apes humility"; the pride evidenced by Bickerstaff's hypocrite, who, to draw attention to himself by any means, exclaimed, "Ay, do despise me. I'm the prouder for it. I like to be despised."

Our lack of humility may be patent to all, or alike unknown to ourselves and others. Are you and I willing to see ourselves as seen by God, and possibly others? And how does our lack of humility betray itself? Surely when our literature, our platform utterances, our bearing, our spirit, our attitude toward others conveys the impression, "We are the people," and others' efforts and achievements we ignore or minimize, or, forgetting our own humble beginnings, regard theirs with ill-concealed contempt, or subject to harsh criticism; when our spirit and attitude toward others is, "Stand by, for I am holier than thou," then, I say, our pedestal, no matter by whom or what supported, will crumble beneath us as of the earth, earthy.

In the directions that Paul gave for the appointment of a bishop he included, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil." But does not the very ease and skill with which some of us more experienced workers now handle things, subject us to like danger? "We, ours, us," as surely eclipses the vision of the Christ as "I, mine, me" of the raw recruit. "My glory will I not give to another," and unless we repent of our pride, we shall find our candlestick removed from its place of honor on God's altar. Oh, let us guard against the blatant or subtle "I am" that may mark us as leader, superintendent, head of department; all affectation of accent, speech, manner, that are alien to the simplicity that is in Christ. For our life and service, whether as individuals or communities, may our prayer be, "Not I, but Christ, be

honored, loved, exalted. Not I, but Christ, be seen, be known, be heard. Not I, but Christ, in every look, and action. Not I, but Christ, in every thought and word."

How many of our religious gatherings are full of our human achievements, instead of praise for "What God hath wrought?" How much straining for effect; what unholy emulation; what expectation to receive some personal acknowledgement or recognition, the omission of which would give offense, until we find ourselves fairly launched into a mutual admiration society; what laudation of some human idol that is almost ready to exclaim concerning his utterances, "It is the voice of a god, and

The Story Simply Told

Many years ago, in the land of Palestine, a man and a woman came out of the north country, traveling slowly, over the hills and through beautiful valleys from Nazareth to Bethlehem. It was the winter season. At night they rested, and by day they journeyed in the bright sunlight, stopping often because the wife grew weary with the way. He was a carpenter of Nazareth, strong and gentle, and very thoughtful as he walked beside her. She was much younger than he, with wonderful great eyes, dark and soft; the golden brown hair grew low upon the brows: her voice was full of rich, sweet music, and her face often lighted up as if she were thinking things that filled her heart with hope and joy. She was expecting soon the birth of her little Babe, and was on her way to the city where her forefathers had lived for hundreds of years. Both she and Joseph had descended from the family of David the Great King, and it was her hope that her Child should be born there in the city of his fathers.

The travelers had passed by Jerusalem late that afternoon, and now as night came on, reached Bethlehem village, among the hills of Judah. But they were too late to find shelter in the crowded inn, and their only refuge was a stable, built in a large cave near by. There in that dim place, in the deep shadows, lighted only by the flickering, uncertain gleam of a rude stable lantern swinging from the low rafters above, with the cattle standing near, Jesus was born that night. He lay in Mary's arms, the Child for whom she had been waiting, and whose birth the Angel Gabriel had foretold long ago in Nazareth.

Girt round with wonders was the birth of our Savior, and the greatest of all the wonders were manifested to shepherds keeping watch over their flocks at night in the neighborhood of Bethlehem. An angel of the Lord stood by them, and the glory of the Lord shone around them, filling them with awe and dread till the angel bade them fear not, for his message was one of good tidings to all people; a Savior, Christ the Lord, had been born that day in Bethlehem, a Babe wrapped in swaddling clothes and lying in a manger would prove to them that his message was true. Then the shepherds heard a multitude of heavenly host triumphantly chanting praises to God and proclaiming peace to men. No words had the shepherds in reply; they were dumb with amazement till the vision disappeared, and then they said to one another, Let us go at once and see that which the Lord has made known to us. In haste they went, and found Mary and Joseph, and the Babe lying in a manger as the angel had said. They told the good tidings that they had heard, and all wondered, while Mary, the mother of Jesus, treasured them up in her heart. Like the shepherds who returned praising God, we, too, would add our thanks to God for his unspeakable Gift. — Selected.

not of a man." Not long was Herod left to enjoy the sweets of self-laudation, for we read, "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost" (Acts 12: 22, 23). Let us not be among those of whom it is written, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8: 11). God is a God of judgment; by him actions are weighed. Do we not need in private and in public to confess "The iniquity of our holy things"; or at least that there is no room for the shout of victory, save as it is of faith, in face of all that still remains to be accomplished? Then as leaders of God's earthly hosts, the qualities that make us invaluable, as such, may find us lacking in some others which, if we are not humble enough to acknowledge and withdraw in favor of others, may nullify much of our effort for good; cause breach among our allies; scatter instead of rally to the standard; act as a disintegrating force, where, as a spiritual army, solidarity is required. Oh, how our lack of spiritual discernment; our social prejudices, our not always Spirit-controlled aggressiveness, destructiveness, courage coupled with large self-esteem, make us mule-like in our obstinacy. Our lack of "sweet reasonableness," yea, call it what it is, our lack of humility, may make others of larger vision look on with bated breath, aghast at our acts of vandalism. But the "I am" about us makes impossible suggestion or remonstrance. Is there not with many of us some high-minded act; some page in our life — history that has, or will yet bring to our cheeks the blush of shame? Then let us confess to God and man our sin and "be clothed with humility," consenting to that which now so much goes against the grain, "All of you be subject one to another": "easy to be entreated," "for God resisteth the proud, and giveth grace to the humble." And to whom will such grace be vouchsafed? And where? It descends from the heights to the depths. "For thus saith the High and Lofty One, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place." True, and listen for your encouragement and mine, but "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Is. 57: 15).

"I know I am" is the invariable reply of a working woman of our acquaintance to any word of praise or appreciation she receives. But she bitterly resents a word that savors of correction. How different this spirit from that of General Grant. There was not greater shock to his sensibilities than being credited with achievement which, to him, in face of possibilities, was nil. His prompt reply to one who referred to him as "a learned soldier" was "Well, I am not. I have neither the genius of Sherman, nor the learning of Lee or Macpherson. I only mean to get there." And with him such statement was no affectation of humility; no blind to draw applause; no fishing for compliments, as of one who with deprecatory gesture, but smiling consent submits to the crown of laurels. Reader, can you and I consent to receive honor that belongs to God alone? Let us rather be like him of old, ever pointing to "The Greater than I." "He must increase, I must decrease."

There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. — Plato.

"He who gets a real taste of salvation wants a full meal."

A New Patch on the Old Garment

John Matthews, D.D.

IN the preceding article, entitled "New Wine Must Be Put in New Wineskins," we heard Jesus saying that the old wineskins, rotted with age, would burst when the new wine was poured in. In other words, that the Holy Ghost experience of new pentecostal wine would split the dried up forms about us, if poured in in its native strength; cause the skin to split and the wine to perish. The conclusion was that new wine must have new skins.

In this companion parable we have the same truth stated in different form with a new aspect. "They said unto Him, Why do the disciples of John fast often, but thine eat and drink?" "And he spake a parable unto them, No man putteth a piece of a new garment upon an old; if otherwise, both the new maketh a rent [schism], and the piece out of the new agreeth [harmonizes] not with the old." In another place, he adds, "And the rent is made worse."

The disciples of John and others wanted Jesus to go in the Jewish religion, observing their forms, and keeping to their methods of serving God. True, He had new truth, but why not just patch it on to the old garment? It would be so much easier to patch the old than to make a new one, was their thought.

But, in the first place, they did not know how badly the old garment was worn out. The thing was shining, not with glory, but with places made slick by age. It was worn out; had had its day, and was ready to go on the rag pile, but its adherents, blinded by the fact that it had been once a beautiful garment, and thinking that God never would want a new coat, insisted that since it had been in use several hundred years, it should be carefully patched up, and that Jesus should put it on and wear it also, because they were so comfortable in it. "Master, it may need a patch; but patch it up, and let it go at that. It is too good to be cast aside." So said they all.

Jesus had a hard time making them understand that He was not a "patcher." What He was about to produce was not a crazy quilt of patch work, but a new garment from new cloth. It was hard to get them to see this; for what need was there for another garment?

In this parable the answer of Jesus has three distinct seed-thoughts. First, no man puts a piece of new (unshrunk, undressed, unripped) cloth on an old garment because the new agreeth not with the old. The two cloths would not harmonize. It was not done because of the appearance of the garment after the operation. The garment mentioned here is the outer one; the cloak, or, as we might say, the overcoat. It would look so very odd to see a man going down the street with an old cloak with a big patch of new cloth on it. It could be seen for quarter of a mile. It would provoke mirth; perhaps ridicule. It made the wearer scornfully prominent; so much so that Jesus said men in His day had too much sense to do such things. The good judgment of the man who would hazard such a thing would be questioned straightway. It was too unsightly for Jesus to consider.

Secondly, Jesus says that if this should be done, the old patched with the new, the new garment or piece of cloth would be ruined to patch up the old. The second reason was, the waste that would be incurred, the loss of the good garment or new cloth. To use a new garment or a beautiful piece of new cloth to patch up an old garment appears to be the height of folly. There is only one reason for such action: that the old, worn out coat is very much more precious than the brand new cloth with all its value. It is so easy for folks to love an old coat, moth-eaten, dusty and dirty, that they will slipper along in it rather than arise and put on a beautiful, new, clean garment, the gift of skill and the gift of love.

Why not just fold the old up and lay it away, and use the new garment? That was the way

men did as to clothes in the day of Jesus. We ought to have as much sense as they. As soon as there is enough cloth to make a new garment, let's ask the Lord to cut it out for and put it on and walk on, clothed in the new that grace and love and wisdom have provided.

Thirdly, the main reason why men did not patch up an old garment with the piece from the new: Hear Him speak, "The new piece that filleth up taketh away from the old and a worse rent [schism-hole] is made." The garment thus patched would hold together until the new cloth began to take its shrunken form. When the moisture touched it, it would shrink perhaps to half its former size, and would pull away from the old cloth and leave a worse rent than before. The coat would then look worse than before the patch was put on it. The new takes from the old. In this reason there are two words for consideration. First, the words "that which filleth up." This original word is one of the great words of the New Testament. It means that which is filled with the power, riches, and presence of God. It is one of the giant words of the Holy Ghost. Here is divine life, fullness, potency, immeasurable power, and undiminished possibilities. The word for "taketh away" is a word of force. It means a forcible carrying off. A mighty power in action, that can overcome all resistance. Now read these words like this, "No man putteth a new piece on an old coat, because the mighty divine power of a new force will forcibly rend the two apart into a great schism."

This new cloth had power in it because it was alive. It had not been tanned to death. It had not been worn threadbare. It was in its native state of being unshrunk. It was not dead. Now, to patch the piece on the old, trite, dead, faded, outworn, dried-out, and dried-up coat, ready for the rag bag, was below the wisdom of common life. The garment would be in worse condition than before.

In this homely parable, Jesus was trying to enlighten the darkened mind of the people who wanted Him to patch old Judaism. He had a big task on His hands. To get men to fling away an old, worn out religious garment is no small task. But Jesus said it must be done. *There are some things that can not be patched up.* God can not do it, and Jesus would not, and the Holy Ghost does not. The principle of divine activity is here set forth, and we may profit by it or break our heads against the laws of God, and keep on a-patching on the old coat. In some cases, the patches have been patched till it is not easy to tell just what the old coat looked like when it was in its pristine glory and beauty. There are several things that can not be patched up. Jesus was not a patcher. He well knew that when a religious system or movement had run its course, it could not be patched with new cloth. He not only did not attempt it, but plainly said men did not try to do such an absurd and impossible thing.

Suppose Jesus had put a beautiful patch of His new cloth on the old garment of the Jewish religion. What would have happened? Both would have been ruined, and the hole made worse. The early disciples tried to do this, and the very life of the new garment was imperiled till the Holy Ghost made it plain that theirs was to be a new garment. Judaism was put in the discard, and there arose a new system suitable to and compatible with the new cloth.

I have thought of this long, and thank the Lord for the picture so truly drawn of what will always take place to the end of time. Men trying to patch up that which is ready to be cast aside. If Jesus did not do it it is not likely that any of us shall succeed. No, make the cloth into a new garment as soon as there is enough new cloth. We can look back and see this applied to Judaism. Why not look around and see how it applies to us?

The mighty movement of the Holy Ghost

with the Godhead energies bursting forth like new wine, this unshrunk goods woven in heaven's looms, this new cloth must be cut by the Holy Ghost and made into a new garment or garments. I love to see God working as He pleases and where He pleases. I rejoice to see the new garments here and there throughout the world. The Lord is coming, and we are getting on the beautiful garments. The looms are humming, and the cloth is coming down, and the new garments are being made, and thank the Lord, we do not have to walk about with a patch visible for a mile, either in our own experiences or in our Holy Ghost forms of work and worship. How nice it is to wear a new garment. How fresh and sweet. No fumes of whisky on it; no odors from the vile smelling pipe; no fumes of dishes washed after the social; no wrinkles nor world spots, nor blotches of the Devil's filth—just a simple, new garment. No patches. New coat. New breeches. No patches.

Put holiness into the old garment: let that mighty power, that fullness, begin to work. Watch the rents, the schisms, the pulling away. See the splits. Hear the dissensions. Mark the divisions. Why all this? Some good man has put a new holiness patch on the old garment. Hear the ripping. There goes the bursting! See that great torn place! The old garment is worse than before. Jesus said it would be. Put a patch of holiness on any local church—it looks so funny. How ridiculous! There it goes, an old, worn out garment. What is that little bright patch? That is the holiness patch. It makes the church look so odd. Yes, that is the reason the majority of the members are so mad, and are trying to pull it off. They don't want it on there. They do not believe in it. They say they don't want it patched on them, and they are right. If they hate holiness, and the new patch will tear the church to pieces, and make trouble, and make them ridiculous, they have a right to refuse and protest against the patchwork. We can not blame them. They know the result. They are wise in that, at least. They resent it, and Jesus said it would be that way. As a boy you did not care to wear a snow-white patch on a pair of dark brown jean breeches. Neither does that holiness hating church.

How many little places have been torn asunder and split to pieces, and all because some one insisted on patching up the old garment. Not only has the old been more largely rent, but the new cloth has been wasted. What might have made a new garment has been lost. There was the making of something for God on holiness lines, but because some one insisted that the holiness should be patched on to an old garment that was not worth it, and that hated it, the new was lost. It is a great fact that if the people whom God had sanctified had been made into a new garment, thousands and thousands would have walked in holiness till death. Thousands of others would have been led through them into the wonderful new garment experience, and today, over this land, instead of hundreds of places being torn to pieces with this conflict of trying to patch a fellow's coat who did not want it patched, and instead of the thousands who have backslid and can not be reached, instead of these things, there might have been mighty congregations of holy people filling the world this very hour. The old is rent and the new goods lost. Why? Because men insist on doing what is absurd, dangerous, ruinous. There seem to be those who will let the souls of men perish, if they want to cast aside the old garment for the new.

I thank God very humbly and very sweetly, that He has made a few new garments in the last few years—not patch work, but new garments. I thank Him that the Pentecostal Church of the Nazarene is one. As soon as there was enough cloth, God cut the garment. Brother, you may go on in the patching business, causing rents and ruin and loss; but I so much want to help the Lord weave more new cloth for this new garment. I don't want to sit in the chimney corner darning and patching when the looms of the new are weaving.

new cloth to enlarge the new garment. "No man putteth a piece of new cloth on the old." Let's lay away the darning gourd and the yarn and let God do what Jesus said He was going to do. Refuse to patch the old, and make a new garment!

Men for Missions

Qualifications. 1.

J. Warren Slote

THAT foreign missionary work is one of the highest types of Christian service goes without saying. To represent one's country at a foreign court and among a foreign people is a great honor, and one much sought after, but to represent the Lord Jesus Christ and His church among a foreign people, and especially among a people who know little or nothing about Him, we may well consider a service of greater honor, especially when we take into consideration the far-reaching results that may be accomplished by such service. No wonder a great statesman, whose son had gone as a foreign missionary, said that he sincerely hoped his son would not dwindle into an ambassador.

Certain qualifications are a reasonably necessary prerequisite if the foreign missionary is to make a success of his undertaking. It must, of course, be borne in mind that some qualifications are fundamentally essential, while others are relatively essential; also that there are exceptions to all rules.

It might be beneficial for us to consider the term of missionary service, and wise to state that one going as a foreign missionary should go with the idea of giving his life to the service of Jesus Christ and His church in the field of his choosing. It takes many years to qualify for the best kind of service in a foreign field; to become acclimated, to familiarize one's self with the language of the people so as to understand it correctly and use it properly, to comprehend the thought-life of the natives, and to penetrate into the "whys" and "wherefores" of their customs, all of which are necessary, so that whoever goes should go for a life-service in the chosen field.

No one should go as a foreign missionary who does not have good health. In every foreign field the climate is different from the climate of the homeland, and an acclimatization is consequently necessary. In practically every mission field the pressure is heavier, physically, than at home. In some fields the humidity of the atmosphere and the strain it produces make it impossible for one to do more than one-half as much work as might be done at home, and this condition, with the need of gospel work which the missionary can not help but see, and his usual inability to withstand the temptation to overwork, will make a tremendous pull on his vitality; consequently good health is absolutely necessary to enable him to "stand up" under the burden. Then, too, in most mission fields, owing to the lack of sanitation, there are conditions very favorable to the breeding and development of germ diseases, and the weak body of a missionary can be easily captured by one or more of the multitudinous regiments of these germs and microbes; and therefore the missionary should not only have good health and a strong body to start with, but must needs eat wholesome and nourishing food and live properly and hygienically in order to "keep fit." And every missionary's work and allowance should be so arranged that he can have a vacation of one month or more during the most unfavorable part of the year for work, during which time he should leave his place of labor for both a rest and change.

A good religious experience is another qualification which every missionary must have if he is to render satisfactory service. No one should be sent as a foreign missionary who is not in the experience of full salvation; or, to put it in other words, a candidate for the foreign missionary work should be living in the conscious experience of salvation from all sin,

should have a definite knowledge that as a subsequent work of grace he was sanctified wholly, and should have lived in the enjoyment of this double experience for a period of not less than three years. Many times a missionary will have to fall back on his religious experience in preaching or teaching, and many times for his own encouragement, and woe, betide him if he finds the well of his communion with God to be gone dry. Then, too, it is not only essential that he have and enjoy a religious experience, but he should understand the philosophy of it so as to be able to lead others into the enjoyment of a like experience, for it must be remembered that the heathen, who have no light, need to be taught.

Another qualification, and perhaps the next one in importance, is a studious mind. Every missionary should have at least the equivalent of a high school training, or better still an academic training, and be of a studious disposition. A correct understanding of, and ability to properly use the English language is an almost indispensable prerequisite. Many native heathen, especially where they have advanced education, can speak and write English well, and the chagrin and embarrassment of the missionary who is not familiar with, or has only a very limited knowledge of his own language, as he comes in contact with these educated heathen whom he pretends to teach, must be most apparent to all who give the matter consideration. Then again, in the study of the vernacular, a thorough knowledge of English for the purpose of correct translation in study is invaluable.

Not only is a thorough knowledge of English and a knowledge of religious experience, both personal and theoretical, necessary, but a wide knowledge of things in general is most desirable. To work among the student class in a foreign field, a complete college or university education, or at least a general knowledge of the studies taken up by similar schools in America is of great value. For work in the large cities in mission fields, an intimate knowledge of city life, and experience in city work at home is a desirable qualification, and a corresponding qualification for work in the rural districts of the foreign field is valuable. Above all, a studious disposition should be cultivated by the candidate, for the study of a new language, of a strange people with different ways of thinking, doing, and living, and with altogether different ideals, which the missionary must familiarize himself with before he can enter into the thought-life of the people and guide them from their erroneous way into the true way, as taught by the great Teacher, Jesus Christ, require an application to study which can only be successfully made by those who have, by months or years of practice, adapted themselves to a like course before going to the field.

Pass It On

Ella Ferguson

WE, who are subscribers to the *HERALD of HOLINESS and The Other Sheep*, and who use our Sunday school periodicals, in Sunday school, know what a blessing this religious literature is to us. But do we stop to think that it might still be a blessing to others after it has blessed us? And perhaps be a greater blessing? or, shall I say, it is needed worse by another class of people to whom we may give it. We, who are using the Sunday school literature, are also deriving the great benefits from the privilege of attending Sunday school and public service, but there is another class of people who do not have these privileges of attending Sunday school and public service. Let us notice a few who come under this class.

There are the sick and injured in the hospitals, many of whom have weeks to spend convalescing, who would enjoy reading this literature very much, and it would help them to forget their aches and pains, and direct their minds to Jesus, the great Physician, our "ever

present help in time of trouble." In our experience in visiting the hospitals, we find that there are some in their time of trouble, who, having been "laid on their backs that they might look up," have turned their thoughts toward God and spiritual things, and their hearts are softened, and now ready to accept salvation. A tract or *HERALD of HOLINESS* placed in their hands at this time may be the means used of God to lead them into the blessed experience of regeneration or sanctification.

Then there are those who are shut up in the jails and penitentiaries who have much time to reflect on their past lives, and can be easily moved, while they see the follies of their sins. They long for freedom from the power of sin that has brought them into their bondage; and by placing some of this literature, which we have heretofore wasted, in their hands, we may be the means of leading them to Christ, the One who has power to break the chains of sin and set the captive free.

The girls in the refuge homes may also be blessed, for the Holy Ghost may use some message, in some of these papers or quarterlies, to bring them into the glorious liberty of the gospel.

Others we would mention are those in the slums. Many widowed mothers are there, who have a family of children to support; who can not dress them to send them to Sunday school, and some of the mothers, themselves, can not attend religious services, either. To these a Sunday school quarterly can prove a great blessing, for it has a portion of God's Word in it, and with it the explanation. While this is not a sermon, it is enough like one to be a great help to them.

And the cards, the *Sunshine* and *The Youth's Comrade*, given to poor "little children will help to gladden and cheer the sad lives of those who can not have the pictures, and books, and the joys and comforts which other children in better circumstances have. There are also the little children in the orphanages, whom it seems need the cards and Sunday school papers worse than we, who get them.

The old quarterlies and papers that have been used are just as good to give out, for these people to whom we could give them, will not be using them in the Sunday school any way.

When our Master fed the five thousand, He had the fragments that remained after they had eaten gathered up, which teaches us that we should not waste any thing, but that we should gather up the fragments. The food had been eaten; our literature has been used; but after that, they gathered what remained. After it has served its intended purpose, Christ commands us not to cast it aside, but to pass it on to others that it might continue to accomplish much good. And we remember He only had five loaves and two fishes, five crackers and two sardines, one little boy's lunch, from which to feed that great multitude. But looking up to heaven He blessed and broke; and He gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled.

So if we will take what we have, a bundle of used Sunday school literature, or just one paper, whatever we have; and look up to God to bless it; then send it out to feed the hungry souls of mankind, the Lord will bless it and multiply it as time rolls on, until only the "Eye that sees all things" will know the good it may have accomplished.

There are those, a part of whose work it is to distribute tracts and religious literature on a large scale; namely, deaconesses, mission and street workers, and missionaries. They can use our religious reading matter in their work.

As this matter has been on our heart for some time, and as Brother C. A. McConnell, of the Publishing House, has written us requesting us to submit some practical plan for getting it into their hands, we send in the following:

Let each pastor, or Sunday school superintendent, appoint some one in his church to act as custodian of the literature. The scholars and church members returning their Sunday

school periodicals of all kinds and religious papers, that they do not wish to keep or give out in some other way, to the custodian, after they are through with them. Let the District Superintendent of each District appoint some one in his District to be a distributing agent. And let those in charge of the literature of the different churches send in their literature, from time to time, to the distributing agent.

Let the deaconesses, prison and mission workers, and those wishing the literature to distribute, drop the distributing agent in their District a card asking for literature to be sent to them. The distributing agent should send an amount in proportion to the need and to the supply he has on hand. Let the distributing agents send their name and address to the Publishing House, the same to be published in the HERALD of HOLINESS, so that those wishing literature for free distribution will know to whom to send. Let all the churches take an offering, occasionally, at the mid-week prayer-meetings, to carry on this part of the home mission work. The custodian should have charge of these funds, keeping as much as is necessary for his or her use in mailing out the literature, sending the largest portion to the distributing agent, in his or her District, so that the distributing agent will have sufficient funds to send out the literature, and have some for remuneration for his labor and time.

I trust God will lay this matter on your hearts, and that many of the Districts will take up the plan and put it into practice, and that many, many more of our people will, in some way or other, pass their papers on for others to read, after they are through with them.

Light on the "Tongues" Movement Sam the Nazarene

IN dealing with the people who claim to have received the "unknown tongue," and looking at the results of it, I have been persuaded to write a few lines to our holiness papers, and tell our good people who read holiness literature of an incident that happened in one of our cities in Southern Illinois.

Some time ago these people were carrying a meeting on, and claiming they were receiving the gift of tongues, and that they could speak foreign languages. As I am a foreigner myself and speaking five or six languages, I desired to be in one of their meetings and see if they got the gift of any language that I could speak. I went to their meeting and took the front seat that I might be sure to hear what they spoke, but to my surprise they never spoke the sound of any language I ever heard. I have heard numbers of languages in my travels through Europe and Asia, and have heard and seen many different nationalities of people. But among all these peoples I never heard any such jabbering as that before in my life.

But to investigate more thoroughly than that, next day I went and gathered seven more foreigners, those who can speak a number of languages. There were eight of us boys, and together we spoke twenty-five languages. I told the boys just what I wanted them to do, to be sure and watch when they began jabbering, and see if they could catch just one word in any language. So that night we went to their church, and took front seats. After they had a few songs, and prayer, they had a testimony service before the preaching. They also had a man who claimed that he had received the gift of interpretation, and could interpret everything they said when they spoke in that "unknown tongue." They began to testify in the English language, but they soon turned into that jabbering. When one would get through with his "unknown tongue," this man, who claimed to be an interpreter, would tell them what they had said, and what language they had spoken in. And behold! the first interpretation he made he lied. He told the man that he spoke in the Russian language, and I know he did not, because I can speak Russian just as good or possibly a little better than he could English. I never said anything, and let them

all testify and him interpret. He interpreted them one by one, and told them they spoke in different foreign languages. So it happened that every language that he said they spoke, one of us boys knew that language, but we failed to catch one single word.

So when they had all finished testifying I arose to my feet and began to testify, saying in the English language, "I love to praise God's name for saving and sanctifying power"; then I changed right into my language, and quoted part of the third verse of the third chapter of John: "Zaista, zaista ti kazem: ako se ko nanovo ne rodi, ne moize vidjeti carstva Bozyega." Then I turned to him and asked him what I had spoken and what language, and he told me that I spoke in French, and that I quoted the nineteenth chapter of Acts and the second verse, "Have ye received the Holy Ghost since ye believed."

Then I said to him, "Brother, that is the biggest lie you ever told since you came into this world. I quoted part of the third verse of the third chapter of John in the Austrian language. Not only did you misinterpret this testimony, but every testimony that was given here tonight?" Then he said to me, "How do you know?" I said, "There are eight of us boys here, who can speak all these languages you have referred to. We are willing for you to take us before any consul and let you find out that we can speak these languages, if you don't believe we can."

So when the old boy saw he was up against it, he left the country, and never did show up again, at least in the southern part of Illinois. So as he left the mission a lady jumped up to me and said that she could speak every language in the world. Then I offered her \$20 if she would only tell me how many languages there were in the world, and she was not able to do it. So you see that all that movement is of the Devil, and the sooner he takes that thing in hell, the better off God's children will be, because they have brought so much disgrace upon the holiness movement, and have entrapped some of God's true children. So, friends, beware of the "tongues" movement.

Holly, Yule, and Mistletoe

The mistletoe hung in the castle hall,
The holly branch shone on the old oak wall.

The earliest mention of holly in connection with Christmas embellishment is in a choral of praise, about the year 1450. The name is said to be derived from the use of the branches and berries to decorate churches at Christmas, from which the tree was called holy tree. The holly is sacred, for, as the old story has it, it was the crown of Christ. When the leaves touched his brow they became pointed, and the berries, which were white before, were made scarlet by the blood. In Germany holly is called "Christ-thorn." But it is generally supposed that the buckthorn was used for our Lord's crown of thorns.

Perhaps the oldest sacred idea in existence is of a world-tree, a tree of life, whose roots reached into immortality. In the far North the ash tree was typical; in Germany and central Europe the pine was held sacred. Their branches played a prominent part in the rejoicing attendant on the holy season, which was known as Yule, Gule, Uil, and a number of similar names. In England the skin-clad Anglo-Saxons were made to hew the yule tree to pieces as idolatrous symbols, and every good Catholic was bidden to burn the logs in token that the holy Child had destroyed heathenism.

The converts asked nothing better. At that time of year a yule log made a much more comfortable blaze than a yule branch, and was much more conducive to good cheer. It has blazed on the Christmas hearth for more than a thousand yuletides.

The burning of the yule log and the illumination of churches and houses with many lights, seems to have been an invariable

feature of the Christmas festival from very early times. The yule log, lighted on Christ eve with great ceremony, was carefully tended. Before it was quite consumed the charred ends were secured and preserved to kindle the next year's Christmas fire. Herrick refers to this custom:

"When quencht, then lay it up agen
Till Christmas next returns.

In the southern provinces of France there is the custom of blessing the Christmas log, which is placed upon the fireplace before the table where the family will dine. While the log blazes, supplications arise that the fire will warm the chilly feet of little children and the cold limbs of sickly old people during the year, that it will shed its light in the dwellings of the poor, and not consume the stubble of the laborer or the ships at sea.

The most beautiful tradition attached to the burning of the yule log was that old wrongs and heartburnings perished therein, and as long as the flame was bright on the walls enemies were at peace with one another. There have been dark and cruel yuletides in the history of our race. But, in the main, the true spirit of Christmas has been kept.

The mistletoe comes down to us with the holly and the yule log. Its berries of pearl were symbolical of purity, and thus became associated with the rites of marriage. Chaplets of it were worn about the head or hung from the ceiling of the festive room. At the time of the Saturnalia, which was celebrated in all the civilized world, no mistletoe, it is to be noted, was used in the decorations on account of the druidical superstitions regarding its peculiar and dangerous powers. One of these superstitions, however, has become the heritage of all ages:

Those who kiss under the mistletoe bough,
Together will walk to the altar.

Like so many other features of the Christmas celebration, mistletoe, has been borrowed from the pagans of antiquity and Christianized by the lapse of centuries. The Persians, before the birth of Christ, used the mistletoe in their sacred rites, and in parts of India pagan priests still incorporate it in their ritual. It figures largely in Scandinavian mythology. Balder, the son of Odín, though a demigod, was slain by a spear of mistletoe, a proof of its magic power.

It is from the druids of old England, however, that mistletoe has come to us. The druidical priests, sprung, it is said, from the magi of the East, the wise men who worshiped at the cradle of the infant Savior held the mistletoe as their most sacred possession, and the cutting of the pretty parasite from the oak, tree which the druids claimed more beloved by the gods than any other, was attended with the greatest solemnity.

On the druids' festival day a grand procession, leading two white oxen, moved to the mystic grove. There the oxen were fastened to the oak by their horns, and a white-robed priest climbed into the leafless branches and cut the bunches of mistletoe with a golden knife. The oxen were then sacrificed and religious services performed, after which the procession returned to the temple in the forest and the mistletoe was deposited in the druidical arcanum.

Few people who know mistletoe only as a desirable feature of Christmas decorations understand that the plant is a parasite, dangerous to the life of trees in the regions in which it grows. It is only a question of time after mistletoe once begins to grow upon a tree before the tree itself will be killed. The parasite saps the life of the infected branches. Fortunately, it is of slow growth, taking years to develop to large proportions, but when neglected it invariably ruins all trees it reaches. The only method of extermination is the cutting down of diseased trees.—By James L. Elderdice, in *Young People*.

THE WORK AND THE WORKERS

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MISSOURI DISTRICT

I am at this time in a meeting with pastor J. E. Linzu, at the Maplewood church. Seekers are getting through, and it looks as if an old-time revival was on hand. There are some fine saints here. I am greatly encouraged at the prospects for our work on this District for the coming year. God is with us, and the folks are standing by us, and victory is sure.

J. D. SCOTT, *Dist. Supt.*

NEW ENGLAND DISTRICT

I am at home for a few days with my family at this Thanksgiving time. During four months of the summer and fall season I got home only twice, and am now about to start on my second visit to the churches in New Hampshire and Vermont. Much of my time this year has been spent in new work, yet I have been able to visit nearly all the churches on the District. I have organized two churches in the state of Maine, one at Cardville, in the town of Greenbush, and one at West Point, in the town of Phippsburg, of about twenty members each. These places were neglected fields opened up by our workers, and the members are mostly young converts.

Brother Roundy, pastor at Old Town, looks after the Cardville church, and my son, C. J. Washburn, has taken the West Point church in connection with Sebaste and Cundy's Harbor. This church is the outcome of a tent meeting conducted by C. J. Washburn and Lewis Bacheller. I followed them with a two weeks' meeting, also held a two weeks' meeting at Cardville previous to organizing.

Several changes have taken place on the District this fall. Rev. Fred Norcross has gone to Malden, Rev. F. E. Talbot to Beverly, Rev. George Henderson to Oxford, N. S., Brother Allie, a student at the Pentecostal Collegiate Institute, will supply at Bristol, R. I., Brother Louis Reid, and Brother Durfee are serving the North Scituate church. Fitchburg and East Wareham are being supplied from Sunday to Sunday, but expect to make permanent arrangements soon.

I recently held a meeting at North Whitefield, Me. It was a hard field in many respects. While we did not see the fruit we expected, much good was done and we trust more fruit will follow.

I called at our school at North Scituate, R. I., this week. All that is needed to continue this good work is the support of our people. Some of our churches are responding with their offerings, and all should raise their apportionment of fifty cents per member and send it at once.

All pastors should present this matter to their people, or have a representative from the school, which might be better, and give the people a chance to help at this time of need.

N. H. WASHBURN, *Dist. Supt.*

KANSAS DISTRICT

After paying a short visit to our Detroit charge, I went to Ottawa in time to begin a campaign with Pastor Walker at the time of the October group meeting. God gave us a good time together, but not much in the way of visible results were accomplished. Feeling the call to re-enter the evangelistic field, Brother Walker has resigned his pastorate, and is open to calls. He preaches with power, and has real evangelistic gifts. God evidently uses him to rebuke sin, and to warn men to flee from the wrath to come, in no uncertain way. His altar work is thorough and good.

Pastor J. B. Mickey begins at Lawrence what promises to be a very successful year. A good spirit is on the work there, and souls are being blessed.

The work at Topeka is going good. The new pastor, Rev. J. G. Demoret, has the confidence

and support of the church in a way that promises victory.

In spite of his heavy duties at the Publishing House, Rev. C. A. Kinder, our pastor at St. Joseph, Mo., has taken the work there very much upon his heart, and God is using him to inspire our little band there with new courage and faith.

After one evening service at Centralia, I responded to the call of Rev. G. E. Howard, an independent holiness preacher of usefulness and sweetness of spirit, to help him a few nights in an interesting meeting at Bancroft, also in one service at Goff. There is great need, and I believe some prospect that the Nazarenes will be asked to help establish holiness in that part of the state. I found real spiritual kinship there.

From Bancroft I was called to a point ten miles northwest of Selden, Kans., by Rev. D. I. Vanderpool, an evangelist of the Colorado District. He was being greatly used of God in a precious meeting. A goodly number sought the Lord, and a promising Nazarene church was organized. Thus our work is reaching out into the wide open field of Northwestern Kansas.

Rev. Ira Mayhew is investigating and endeavoring to meet the needs of the region of Bow Creek circuit. This circuit is adjacent to the neighborhood above mentioned, and we are hoping that these neighboring charges may co-operate in a vigorous campaign which shall bless a good portion of that needy country.

I found Rev. Frank Mayhew being assisted in a vigorous revival campaign at Palco, Kas., by Evangelist August Nilson. Good interest and attendance were encouraging features of the meeting, with deep conviction upon the people.

Brother Nilson begins soon with pastor Ira Stevens at Plainville. At this place the outlook is also fine.

I also dropped in on our work at Covert, where I found pastors C. L. and Mary Calhoun in a revival. God is blessing and the meeting continues.

Personally, God is wonderfully blessing my soul, and giving me a growing faith for a precious year.

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

EVANGELISTS CLARENCE DAVIS AND WIFE

After our District Assembly at St. Louis, Mo., we went to Courtois, Mo., where we began a meeting in the Methodist church. We had a hard fight for three weeks, but we prayed and sang and preached until old-time conviction settled down on the people. Sixteen were definitely blessed. We were glad to have a host of friends from Czar with us to help push the battle. We had a great meeting at Czar this summer. From Courtois we went to Sunlight to assist Rev. John Maynard, pastor of the Christian Holiness church, in a meeting. Brother Maynard is one of the greatest

TELEGRAM

CHICAGO, Ill.

HERALD OF HOLINESS:

Old-time revival at First church; seekers and finders all day. Pastor asked for six hundred dollars; received over nine hundred dollars in cash and pledges. Altar filled nearly two deep. Fifty members added within month; score more signified desire to unite. Earle Curtis evangelist; heaven the power house.

F. M. MESSENGER.

TELEGRAM

CANTON, Ill.

HERALD OF HOLINESS:

A ministerial convention is being arranged for the preachers of the Chicago District at First church, Chicago, January 10th to 14th. All pastors are urgently requested to be present. Railroad fare and entertainment will be provided for all pastors present during the whole convention. For information, write the undersigned, at Olivet, Ill.

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

BIBLE GEM 1917 CALENDAR NOTICE

By the time this issue of the Herald of Holiness reaches our subscribers our wholesale stock of 1917 25-cent calendars will have been about closed out.

If you order another supply state if we may fill your order with our 15-cent calendar while they last.

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men along the line of prayer and fasting we ever met.

After the Sunlight meeting closed we spent one night with our church at Irondale. Brother Bell is the pastor, and is getting along nicely. We are now at Newkirk, Okla., where we are enjoying a good rest with our father and mother. Any one desiring our service may address us at Newkirk, Okla.

NEW YORK DISTRICT

We intend soon to open a work in Utica, N. Y., and will need some home missionary money to start with. Please send liberal offering for this cause to Brother W. A. White, Spring Valley, N. Y. Let us not forget that at our last District Assembly I was instructed to bring to a settlement the matter of our Saratoga Springs school debt. Some money has been placed in the hands of our District treasurer for this, but there is not enough to settle the matter. We should have from the New York District at least \$200 more. I have given my word for \$118, and expect to raise the amount to at least \$300.

PAUL HILL, *Dist. Supt.*

KENTUCKY DISTRICT

We have recently closed a campaign for souls at Creelsboro, Ky. While there were not the number responded that we desired, yet the truth was sown so as to prevent in a measure at least false teachings in the future. We feel, however, that our visit to this place was altogether profitable. The saints were revived, and rallied to the erecting of a new church edifice. We drew the plan while there, and raised considerable money, and one good brother gave the lot. We are now at Science Hill, Ky. God is giving us a real revival here. Thirty have already sought publicly for divine help. It has been months since we have seen such Holy Ghost shouting and demonstration of saving grace. We will remain till December 15th. We are also getting in shape to build at this place, and a glorious opportunity affords. Lumber and money are already promised. We want a good pastor for the saints here. If the reader is looking for hard work, and a splendid opportunity to win souls, write me at once, for we want to place a pastor now.

J. G. NICKERSON, *Dist. Supt.*

BOOKS WANTED FOR PRISONERS

The prison mission society under jurisdiction of the Hamlin District of the Nazarene church, is making an effort to put Bibles and good books in one thousand jails by Christmas. This is a very worthy and needy cause, and should have the co-operation of Christians everywhere. Donate all your good books you can to put into a good work, and then make a Christmas offering. We have sent out hundreds of gospels, song books, and other good readings. Much of this literature was purchased from the publishers at a considerable cost. We wish to place several hundred Scripture mottoes in the jails by Christmas. In the dark, dismal, county jails with good papers, books, Bibles, and mottoes they become "valleys of new hope and promise." Prisoners are really reformed, and transformed into useful Christian citizens. This work has long been neglected, and if you are interested, kindly give us a lift on the way. Send all literature and make money orders or checks to the Nazarene Prison Mission Society, Peniel, Tex., Box 104, E. D. Russell, superintendent.

FROM EVANGELIST F. A. CALLAHAN

I commenced a meeting at Scott's Chapel, Ind., October 28th. We had a great meeting for fifteen

days. Ninety prayed through to victory, and we had an all-day meeting the last day with a baptizing. Then we went to Decker Chapel for fifteen days. This church was in bad shape spiritually, but the Lord was with us, and gave us a wonderful victory, thirty-one praying through, and several of the old members coming back to their first love. These two churches are Methodist, and the pastor and wife and daughter were sanctified. We

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go to Paton, Ill., December 9th, to a United Brethren church for a revival. Rev. J. C. Dye, of Bicknell, is with me.

NEW CHANNELS FOR THE HOLY GHOST

Dr. B. F. Haynes writes of the new work recently organized at Olivet University as follows: I want to accumulate several million tracts of a thoroughly evangelical type for distribution by our automobile parties that go out for evangelistic work throughout this section of the country.

A marvelous work is being accomplished by this automobile movement now. Three automobile loads were out Saturday, Sunday, and Sunday night from the college. The reports at Band meeting Monday night were thrilling. There were some ten or twelve conversions reported by these parties in their different meetings, among which number were four pitiful prisoners in the jail at Danville. Quite a number of others were at the altar seeking. We are planning and praying for more automobiles and a further broadening of the work in regions hereabouts.

EASTERN OKLAHOMA DISTRICT

I am glad to report to you real victory in Eastern Oklahoma. Reports from the field are encouraging. It is truly wonderful what our God is doing for us along the line of missions. I was with our new pastor at Ada, November 28th, and had a few out. The pastor preached along the line of missions, and took a monthly subscription and got \$20 a month for the next ten months, which means \$200. for Ada church this year, twice as much as they have been paying. Best of all, the pastor is collecting the cash. Thank God for such men as Rev. Mark Whitney, who comes to us from the Kansas District. He prays, cries, and shouts until his own members sometimes get under conviction. He lives so close to God that it is a blessing to be in his presence. I visited Brother Dameron's, C. M. Curry's, S. H. Owens', and Sister Womack's work. I found all of them on the go for great things. Such people as they are don't need a Superintendent much. I am more than delighted with the set of pastors we have this year. I don't think they can be beat in any District. They are all standing by their flock, and seeing to it that the wolf don't get into the herd. I am at present in Broken Bow in what proves to be a great meeting. Sister Gussie Morris is pastor, and pastor she is, too. She has all things ready for a revival, and besides that she has a great influence among all ranks of people here. We are expecting great things. Our tent got here day before yesterday, and we put it up yesterday, and preached in it last night. Night before last about ten were at the altar, and four or five prayed through, it being the second night of the meeting.

F. R. MORGAN, Dist. Supt.

NEW YORK DISTRICT

I came to Richmond Hill, N. Y., yesterday, December 4th, for a two weeks' meeting with Rev. E. E. Angell. Had a good meeting last night, and a good prayermeeting this afternoon. We are believing for victory. Last Sunday I closed a few days of meetings with our people at North River, N. Y. We have organized a church there, and dedicated a building practically free from debt. Rev. R. J. Kirkland is the pastor, and is doing excellent work. On my way through Saratoga I stopped and had a meeting one night with Rev. C. H. Bailey. There was one seeker at the altar. Let us continue to pray that we may have good revivals this winter on the New York District and everywhere.

PAUL HILL, Dist. Supt.

PENIEL UNIVERSITY NOTES

President Chapman, who has been away most of the time for several weeks, is back with the school now. He has had good success in his efforts in the sixty thousand dollar campaign.

New students are coming in constantly. The enrollment has reached the one hundred and seventy mark, and bids fair to go to two hundred and fifty before the year is over.

A larger per cent of the students are in the college than has ever been the case in the history of the university.

The students are showing a fine spirit. The majority of them are Christians. They are studious and have caused little difficulty as to discipline. It is a delight and an inspiration to work with them.

Several new and very desirable families have moved to Peniel within the last few weeks. Among these, that of B. F. Pritchett, E. D. Russell, and C. E. Woodson may be named.

Rev. Fred Mendell came by from the Austin District Assembly and gave us a meeting. God used him to arouse us on the missionary question. May the Lord continue to richly bless him in his labors.

The chapel services have been interesting and helpful. They have been led by President Chapman and other members of the faculty. President Chapman has just begun a series of talks on education and the benefits derived therefrom.

GATHERING UP THE FRAGMENTS

The year 1916 will soon have expired. Your old Bible Gem Calendar must be replaced by the one for 1917. What are you going to do with the old one? Let us sow by all waters by clipping out the Scripture verses and pasting them on the backs of the letters that we send forth. Cut out those beautiful pictures, and put them on cardboard. Use them in your own homes, or with them make little gifts to the sick.

E. N. RENO.

The Sunday services continue to be a means of blessing and stimulation. Under the preaching of Professor Bugh, Pastor Neely, President Chapman, and Rev. R. A. Thompson of the Free Methodist church, we have been led onward and upward. A number have been saved and sanctified. To God we give thanks and press on.

The Sunday school under the leadership of Doctor Arnold is well organized and running smoothly. It is performing a valuable service to the school and community. There are about three hundred scholars on roll and a large per cent. of these are regular in attendance.

Thanksgiving day there was no school. In the morning there was a well attended and blessed praise service. During the afternoon and evening the young people had pleasant gatherings.

The tide of spiritual life is rising. There is a growing feeling that more must be done for the Lord. This was clearly evidenced by the largely attended and enthusiastic meeting of the Young Men's Holiness League on last Sunday evening.

STEPHEN S. WHITE, Jr.

RUSKIN CAVE COLLEGE REVIVAL

Beginning Thursday, September 21st, and closing on Sunday, October 1st, Rev. W. R. Cain, 415 South Vine avenue, Wichita, Kas., led on to victory in a fiercely contested engagement.

Brother Cain preached with Holy Ghost power and with the unction of the Spirit. The Lord added unto us service by service such as would be saved. Many were definitely sanctified, and the whole school wonderfully revived and built up in the faith.

To our way of thinking, there are few men today who are "declaring the whole counsel of God" quite so faithfully and effectively as Brother Cain. His is the quietest, meekest spirit we have ever fellowshiped to be so relentless and unbending when it comes to the matter of sin, either inherited or acquired. His messages are softened and sweetened by power divine and yet they search and sizzle sin in every form. No one can attend upon his ministry long without a settled conviction that the man is definitely called of God and anointed for the work whereunto he is called.

We would urge schools and camps to call Brother Cain, and as his slate is usually full for months ahead, it might be well to correspond with him early.

We also crave the prayers of the saints everywhere that the good results of the meeting be conserved, and that the few remaining non-professors may speedily be brought into the fold.

Ruskin-Cave College has a fine body of earnest students—quite a few preparing to preach. The ideal is for the theologos to set a high moral standard for the school and then everybody else measure up to that standard.

R. J. KELLY.

ARKANSAS DISTRICT

The work is progressing nicely on this District. I have visited four churches already since the Assembly—Fairview, Argenta, Ozark, and Dyer. I will preach at Maple Shade, near Alma, Ark., next Saturday night, Sunday, and Sunday night. A number of calls have come in already for meetings, and we want all preachers on the Arkansas District to push the work, plan, and ask largely. God will answer prayer. This must be the best year along every line the District has ever known.

JOHN D. EDGINS, Dist. Supt.

IOWA DISTRICT

Since my last report I have been kept off from the field for about three weeks on account of a severe attack of lumbago and rheumatism. I am thankful indeed for the prayers of God's people, and for relief so far as to be able to be on the field and helping to push the work so dear to all our hearts.

We are thankful for the gracious revivals with which God is visiting us. Profitable revivals have been reported at Sioux City, Marshalltown, Chariton, and Bloomfield. It was my privilege to be in the meeting now in progress at the Mason church two nights. I consider they have a splendid prospect for a revival at that place. Evangelist Mrs. Sarah Connely and song leader Miss Winnie Mosher are assisting Pastor W. L. Fear, and all

are doing splendid work. Evangelists Middlebrook and McLearn are in a meeting about three miles from our Fairview church, and Evangelist C. E. Trent is in the midst of a battle at Commerce, Ia. From both of these places we have reports of souls getting saved and believers sanctified, with some prospects of organizations. Rev. J. A. Ward, of Brooklyn, N. Y., has accepted a call to the pastorate of the Oskaloosa church and is now on the field pushing the work with a holy zeal and vigor that means victory at that place.

There is to be a missionary convention at Oskaloosa, December 20th and 21st. At this time there will be a program carried out that promises to be especially interesting and instructive. Rev. E. G. Anderson, secretary and treasurer of the General Missionary Board, will be present both days and deliver two missionary addresses. I trust that our pastors and people, especially of the churches in this part of the District, will avail themselves of this opportunity of getting in close touch with one of the leaders in our missionary work and profit by the missionary information he will bring to us.

E. A. CLARK, Dist. Supt.

GREAT REVIVAL CAMPAIGN

Evangelists Herman Galloway and wife have been with us at the Bible school and church, Hutchinson, Kas., for ten days. Quite a number have prayed through in the old-fashioned way, and the way is being prepared for a mighty tide of revival during our holiday convention, opening December 17th. Evangelist Earl E. Curtis, fresh from his great meeting in Chicago First church, will be our principal preacher. Let all who are in reach of these meetings come, and every one help us pray through to overwhelming victory.

H. N. HAAS, Pastor.

W. C. STONE, President.

CHURCH NEWS

Richmond, Mo.

Meetings opened up here November 19th, with the Methodists, with a swing of victory, and seekers are getting saved. I have had the privilege of hearing some of the Methodist preachers from the Maine conference. They have brought us helpful messages. Brother O. L. W. Brown, our Nazarene preacher from South Portland, preached two nights for us. I came here for two weeks, but will stay a month, closing December 17th. — JOHN F. GINSON.

Olivet University Church.

The revival tide continues with us. As in Bible days, so here we have had greater times than when Pentecost first broke upon us. Last week a woman came to our Monday night service to pray that she might be healed of a cancer. Through trust in God the work was done, and then the Lord put it upon others to come forward one by one to be healed, until there were ten in all, and again according to Scripture, Jesus healed every one. To Him be all the glory! The people here have been reached, but we feel led of God to enlarge our borders; therefore on Friday night a subscription was taken to secure money to purchase one or more autos, that the students might go over the country inviting the folks in and to the nearby cities and towns to hold street meetings and do mission work. To our surprise, enough was pledged to allow the immediate purchase of three Ford machines, and two are already at work for the Lord. We praise God and push on. On Sunday, Brother Lanpher brought two stirring messages from the Lord, and we had an unusual mission service in the afternoon. Altogether it was a great day. On Monday night the Holy Spirit again had right of way, and the Lord gave us a glorious time. In the midst of a testimony service, a missionary collection was taken, and the people got it upon their hearts to sacrifice and raise enough money to send Miss Zella Warner, an Olivet graduate, to the foreign field, and pay her first year's expenses. True sacrifice and heroic giving was manifested on every hand. The cash subscriptions amounted to nearly \$700, besides a number of watches, several rings, a typewriter, one-half of an Olivet lot, and other things. We are pressing on. Brother Clark, District Superintendent from Iowa, preached last night with the union of the Holy Ghost. God answers prayer. Requests for prayer are coming to us from many directions. Keep praying and believing. — Church Reporter.

Nancy, Ky.

The Delmer church and pastor have been going through some tests this fall, but we feel we are climbing the hill. We believe most of the people will come out true as well as tried. District Superintendent J. G. Nickerson was with this church for three services. His messages were a blessing to all. We had two good Thanksgiving services, led by pastor and wife. The saints shouted the victory at both services. Only one family in this church had been tithing. At the close of the night meeting we asked all who would begin tithing to meet us at the altar. About twenty came—most of the Christians present. After prayer, Mal. 3:10 was soon proved to be

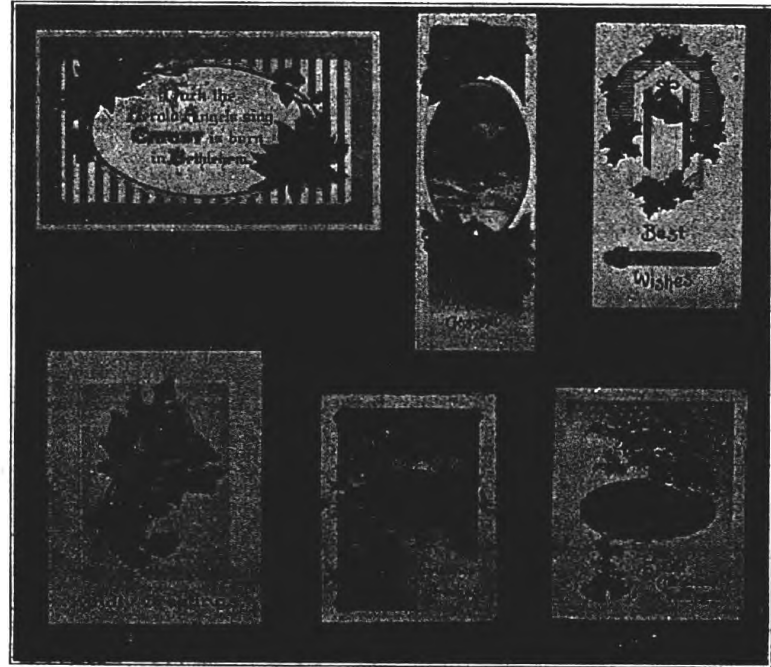
true. The saints shouted and sang. We believe the church is getting in an excellent condition for the revival to begin with the District Superintendent, December 17th. — I. T. STOVALL, Pastor.

Nashville, Mich.

Our congregations are not large, but we are praying and holding on to God for an increase. Lovers of holiness enjoyed a treat the last two weeks, while Evangelist L. Milton Williams conducted a revival campaign here in the Evangelical church. Such scriptural sermons, preached in the

demonstration and power of the Spirit. Some of us never heard the like before. Many came to the altar for that "holiness without which no man will see the Lord." Other engagements called the evangelist away before the big break came. With regret we bade him good-by. God has been wonderfully caring for us financially. The day before Thanksgiving I retired to my study to spend the forenoon fasting and praying. At the hour, I went down to hold our family worship. Just as we were about to read, a knock was heard at the door. A stranger began unloading his buggy. He handed in a basket containing two dressed chickens,

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a large roll of butter, and some eggs. Next came a sack of potatoes and cabbage. I asked for his name. He smiled and said the Lord sent them. I said, "Thank the Lord, then." We had something special to thank the Lord for that morning. Another sister called and left a large rooster and a sack of nice apples. Before noon the draymen drove up to the back door and unloaded a large barrel with my name on it. On opening it we found it contained a donation of flour, sugar, meat, clothing, and canned goods. On the barrel was written on one stave "My God shall supply all your needs." On another stave was "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." The promise and the blessing came together that time sure. I went to the postoffice and received a letter from Rev. E. E. Mieras, of the Nazarene church at Lansing, containing a draft for \$15.40, also stating the church there had expressed us a barrel of goods. The donation and draft together amounted to \$30. This was a great surprise. That noon at the dinner table I said all that were thankful should say "amen." You should have heard the chorus of amens. Even four-year-old Edwin said "amen." Words do not express the gratitude we feel in our hearts. In the evening I went to the postoffice for the mail, and was handed out a box containing a six-pound dressed rooster, mailed from old friends back home. About bedtime, as I sat reading, I heard a faint knock on the door. On opening it the first thing I saw was the neck of a fine large Pekin duck. One of our neighbors across the street handed it in, saying, "Would you like a duck for your dinner tomorrow?" Of course we took it. Another brother sent in a live six-pound rooster. I began to think of the Israelites when God rained quails on them. Thank God he has kept us from murmuring against Him. We thank God, and the dear people for all these remembrances. — C. I. HARWOOD.

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Covert, Kas.

God has greatly blessed us since coming to our new field of labor. We feel that He has placed us among another fine bunch of folks. They sure know how to pray the preacher on to victory and provide for his every need. Since we have been here every family that has butchered has brought us in a big mess of fresh meat. Our predecessor, Rev. Vernon Hodges, was a young man, and this was his first pastorate, and he and his esteemed wife were loved by all. We are now in the midst of a revival meeting, and God is blessing the saints in prayer, and we are expecting great things at His hands. So far, two young men have been reclaimed, and others are under deep conviction. The fight is a hard one, but we are expecting Him to break through. — C. L. and MARY CALHOON, Pastors.

Ponca City, Okla.

These are days of soul burden, and of blessings to our people. The last five weeks we have been holding cottage prayer meetings, and the deaconesses have made a house-to-house canvass of the town. Our revival meeting with Rev. L. Milton Williams will begin December 3d, and we are expecting the town to be shaken, and for our God to undertake mightily for His children. Brother Fred Mendell was with us three days, closing Sunday, November 26th. His messages on world-wide missions took hold upon our hearts, and we are already realizing fruits from the meeting. Our Sunday school has pledged the support of a Sunday school in Africa for Miss Cole, and other greater undertakings are in the air. After the arrival of the new pastor, Rev. C. J. Quinn, and his family, the members of the church walked in on them one evening, loaded with groceries and canned fruit. After Scripture reading and prayer, followed by a short program of music and recitations, the ladies served a lunch of sandwiches and coffee. All went home feeling it was good to have been there. Brother Quinn has already endeared himself to his congregation, and people of Ponca City, by his sweet, tender spirit, and burning messages of truth. — Mrs. A. C. SMITH, Deaconess.

Empire, Ala.

We have been having a gracious revival in which the Lord showed great and infinite mercy and forgiving power. The Cornwell brothers conducted the meeting. They are both Spirit-filled men. Our District Superintendent, Rev. P. M. Covington, was with us one day, and brought us some excellent Scriptures. The revival closed last Sunday with eleven seekers saved, reclaimed, and sanctified. The church was greatly revived, also

there were five additions to the church. This week we have been blessed with the gospel message by Rev. S. B. Galloway, Superintendent of the Mississippi District. We have learned to love him, as he has been with us as our evangelist several times. We are a small band of seventeen, and as yet have no church building to worship in, but we are praying that we may have one soon. We know He is able. — WILLIAM WUNDERLICH, Secy.

Burnside, Ky.

We had a moderately good meeting here; some were saved, others renewed their consecrations, and got into the harness again. Preaching was easy, and the singing took well. We go next to Rarden, Ohio. — C. H. STRONG.

Miami, Fla.

Yesterday was a good day at the Nazarene church in this city. At eleven o'clock the glory of the Lord filled the house, and God's people rejoiced and shouted for joy. The congregation was quite large, and all of the people seemed to greatly enjoy the services. At night we had another victory; two were at the altar and were blessed. Altogether Sunday, November 26th, was one of the best days that has ever been in this church. One man nearly eighty years old said in his testimony, "I feel that I have found the model church." Brother Dill said, "This day will never be forgotten in the Miami Nazarene church." Many others expressed themselves as greatly enjoying the meetings. Brother Eakins, a Free Methodist, said, "I come to the Nazarene church because they feed me well." It was suggested by a Northern Ohio lady that there are many hungry souls, and that we should all be "bread carriers" for the hungry multitudes. At the morning service we offered our resignation as pastor of the church, to take effect December 4th, when we leave for Donalsonville, Ga., to take the pastorate of our church there. We were given a unanimous call to remain here another year, but we feel it would please the Lord for us to move on. It is no easy matter to break away from these people, for they are surely God's children. Our new pastorage is now about finished, and we have had the pleasure of living in it one month. — C. H. LANCASTER, Pastor.

Claxton, Ga.

Evangelist Harry Joseph Elliott, of Portland, Ore., has closed a two weeks' meeting at this place, in which much good has been accomplished. Sin and carnality were uncovered. The power of God was preached in a convincing way; the walls of prejudice were broken down; the church was strengthened. There are only a few members here, but God is able to help and strengthen the few. We are in need of a pastor, and are praying for the right man to come. — Mrs. SALLIE WOMBLE SMITH.

Plantersville, Miss.

Our pastor, Sister S. E. Galloway, filled the regular appointment Saturday night, Sunday, and Sunday night. She is filled with the Holy Ghost, and she preached with power. Our revival will begin December 23d. Everybody is invited to come. I was with Brother Galloway, our District Superintendent in a meeting at Union. He is certainly a great preacher. There were fifteen saved or sanctified in his meeting. He gained the love of every one and they want him to come back. They started a prayer meeting, and at the first one they had four sanctified. — M. E. GASAWAY, Deaconess.

Mt. Beulah, Ind.

Our revival at Mt. Beulah will begin December 3d. We are believing God for a gracious revival. This is a needy field, and we covet the prayers of all the saints of God, that people in this community will hear as for eternity. Our church is getting along nicely under the pastorate of Rev. Bailey Fleming. We are praising God for sending such a devoted man among us. He spends part of each week visiting and praying in homes, which is proving to be a great blessing. We have a missionary society. We devote one prayer meeting night of each month to missionary work. The time is spent in prayer for the missionaries, and we have a special program, after which the offering is taken. These meetings are wonderfully blessed of God. — ELSIE MARTIN, Reporter.

Mohawk, Ind.

Having felt the call from evangelistic field to pastoral work, we accepted the call to serve the Nazarene church here. God's blessing is on the work. Revival spirit is on, and we are all mounting up. Seekers are praying through in almost every service. Last week's prayer service was a time of great spiritual power. The church is feeling unity of spirit. We had the privilege of having Brother Earl Davis and wife with us Sunday evening, November 19th. They are returned missionaries from Africa. Our hearts were touched and warmed as we caught a new glimpse of the possibilities of grace for the evangelization of the world. — REVS. GEORGE and EFFIE MOORE.

Nampa, Idaho

We are glad indeed to report victory from the great Northwest, and particularly from Nampa, Idaho, both church and school. The fire of God is burning on the altar, and the Holy Ghost is

working mightily. Yesterday in our services, we saw a marvelous manifestation of the power and glory of God. In the morning service, while a young man was singing a solo, the fire fell from heaven, people wept all over the house, and began to come to the altar until there were twelve that prayed through in old-fashioned style with holy demonstration. It was marvelous. At the evening service, after a message on the judgment day, thirty-two came forward, many of whom prayed through to victory. Truly it was a great day. We are going on. We propose never to sheath our gospel sword again, never to haul down our colors, never to stop, but to fight to the last ditch and fall with our faces toward the front. We fully believe that these great victories are at least partially the result of our new vision which God has lately given us along missionary lines. We purpose to do more for missions this year than ever before. We can not do less than our best. — G. ARNOLD HODGINS, *Pastor*.

Argenta, Ark.

We regret that our former pastor, Rev. Joseph N. Speakes, saw fit to go from us, but are sure that God was leading. We are well pleased with our new preacher. He has made his mark already by closing out a deal whereby we will be able to worship under our own vine and fig tree. We are gaining ground, being led by the Holy Ghost. The Lord has promised to give us every foot of ground that we would put our feet on, and we determined to take much for God this year in Argenta.

The following resolutions were passed by the church:

Whereas, Rev. Joseph N. Speakes has been one of the chief human factors in bringing about the wonderful progress that has been made in spreading scriptural holiness in this city, and also brought about this organization:

Whereas, He has shown himself very tactful and equal to any task that has come; that almost perfect harmony has prevailed, and that he has waged the battle against the Devil in Argenta wisely, boldly, and victoriously; and

Whereas, Many of us have known him for three or four years as the same determined, progressive soul winner; therefore, be it

Resolved, That we, the Argenta Pentecostal Church of the Nazarene, heartily recommend him to any with whom he may come in touch, as a singer of great power, as a very judicious and tactful pastor, a preacher of no mean ability, and a man of prayer that knows how to and does pray through.

This resolution was passed unanimously by the church and many others. — J. SAM CURTIS, *Church Secretary*.

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Fullerton, Cal.

We are praising God for wonderful victory at Olinda. We began a battle for souls November 8th, with Brother and Sister Wilde and Brother and Sister Knight. God blessed these people in their singing, and Brother Wilde has preached with unction and power. Conviction has been on the people from the beginning. Seekers have been saved and sanctified. This has been a week of victory. One night was given over to the pastor of Brea, Brother Klemel. God blessed him as he gave the message. His people were present, and gave glowing testimonies. Another evening was given to the Placentia folks. Brother and Sister Hill sang, and the saints shouted and praised God. November 23d was a great all-day meeting. The following churches were represented with pastor and people: Cucamonga, Santa Ana, Orange, Placentia, and Brea. Also the pastor of the Olinda Methodist church. Brother Frazier brought the message in the morning. At the noon hour a table was spread outside the church, and seventy-five partook of the good things thereon. In the afternoon a great testimony meeting was held, and the glory of God fell on all. At night a wonderful message was given, and seekers were at the altar. The people and pastors of Orange county have a great burden on them for a nearby town, where there is no holiness work. At the all-day meeting the pastors got together and organized the Orange County Ministerial Association, and in the afternoon service fifty dollars was asked for to begin a meeting at this place. In less than eight minutes ninety-two dollars was pledged, and a meeting was arranged for in the near future, with Rev. Earle Wilde and his workers. These faithful pastors believe in assisting their District Superintendent in every way possible. November 24th was a great day of victory, and Sunday, November 26th, three great services were held, with seekers at every service. There were seven at the altar, five of whom prayed through to victory. Monday night a rally night for the young converts. Five were taken into the church, and more are looking our way. These faithful workers begin at Brea December 1st. — MRS. GRACE BOWIE, *Deaconess*.

Duncan, Okla.

The work at this place is getting along fine. The old tabernacle has been taken down, and a church house is being built on the lots where it stood. On the morning of the 28th a few of the saints met on the ground. We knelt in prayer to God to bless us in the work. Sister Jones led the prayer, after which Sister Williams, better known as Aunt Billie Williams, took the pick and broke the dirt to start the foundation. There

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have been great times in the Lord at the old tabernacle. We have heard great preachers here, such men as Brothers J. B. McBride, Bud Robinson, H. C. Morrison, B. Freeland, I. M. Ellis, and a host of others. — G. W. HALL *Reporter*.

University Church, Olivet

Things are still happening at Olivet. This is the fourth week of the revival meetings, and the interest shows no abatement, but on the contrary is increasing in fervor and power. The meeting has brought to many a new vision and an intensified conviction of what it means to be baptized with the Holy Ghost. Last night the service started out in the regular order, but in a short time swung into the hottest missionary meeting I have seen in fifteen years in the ministry. One young lady related her clear call of the day before to the missionary field, and upon our suggestion of an offering for another one of our missionaries, who has been accepted by the Missionary Board, the people began to give. Such giving with the spirit of sacrifice I seldom ever saw. Young women took their watches (the gift of their father or mother) and with flowing tears cast them into the missionary treasury. One young man gave a Corona typewriter, another a part interest in a village lot, and when all was counted we found between five and six hundred dollars, beside seven watches, a bracelet, typewriter, flashlight, and a part interest in the lot of land. Upon the heels of this giving, a young man wept his way to Jesus and found peace in the Christ of missions. The meeting ran until after one o'clock in the morning. We do not know just what will take place next, but the faith of the people is climbing to heights hitherto unknown. The meeting continues all this week. — C. P. LANPHER, *Pastor*.

Providence, R. I.

We closed our revival campaign with Brother Curtis on the 12th of November. Our people consider it, in some ways, the best the church has had in some years. Never has this church had stronger gospel preaching with the Holy Ghost sent down from heaven, than during this campaign. Our brother is surely a John the Baptist kind of digger. He puts the old gospel plow in to the beam. He threw some bombshells of spiritual explosives into the ranks of the enemy that made some folks gasp for breath. While it was a hard battle in many ways, we feel we won out a good victory. Several people got right with the Lord. A good number of new people came in during the meetings. While we did not get the visible results in seekers that Billy Sunday is getting in Boston, yet a strong impression was made on many, that will tell in the future. Our congregations are increasing, strangers are coming to our services of late. We are getting ahead on all lines. Some one remarked at the close of the meeting Sunday night, that it seemed like it used to years ago when the power and glory was on. — F. W. DOMINA, *Pastor*.

Blackwell, Okla.

We reached our new field of labor here the last day of October, and now one month of the new Assembly year is gone. While it was hard to pull away from many dear friends at Hominy and Skedee, where we had served them as pastor for the last three years, we felt that God was leading us to other fields. Thus we find ourselves with the Blackwell church. The last month has been one of blessings and victory. Some are seeking and finding God in our regular services, and the shouts of the saints are not rare occasions in our midst. These are especially busy days, as we are building a new parsonage here, and trying to do our pastoral work too. We begin special revival services December 13th, and have engaged Rev. Misses Dilbeck and Salee, Dameron and Verner, upon whose labors God is setting the seal of His Spirit. We are expecting a great meeting. — V. P. DRAKE, *Pastor*.

Chicago First Church

Words fail to express some of the scenes in the revival now in progress at old First church. Under the leadership of our pastor, Rev. M. E. Borders, and Evangelist Earl E. Curtis, of New York, the hosts are marching on to victory. The campaign opened Saturday night, November 18th, when one auto truck carrying our brass band, and nine automobiles, filled to overflowing and covered with streamers advertising the meetings, paraded the streets until a late hour. The meetings opened with unusual interest and are steadily increasing in power. The congregations are large, and many at this date are enjoying "the old-time religion" so marvelously preached by the evangelist. Men of wide experience in this kind of work say the sermons of Brother Curtis, the wonderful altar services, and the conviction on the people, are re-

markable in these days of cold formality. The altars are lined with seekers weeping and praying in the old-time way. Backsliders are being reclaimed, sinners converted, and believers sanctified. Friday night and Sunday morning we had two of the most wonderful services in the history of our church. Many souls were born into the

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kingdom, and God swept the decks. Sunday night Brother Curtis preached one of the greatest sermons we have ever heard on "Naaman, the leper." God moved mightily on the people, and men, women, and children were thrilled by the powerful preaching of the Word. The altars were filled, and re-filled, and salvation flowed like a river. In the children's meetings the revival is on. The altar has been lined with seekers on both sides, and many have found victory. The whole church is throbbing with the power of God reminding us of the old days when our little band started out under the stars, aglow with the fire of God, a veritable beacon light in this dark city. The tide is rising, and "the end is not yet, praise the Lord." — Mrs. J. A. BERRY.

Kearney, Neb.

Evangelist C. P. Ellis, of Long Island, Kas., closed his three weeks' meeting here December 3d, and will go to Washington, Kas., to hold two meetings in the country. Thanksgiving day there were eleven at the altar and the last day there were ten, while there were probably twice that many more who were forward throughout the meeting. The last night there were over 275 people present. The pastor began a week earlier to get things started, and he will continue the revival this week and perhaps longer. An Evangelical minister and a Methodist minister from nearby towns will preach occasionally. We had Rev. E. W. Bolin, the Methodist Episcopal pastor at Elm Creek, preach Thanksgiving afternoon. This broke down the wall of prejudice. None of the dozen or more of ministers in town attended except the United Brethren pastor, who came twice, but when the Methodist minister came and preached holiness the people saw we were not preaching some new doctrine, and there was a different spirit afterward. Our church was organized last February by Theodore and Minnie Ludwig. Rev. A. C. Holland and Rev. A. W. Smith started holiness services in September, 1915. Rev. Mr. Holland doing the preaching. Both men are over seventy years of age, but they do not believe in retiring till they retire for heaven. They rented the empty Swedish Mission church, and we are still using this fine new building. In the spring we are going to pitch a big tent in the business district and start a siege. It is hard to get people out to the Nazarene churches and we believe in going after them. Kearney is a town of eight thousand souls, and this church is the only place where holiness is preached. We have thirty-two members, but we expect God to more than double it this year. — HENRY BELL, Pastor.

Providence, R. I.

The People's Pentecostal Nazarene church of Providence is able to report victory. We are getting ahead. We had our largest congregation Sunday night, when the church was filled with a splendid company of people, including the professor of biology from Brown's University, when we gave an address on "The Pre-Adamic Creation of the Earth. The true origin of Satan. The cause of the fall of the angels, where they fell, why they fell, why there is no redemption for fallen angels. The missing link in geology, and where the coal mines come from." In spite of all the disadvantages we are laboring under, we are looking for great things for this church in the future. We have some good people here, and the power and glory is increasing. — F. W. DOMINA.

Johnson, Kas

Our revival meeting with Brother Thomas Keddie, evangelist, closed Sunday night, the 26th, with victory. Sin was uncovered, and the powers of darkness were driven back. There were thirteen saved, eight sanctified, and the saints built up in the faith. Brother Keddie is a man of God, who preaches with power and unction of the Holy Ghost. We are expecting greater victories through the blood. — G. H. WENN, Pastor.

Ontario, Cal.

We have never labored with a people more blessedly united than the saints here. Waves of glory sweep over our meetings at times, completely changing our plans and arrangements to these more pleasing to Him. All our services are well attended. The Young People's Society meetings are seasons of refreshing, growing more and more spiritual, especially the missionary meetings. Our deaconesses, Anna Snider and Florence Rogers, are doing splendid work visiting and praying with the sick and poor in every part of the city. During the month of October, Rev. James Elliott was with us in a three weeks' meeting. Brother Elliott did some great preaching; just the kind our people needed most. His Bible readings, which he gave in many of the homes, were rich, and proved very helpful. A number of seekers found the Lord in saving and sanctifying power. — EDWARD M. HITCHENS, Pastor.

Burr Oak, Kan

November 26th was a great day for the Nazarenes here. We dedicated our new church. Rev. R. T. Williams, General Superintendent, being in charge. The church will seat close to 400, but the people could not all get in. Sixteen hundred dollars was raised, which leaves us only a little over \$400 in debt. The church is worth about \$4,000; furnace heated, oak pews in the

main auditorium, opera chairs in the two large class rooms, that can be thrown open into the main room, a splendid new Estey organ, which cost \$115, bought by the women of the Sabbath school, beautiful velvet rug for the platform, bought by the young people, and nearly \$40 paid in by the little children to build the new church. The little folks raised chickens and ~~potatoes~~ and vegetables, ran errands, and saved their pennies. One little fellow raised alone \$10 worth of potatoes, and gave it all to the church. Next summer these same little Nazarenes expect to enlarge their activities greatly, and may be send a missionary of their own. Brother Williams gave us a ten days' meeting, closing December 3d. He won the hearts of the people. Four services overtaxed our seating capacity, and the last night two or three hundred were turned away. Much good was accomplished. There were some great salvation services. The town realized that we had something that means success, victory, and joy; that makes people want to hear the holiness folks sing; that gives us big meetings; makes our evangelists grip the attention of the people; and that gives the crowds. There was a great opportunity to do great things for God here, more so than ever before. Brothers Kearns, Deck, Ellis, Waddell, Cain, and Matthews have held meetings for us. Outstanding churches and people have looked on and said we could not ever keep up to our ideals, but they have seen us push steadily on under God to establish holiness in Burr Oak. Brother Williams drove some nails in sure places and clenched them good. We are encouraged to press on. Rev. Edgar Lienard, Brother and Sister McAlpine came all the way from Curtis, Neb., to help us dedicate. Rev. and Mrs. J. M. Beecher, of Belleville, Kas., stayed through the meeting and helped. Rev. John Reid, of Leavenworth, led the singing, and was an inspiration and blessing in prayer, testimony, and song. District Superintendent M. F. Lienard boosted the meeting in every way. We kept the four workers at the parsonage, and had a little corner of heaven down upon us for the ten days. — ESTELLE REID LIENARD, Pastor.

Sidney, Ill

The work here is moving on to victory. Several seekers and finders have been at our altar, and we are looking forward to greater things. God is going to give us a revival because we are praying for it, planning for it, and expecting it. — CONA RYAN, Pastor.

For dainty gift books, see our new catalog.

Sunnyside, Cal.

We are in the midst of a great revival at Sunnyside. God is here in power, and the tide of salvation is rising, the fire is falling, and seekers are making their way to the altar. The gospel plow is running deep, and folks are digging through and striking fire. Our pastor, Brother Welch, is holding the handles, and with Rev. C. B. Langdon, evangelist, riding the beam, the saints shouting them on. We are having victory. The Devil is stirred, and one of his agents hung a nice piece of crepe on the door, but we are not dead, only carnality is being burned out. An officer came to the writer to stop us from shouting, or he given a free ride to the city, but the fire still falls, and we are having seekers at every service. Then the Devil got a Christian Science woman to circulate a petition asking to have the church closed as a public nuisance, but the unsaved were afraid to sign it, and our God still leads on. We have been in the battle five weeks, and the end is not yet. — I. F. METCALF.

First Church Los Angeles

We enjoyed a splendid Thanksgiving service. Dr. Edward F. Walker, General Superintendent, preached the Thanksgiving sermon from the 103d Psalm. It was strong, logical, and spiritual. Brother Cooper, of Pasadena, sang with rare tenderness and power. The pastors and people of the Southern California District in the city of Los Angeles and contiguous to the city, were present. First church is now putting in some needed improvements. We hope to make the old church look quite respectable before we are through. The Sabbath services recently have been large. Brother Cornell, the pastor, has been preaching a series of sermons on "Heaven," that have been appreciated. Last Sunday morning the glory of God swept over the people, and there was great rejoicing. At night there were six who prayed through at the altar. We are planning for a great Christmas program to be given by the Sunday school. The Sunday school orchestra, under the direction of P. M. Hicks, a professional leader, has been rehearsing for six months. The music on this occasion will be very fine. Other interesting features will make up a splendid program. F. Stoy Spangler is the superintendent. First church is planning for another siege revival with Rev. C. M. Dunaway and Hamp Sewell. This special series of meetings will begin February 4th. Even though the times are perilous, there is no let up; we are pushing hard for continued victory. We are heartily in line with all missionary advance, and will surely do our share. — C. E. C.

TELEGRAM

HAMLIN, Texas.

HERALD OF HOLINESS:

Sunday was a great missionary day at Central Nazarene University. In the morning the pastor, Rev. J. E. Gaar, preached a missionary sermon, which was followed at night by a program by the Missionary Society. An altar service concluded, at which there were several seekers. The congregation enthusiastically pledged eleven hundred dollars for missions this year.

J. E. L. MOORE, Pres.

Prescott, Ark.

On Thanksgiving day we met at the church for service. After prayers and song of praise all joined in a real Thanksgiving service in which every heart seemed to be melted with gratitude. Then followed a preaching service. The Lord seemed to hover very near during the whole service. There were visitors from Falcon, Laneburg, Mt. Moriah, Mainspring, and Terrapinneck. Thanksgiving dinners had been prepared at each home, and the visitors were well cared for, in temporal as well as spiritual things. The pastor and her family had not been forgotten either, for as soon as they, with a number of visitors, reached home, pans and kettles of things began to pour in, and what a feast! Dressed turkey, cranberry sauce, chicken pie, turnips, cakes, cakes, etc. I like to preach to an appreciative people, who show it also outside of services. We are going to make the coming year the best in the history of the church. We all take *The Other Sheep* and *HERALD OF HOLINESS*, and agree that no others are half so good. Not long ago we noticed an exhortation in the *HERALD OF HOLINESS* to memorize a verse of Scripture each day. It made my heart rejoice, for we have been doing that all this year, not knowing others were too. So this is one church that belongs to the Bible Success Band. We have a badge that the one wears who repeats the week's lesson best, at our Sunday evening Bible study. — ETHEL BARRHAM, Pastor.

For that shut-in friend of yours, a book for Christmas.

Richland Springs, Texas

The above is our permanent address for this year. We have four churches, Locker, Placid, Mason, and Red Creek. Our circuit is ninety miles long, but we expect to do our best to meet every appointment. We filled the first one last Sunday at Placid. The people received us with a hearty welcome, and we felt the kindest fellowship with them. Everything promises a great year for God and holiness on the San Antonio District. God bless the *HERALD OF HOLINESS* and all its readers. — D. J. WAGONER.

Mason, Iowa

A four weeks' revival closed November 26th with victory and seven souls at the altar the last night of the meeting. It was a hand-to-hand fight with the Devil from the beginning to the end. The church got under the burden for lost souls, some fasted and prayed night and day until victory came. Twenty-seven knelt at the altar for pardon or purity. On Thanksgiving day over forty people of the Mason and Chariton churches came to the parsonage to eat dinner with the pastor and family. The ladies loaded the tables with an elaborate dinner, while the men moved a garage on the lot near the parsonage which the churches had bought at the cost of \$27.50. The women of both churches presented the pastor's wife with a nice dress. They also left donations of canned fruit, apples, potatoes, sugar, lard, rice, and many other presents to the value of over \$23. We are now engaged in a revival at Mason, with Mrs. Sarah Connolly as the evangelist. — W. L. FEAR, Pastor.

Lafontaine, Kas.

We have closed a twenty-three days' meeting at Elk City. Some prejudice was broken down. The saints got blessed and shouted until the writer did not get to preach the last Sunday morning. We have some precious saints here. Brother Bean, from Buffalo, was with us five days. He is red-hot and preaches with the unction of God on him. Before we closed this meeting the Devil and carnality got stirred. Six seekers were saved during the meeting and four sanctified. We already had six members, and we received five more into the church after the meeting. — E. W. KIEMEL, Pastor.

Grand Saline, Texas

I arrived at my new field of labor November 28th. We were delayed on account of the illness of my wife. She is doing nicely now, however.

We received a warm reception from the people here. We find God has a fine class of true Nazarenes at Grand Saline. We had a fine Thanksgiving prayermeeting, and Sunday at eleven o'clock we preached from Acts 2:33-37. The saints rejoiced and God blessed our hearts. At night we preached from John 16:7, 8. The congregation were much interested. We are talking of building a new church, by using the material on our old one, and doing most of the work ourselves. At a small expense we can do this. We are urging the people to tithe, and use the envelope system, and I believe they will. We have called a church meeting for Thursday to get the will of the people, and to plan our work. — H. R. LEE, Pastor.

Maplewood, Mo.

Our new District Superintendent, Brother J. D. Scott, came to us November 29th, to assist Brother J. E. Linza in a special meeting. We have been at it now five days. The pulling has been hard, and many obstacles in the road, particularly the one ever present, which is evidently bent upon the destruction of the Nazarene organization in this city. Some things have hurt our society here, but our God is still with us. Several have already been at the altar, and the faithful ones are crying to God for a great outpouring. Brother Scott is a mighty man. His sermon Sunday morning was among the most profound ever preached in our church, and made an impression which will last. The District certainly has a new Moses on the work, and great things are in store. We owe a debt of \$1,350 on our church, which falls due on the 17th of this month. It will have to be paid, or the man will foreclose. We need help to meet it. Send to Rev. J. E. Linza, 7417 Madge avenue, Maplewood, Mo. The St. Louis saints are going to make great sacrifices to save their property. — K. O. GOULD, Reporter.

Windom, Kas.

Rev. Herman Galloway and wife closed a successful series of evangelistic meetings, running from November 1st to 26th. Much good was accomplished. Fourteen individuals got definite victory. Both Brother and Sister Galloway preached with unction, and God put pungent conviction on the people. The Sunday school superintendent and wife of the Christian church both were saved and sanctified and are now Nazarenes. Some of the worst characters in the country were saved. The entire church has been greatly built up. As the pastor and people had been earnestly praying the Lord for a church building and parsonage, God laid it on Brother Galloway's heart to raise the means to build it. He called the church together and, after consulting the pastor, on the last Saturday night of the meeting raised \$1,200 in pledges. Again at the Sunday morning and evening services the amount raised in pledges came up to \$2,159.50. More has come in since. The lots of the parsonage were purchased Saturday and paid for on Monday. We are now hauling material for the new church building. Brother Galloway and wife are both able preachers, and thorough Nazarenes. Any church will do well to give them a call. We raised for the evangelists \$172.50. — J. W. WILSON, Pastor.

Bloomsburg, Pa.

Last Sunday night was the closing service of a three weeks' revival campaign at this church. A large crowd of earnest listeners packed the church to hear the old-fashioned gospel preached by our District Superintendent, Rev. J. A. Ward, and great conviction seemed to be upon them. Brother Ward is a clean, clear-cut preacher of the Word. We are sure folks around here will not soon forget his messages on holiness, as well as those on other vital lines. Professor John Ferguson of Philadelphia, Pa., presided at the organ. He is more than three score years and ten, but his age has nothing to do with his playing an organ. It fairly talks when he is on the stool. Rev. John Nielson, pastor at Darby, Pa., and his sister, Miss Christiann Nielson, were with us for two weeks, and rendered good service in music and song. With all the blessings of this meeting, the Devil was not asleep. He had everything on the go that could go to hinder our progress, but with our faith in Him who knows no defeat we continued to preach, pray, sing, and shout, and God blessed in spite of all the Devil could do. The presidential election was in the air the first week, and big Wilson-Marshall parades drew on the people two or three nights, and beside all of this two other churches started revival services the second Sunday of our revival, which drew some away from our meetings; but notwithstanding all of this, we are praising God for victory. There were some definite cases of salvation, and the saints were blessed and better fitted for service. The seed has been sown, we are here to water it and believe God for the increase.

Ottumwa, Iowa

I have accepted a call to the pastorate of the Pentecostal Church of the Nazarene, Ottumwa, for the remainder of the Assembly year. The congregations are increasing, and the church folks are praying for a gracious revival. We are planning to begin the meetings about December 28th, and hold till God says close. — W. D. MERRYMAN, Pastor.

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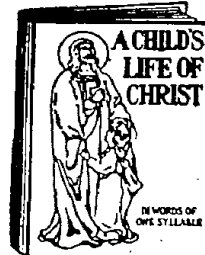
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Chilfendale, Mass

The Lord has enabled us to secure \$200 for the Pentecostal Collegiate Institute, and has made the doing of it a blessing to us. We had a blessed day Sunday. Some of the saints gathered in the afternoon for special prayer, and in the evening the Spirit was manifest in a free and victorious praise service. When the invitation was given several of our young people came forward and wept, confessed, and prayed their way back to God.—T. M. BROWN.

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ANNOUNCEMENTS

WANTED—Saved single man to work on alfalfa and dairy farm. W. N. Sweeney, 181 N. Adams St., Riverside, Cal.

Special Bible Course—There will be a "special Bible course" at Oklahoma Holiness College, Bethany, Okla., January 2-28, 1917, conducted by Rev. R. T. Williams, D.D., of Peniel, Texas. Doctor Williams will lecture on various themes and will be assisted by members of the school faculty as well as others. The entire cost for board, room and tuition during the month will be \$10. Those attending the special course can enter any of the classes in the college and receive instruction free. Plan to come. Let us know if you are coming.—Rev. C. B. Widmeyer, Pres., Bethany, Okla.

Request for Prayer—I request the prayers of all the saints for my oldest boy, that he may get saved.—Mrs. Lou Glat.

Announcement—On December 1st a little son was gladly welcomed in the home of Brother and Sister J. T. Maybury, Philadelphia, Pa.—Edith Mathews, Deaconess.

Pastorate Resigned—Owing to ill health, I have been compelled to resign my pastorate at Wann, Ark. My address will be Stuttgart, Ark.—S. H. Clemons.

Evangelist—To the Nazarenes in Arizona: I am in Phoenix, Ariz., for the winter and will help you to hold revivals in your section of the state. Let me hear from you. I am an authorized evangelist of the New Mexico District, Pentecostal Church of the Nazarene.—T. D. Saffall.

Correction—In the report of the Louisiana District Assembly the name of President J. B. Chapman was inadvertently omitted from those who preached to the great blessing of the Assembly.

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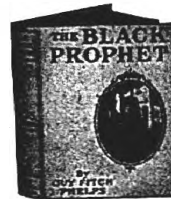
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Assembly, January 17-21.

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Rogersville.....December 2-24
Gagetown.....January 4, 1917
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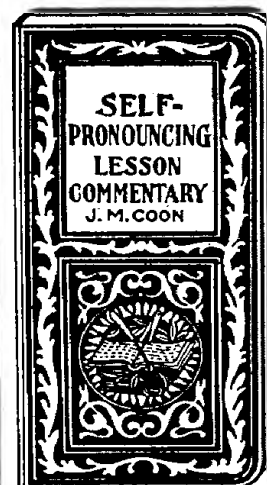
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