

Nazarene Messenger

"The Blood of Jesus Christ His Son Cleanseth us From All Sin."

Vol. XIII.

Los Angeles, California, November 19, 1908

No. 21



Let every thing that hath breath
praise the Lord. Praise ye the Lord.
—Ps. 150:6.

THANKSGIVING.

D. RAND PIERCE.

Thanksgiving! Let the chorus swell!
The praises of our Savior tell!
The Christ incarnate, very God!
The Bible His eternal Word!
Thanksgiving for the story sweet
Of full redemption, grand, complete!
Thanks for our Church, live, strong and clean—
The Pentecostal-Nazarene!

Thanksgivings poured from tongue and breast!
Ten thousand from the East and West!
From bleak Newfoundland's stormy shore,
To sunny Texas' mighty moor!
All one in heart and one in stroke
To break from men sin's galling yoke!
To hasten on that glorious day
When Christ shall hold unrivalled sway!

Thanksgiving for our mission posts,
Planted among dark heathen hosts,
Pouring the rays of Gospel light
Into their dense and hopeless night!
And thanks thrice o'er for those brave souls
On India's sands and Brava's shoals,
In Mexico and far Japan,
Whose faith hath many a victory won!

Thanks for our schools where God and truth
Reign o'er the conscience of our youth!
Where fitness for the world of bliss
Goes hand in hand with skill for this!
For teachers who seek not fame's prize,
But gladly toil and sacrifice!
For strong young men and maidens fair
To spread salvation everywhere!

Thanks for our papers clean and bright,
The Beulah's and Evangel's light!
The Messenger and Era, too,
To full salvation always true!
The Joy Bells also sweet and pure!
Thanks for our splendid literature
For Sunday Schools, our tracts as well,
With truth to save from sin and hell!

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



"Praise God, from whom all blessings flow;
Praise him, all creatures here below."

The General and District Superintendents



1, H. D. Brown 2, R. M. Guy 3, C. B. Jernigan 4, E. Dearn 5, H. H. Sumlin 6, W. H. Hoople 7, A. B. Riggs 8, C. A. Bromley
 9, H. B. Hosley 10, H. F. Reynolds 11, P. F. Bresee 12, E. P. Ellyson 13, A. M. Bowes
 14, J. D. Scott 15, W. F. Dallas 16, J. H. Norris 17, T. H. Agnew 18, J. W. Goodwin 19, H. G. Trumbauer 20, P. G. Linaweaver 21, W. E. Fisher

PRAISE YE THE LORD.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
 —Psalms 103:1-5.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet; praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.—Psalms 150:1-6.



Missions of Our Church



Japanese Mission, Hachioji, Japan
Supported by Compton Ave. Church



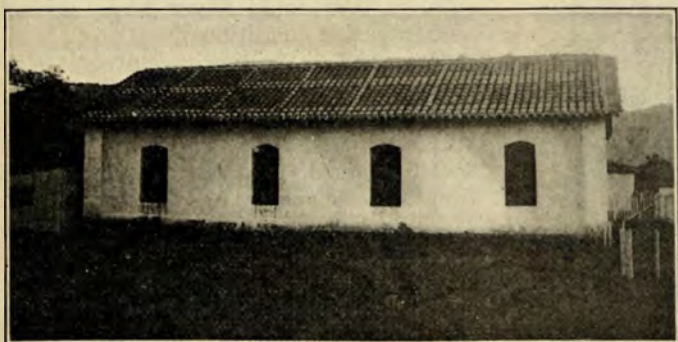
Mission Building, Igatpuri, India



Missionary Training Class, Spanish Mission, Los Angeles



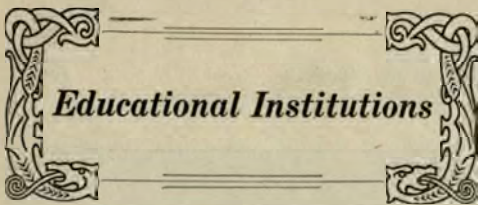
Nazarene Hope Mission, Calcutta, India



Shingler Mission, Tonalá, Mexico



Spanish Mission, Los Angeles



Educational Institutions

OUR EASTERN SCHOOL.

E. E. ANGELL.

Those most familiar with the history of the Pentecostal Collegiate Institute have no hesitancy in declaring that the work was born of God and has been marvelously sustained by His providential care. It seems to many that an institution that did not have more than human power behind it could never have weathered the storms of adversity that ours has gone through. It seems sometimes as if Satan had hindered in every conceivable way.

Thank God, we are now seeing that the clouds are lifting, the stormy waves are subsiding, and before us are fair prospects of sunny prosperity.



Pentecostal Collegiate Institute, North Scituate, R. I.



Deets Pacific Bible College, Los Angeles, Cal.



Nazarene Bible Institute, Pilot Point, Texas.

In the darkest days of our history the Lord gave a noble cross-bearing company of teachers that said when nearly every one else seemed completely discouraged: "This school is of God. We can and we will pray through to victory."

Now in the days of greater calm all that were in the storms rejoice over the privilege. They not only see that it gave personal strength, but it has given a spiritual tone to the school of a rare quality that could never have existed under easier conditions.

Our chief difficulties have always been of a financial character; the educational and spiritual standards have been continually lifted higher and higher, until we find ourselves, though yet small in numbers, measuring well beside the best Holiness schools of our land in things essential to a well regulated school.

We have a College Preparatory Department doing the work of the best secondary schools of New England, a

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Doctrines, Necessity and History of Our Church

THE DOCTRINES OF THE CHURCH.

P. F. BRESEE, D. D.

THE Church rests, first of all, upon experience. That men know God and have passed from death unto life, is the great essential. But in order to do that and for its maintenance, people must know and believe the truth; possibly not all of the truth, but essential truth.

If a man seeks to find a certain place, there are many roads he does not need to know, but the particular road that leads where he desires to go is essential.

Believing is the hearing of the truth, and enshrining it in the heart by obedience and trust, thus bringing in and maintaining experience.

The Pentecostal Church of the Nazarene is clearly orthodox, earnestly believing the great essential doctrines of the Word of God. While she believes that in all things not essential to salvation there should be liberty, she also believes that in essentials there should be unity, and in all things charity; that in reference to anything where there are or might be two or more theories of interpretation, and a person could believe either one and still be holy, there should be liberty—that liberty which allows others the same privilege or freedom of thought in reference to it which we desire ourselves. The Church regards this full liberty in non-essentials as vital to the oneness of spirit which is such a necessity for the unity of the Church that it may conform to the purpose of Jesus, that the world may believe on and know him.

This Church believes some things to be essential. Its Book of Discipline says, under the heading:

Agreed Statement of Belief.

Recognizing that the right and privilege of persons to Church membership rest upon the fact of their being regenerate, we would require only such avowals or belief as are essential to Christian experience.

Whatever is thus essential lies at the very basis of their association and fellowship in the Church, which there can be no failure to believe without forfeiting Christian life itself, and thus the right of all Church affiliation. That which is not essential to life in Christ Jesus may be left to the individual liberty of Christian thought.

We therefore deem belief in the following brief statements sufficient:

1st. In one God—The Father, Son and Holy Spirit.

2nd. In the Divine inspiration of the Holy Scriptures, as found in the Old and New Testaments, and that they contain all truth necessary to faith and Christian living.

3rd. That man is born with a fallen nature, and is therefore inclined to evil, and that continually.

4th. That the finally impenitent are hopelessly and eternally lost.

5th. That the atonement through Christ is universal, and that whosoever repents and believes on the Lord Jesus Christ is therefore saved from the condemnation and dominion of sin.

6th. That believers are to be sanctified wholly, subsequent to justification, through faith in the Lord Jesus Christ.

7th. The Holy Spirit bears witness to justification by faith, and also to the further work of the entire sanctification of believers.

8th. In the return of our Lord, in the resurrection of the dead, and in the final judgment.



THE CHURCH NATURAL AND NECESSARY.

E. P. ELLYSON, GEN'L SUPT.

GOD'S three great institutions—the home, the state, and the church—are essential to the well-being of the human race.

There is something in the very constitution of men that calls for the fellowship and protection that come only through these organizations. Free-love-ism, Anarchy, Come-out-ism, are all abnormal conditions. Persons who teach or practice any of these things are roaming, restless and unstable. A Free-lover is a menace to the home, an Anarchist to the state, and a Come-outer to the church. But not every one without the home is a Free-lover, not every one without the state is an Anarchist, not every one without the church is a Come-outer. He may have been disinherited from the home, banished from the state, excommunicated from the church. Or conditions may have been made so very unpleasant for him that he felt he must leave, or was forced to leave very much against his will. But outside he wanders restlessly about, longing for the fellowship and protection that is to be found within. A person turned out from home wanders about longing for home, if he is normal,

and will soon find others to become associated with him and set up another home. A number of persons, even if from different nations, when banished to or shipwrecked on a lonely island, will soon form another new state. Also all successful colonization has called for both the home and the government, or state. This is both natural and necessary. Society can only be maintained this way. And the church is just as natural and just as necessary. It is an essential to the best society and the most successful and aggressive spiritual propaganda.

The holiness people are not come-outers. Some come-outers have professed holiness, and some who have professed holiness have been so shamefully treated by the church that the enemy has taken advantage of them and led them into come-outism. But all this is abnormal. While holiness delivers from narrow sectarianism, no people are so intense in true love for the church as the holiness people. Treated coldly, abused, deprived of liberty and driven out of the old denominations, the holiness people have wandered about very loath to give up the old church home. But they must have a fellowship that will be a real church home to them. They have sought that which ought to be afforded them in the church, in independent and interdenominational bands and associations. These have given some temporary relief, but they have not fully supplied the need. There is still the hunger for the fellowship and help of a real church home. An organized church with regular pastoral care is the only supply of the need.

An organized church is also necessary in order to unite and preserve the holiness movement. Under the bands and associations, the holiness people are so divided (and are still continuing to organize new factions) that the permanency of the holiness movement is greatly threatened and its usefulness very greatly hindered. All attempts to unite these associations and bands as such have proven all but a failure, and new organizations continue to spring up. These attempts met with no great success, because God has some better way for us. These associations have

been very important in the development of the holiness movement, and will continue to be so in promoting interdenominational fellowship, but they can no more permanently preserve the work than could the banished persons build up a strong united society upon the island by refusing to join together in a new state. Helpful as the associations may be in their place, some deeper union, some more permanent and stronger institution, is necessary.

The church is God's institution, the answer to man's religious need and necessity, as is the state and home to his social and domestic demands. In the beginning Christ led His apostles to give to the church an organized form, and ever since that time the work has been successfully conserved and propagated only by or in connection with the church in its organized form. The intrigues of men—the bad spirit in those who have become leaders—has made reformations and changes in the form of organization necessary from time to time; but God has always provided for the need and led His people out and on. Thank God, He has now raised up a great united church, embracing East, West and South—the Pentecostal Church of the Nazarene—where the holiness people can be at home and have freedom in service. In this special Thanksgiving number we especially give Him thanks for this Holiness Church. Glory! Amen!

Peniel, Texas. .

HISTORY OF THE PENTECOSTAL CHURCH OF THE NAZARENE.

H. F. REYNOLDS, GEN'L SUPT.

IF ONE was to be assigned the task of giving the source of the Mississippi River, no doubt he would sight us to the Cass, the Leach and other lakes in Minnesota, with their thousands of bubbling springs and numerous rivulets, brooks, and numerous smaller rivers, and as he went on to describe its growth and course he would mention such tributaries as the Missouri, made up from its lesser streams, the Merrimac, the Ohio, with its great Allegheny and Monongahela feeders, the Arkansas and lesser rivers making up the Father of Waters; indeed, he might be able in time to give an accurate account of the source of such a river; but to be assigned the task of giving the source of the Pentecostal Church of the Nazarene, time may help us to get a faint glimpse of its origin, but it will take eternity and glorified spirits of just men made perfect to

comprehend the numerous springs, rivulets, brooks and rivers, with their tributaries, that have made the Pentecostal Church of the Nazarene what she is, and the multitude of tributaries that are yet to flow into and make her like the river Ezekiel saw flowing from under the threshold of the Temple, imparting life and blessing to the human family wherever it flowed.

Who can tell its origin, when ten thousands of holy men and women were praying for the spread of scriptural holiness, and thousands of holy evangelists have been holding camp-meetings, conventions and revivals from Newfoundland to Florida, through the great middle states, and down the Pacific Coast, and with multiplied numbers swept through the great Southland; when hundreds of pastors who had the blessing were true to their pulpits, and making it possible for the evangelists to do their holy work; when scores of holiness papers were being sent to hundreds of thousands of readers; when holiness books, booklets, song books and millions of holiness tracts were almost sown broadcast over this land—who can give its origin? We cannot, but we may modestly state that, as one of the results of the above-named agencies which have been so signally owned and blessed of God by the constant presence and power of the Holy Ghost, is the holiness movement now known as The Pentecostal Church of the Nazarene, which has been made what it now is as an organized body by the coming together of several other bodies, known as "The Church of the Nazarene" of the West, "The Association of Pentecostal Churches of America" of the East, "The Pennsylvania Conference of the Holiness Christian Church," and "The Holiness Church of Christ" in the South.

The Nazarene Church.

We gather from the writings of Rev. P. F. Bresee, D. D., the founder of the Nazarene Church, that, referring to its origin, it was conceived by the Holy Ghost in the hearts of a few sanctified people, who travailed in pain for the redemption of Israel, and was brought forth in a hall in the city of Los Angeles, California, on the third Sabbath of November, 1895. On that morning about 85 persons stood together and pledged themselves to God and each other to stand for holiness. A goodly number of others joined themselves to them during the day and the following week, when was organized the Church

of the Nazarene. At first it was but a single congregation, with little thought that it would ever be more. It was not long, however, before it began to spread in different places, almost as if indigenous to the soil, until the Churches of the Nazarene were scattered from the Pacific coast to the middle west, so that when this body and the Association of the Pentecostal Churches of America were united, October 16, 1907, there were 52 Church, 3827 members, 2486 Sunday School scholars, \$224,280 of Church property, a Mission among the Spanish people in Los Angeles, a Mission in India, a weekly paper and a flourishing Bible School.

The Association of Pentecostal Churches in America.

In looking up the origin of the Association of Pentecostal Churches of America, we find in the statement of its historian, Rev. J. C. Bearse, as found in the "Church Union Number" of the *Nazarene Messenger*, July 4, 1907, that in the year 1904 the Spirit of the Lord graciously moved William Howard Hoople, a business man in New York City, to "Go into all the world and preach the gospel to every creature." He immediately opened a Mission, and the work spread and was so blessed of God that in a short time three Churches were organized in Brooklyn, and in December, 1895 (one month later than when the Nazarene Church was organized), delegates from these Churches met and formed the "Association of Pentecostal Churches of America."

Somewhat earlier than the movement in Brooklyn, a similar work was going on in New England, independent Holiness Churches were formed at Rock, Malden and Lynn, Mass., Providence, R. I., and Keene, N. H., which had, with other Holiness Churches, formed the "Central Evangelical Holiness Association; several of the Churches which constituted the Central Evangelical Holiness Association, in the year 1897, united with the Association of Pentecostal Churches of America, certain revisions having been made which had been recommended by a joint committee of the two bodies agreed upon at a meeting held in Brooklyn, N. Y., in November, 1896. This work spread until Churches were organized in all of the New England States, Nova Scotia, and as far west as Iowa, so that when this body and the Church of the Nazarene formed the union at Chicago, October 16, 1907, it had 47 Churches, 2371

members, 2239 Sunday School scholars, \$175,640 of Church property, missionary work in India, and Brava, Cape Verde Islands, a paper, and a good educational institute.

The Holiness Christian Church.

About the same time that Holiness Churches sprang up in the East, West, and in the South country, a holiness movement was set on foot in Pennsylvania and Indiana, and was organized and became the "Holiness Christian Church," with two Conferences and a General Conference. That part of the Holiness Christian Church, known as the Pennsylvania Annual Conference, which was organized about 1883 (some two years before either the Nazarene, the Pentecostal or the Holiness Church of Christ), voted at its Fifteenth Annual Conference, held in March, 1908, to unite with the Pentecostal Church of the Nazarene, and at a special meeting held for that purpose in Philadelphia, Pa., were, on the 17th day of September last, received by H. F. Reynolds, one of the General Superintendents, into the unity and fellowship of this body. This very valuable accession of preachers and pastors necessitated the creation of a new district, which is called the Pennsylvania District, and Rev. H. G. Trumbauer was appointed District Superintendent.

The Holiness Church of Christ.

According to the history of the Holiness Church of Christ, as written by Rev. Wm. E. Fisher, now District Superintendent of the Abilene District, November 8, 1905, a large and complimentary representation of three bodies assembled at Pilot Point, Texas, representing the "Texas Council of the Church of Christ," the "Eastern Council of the Church of Christ," and the "Holiness Church Association," with R. B. Mitchum, President of the Eastern Council, Rev. Wm. E. Fisher, President of the Texas Council, and Rev. C. B. Jernigan, President of the Holiness Church Association. On the same day a permanent organization of "the First General Council of the Holiness Church of Christ was perfected." This unification of these holiness forces has been greatly blessed of God all through the great sunny South, until the work that was set in motion by the Holy Ghost, somewhere about the same time as Dr. Bresee was pushed out in the holiness work in the West, and the numerous independent Holiness Churches sprang up in the East, through Rev. Robert Lee Harris and his good wife (now Rev. Mrs. Mary Lee Cagle), Rev. W. E. Fisher, Rev. C. B. Jernigan, Rev. R. M. Guy, Revs. E. H. and E. J. Sheeks, R. B. Mitchum, Rev. J. D. Scott and others, had, at the time of the union of this

body with the Pentecostal Church of the Nazarene, at 10:40 a. m., October 13, 1908, about 150 Churches, with 3000 members, a large number of Sunday School scholars, considerable Church property, four missionaries in India and two in Africa, and a strong, prosperous Mission work in Mexico, 18 missionaries, a paper, and four educational institutions.

The united strength of the Pentecostal Church of the Nazarene, as gathered from its statistical reports made at the late great General Assembly at Pilot Point, Texas, may be found in the minutes of the same, which will soon be ready.

When we behold the rapidity of the growth of the Holiness Movement, and especially the marvelous development and unity of organized holiness in connection with the Pentecostal Church of the Nazarene, we are lead to exclaim, as did one of old as he beheld the prosperity of God's chosen ones, "What hath God wrought!" and reverently with the poet say:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His Sovereign Will."

Interesting Facts from District Superintendents

ABILENE DISTRICT.

THE Abilene District covers a vast amount of territory, embracing by far the larger portion of Texas and the whole of New Mexico. In this territory we have something like 45 Churches and over 50 preachers. We own a number of plain, comfortable Church buildings, camp grounds and sheds. There is not one of our members that we know of who uses or sells tobacco, goes to theaters or plays cards at home. There is not a Church in our district that has Church shows or suppers. There is not a member but will pray and testify in public. There is not a member but works and prays for prohibition, and the men all vote for it at the ballot box. Every preacher preaches the second blessing. Nearly the entire membership testifies to the experience.

It is indeed a fine district. The marriage at Pilot Point has caused us to have to re-arrange some of our furniture in the way of a slight reorganizing, and we are so taken up at present with our "honeymoon" that we find it a little hard to knuckle down to housekeeping, but we are asking the Lord to help us, and He is. Praise His name. Everybody is anxious for the new Manual. We are expecting and preparing for great blessings from Him this year.

Yours in Him,

Wm. E. Fisher, Supt.

OKLAHOMA AND KANSAS DISTRICT.

THE last General Assembly appointed me to the new district of Oklahoma and Kansas.

This is a splendid new field, with mostly virgin soil for Holiness Church

work. Holiness has been preached in many places, but the seeds of com-outism, tongues, wildfire and fanaticism were sown with the good holiness seed. There are nine organized Churches in the district, located at Altus, Oologah, Durant, Coalgate, Hughgo Castle, Weeletka, Ponca City, and Muldrow, Okla., and Howard, Kans.

Three of these Churches are without pastors, and only one has a Church building that is paid for. This is truly mission work, and a very ripe field with a large territory over which to travel, but there is a cry from many places, "Come over and help us." I am planning a campaign of the entire district, and we expect to organize some strong Churches at a few centers at first, and build up a fortress here and there and radiate from these centers. Oklahoma is especially a ripe field, and ready for

the organization of many Pentecostal Churches of the Nazarene, and our slogan cry will be, "One hundred Churches for my district by the next General Assembly." We need some good, strong evangelists who are in sympathy with our organization. We need a few strong men who are willing to take pastoral work and gather sticks and build them a nest.

We need a few hundred dollars to pay car fare to visit and establish Churches in this mission field.

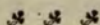
I want to correspond with such men as are available for this work. Letters are coming in from all over my district calling for the organization of Churches. Brethren, pray for me in this new field. Yours in the holy war,

C. B. Jernigan, Supt.

Pilot Point, Texas.



Jesus, united by thy grace,
And each to each endeared,
With confidence we seek thy face,
And know our prayer is heard.
—Chas. Wesley.



DALLAS DISTRICT.

WE ARE beginning the work of our new district with flattering prospects, and we come to you at this time with a Caleb and Joshua report. It is a goodly land and we feel that, by God's help, we are fully able to possess it.

There are possibly more churches already organized in this district than any other one in the South. We have the two strongest churches in the South, one at Pilot Point, with about 200 members, and the other at Peniel, the seat of the Texas Holiness University, with nearly that many.

There are many good openings for new churches. This is an old field and has been well evangelized, and there are a number of places now ready to be organized. We are getting calls already from several of our churches to come and help them to get started under the new arrangement.

The plan we have adopted to agitate the new church question and to bring our people into closer touch with the work, is to hold District Rallies of three or four days at central points and invite the churches who want pastors and the preachers who want churches and the people who want new churches organized, to meet with us and we can then plan together for the good of the cause, and get a good idea of what the people want.

Several of these rallies will bring us

into close touch with our people all over the district.

We are delighted with our field and expect a wonderful development within the next twelve months. We earnestly covet the prayers of all the churches and preachers in our district to help us carry out these plans for the promotion and conservation of our interests.

I say, on with the revival, and if you have a better plan for effective work, let us hear from you.

Thy brother,

J. D. Scott, Supt.

Pilot Point, Texas.



THE MARTYRS.

Flung to the heedless winds,
Or on the waters east,
The martyrs' ashes, watched,
Shall gathered be at last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

The Father hath received
Their latest living breath;
And vain is Satan's boast
Of victory in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a wakening land,
The one availing name.

—Luther.



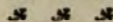
ARKANSAS DISTRICT.

DEARLY beloved in the Lord; grace from God the Father and the Lord Jesus Christ, and mercy and peace be multiplied.

We enter upon our year's work with faith in God and our face set heavenward, with one purpose in view, and that to glorify God by seeking to save the lost and bring them to Christ, and to spread organized Bible holiness over the land. Let us keep looking up and going on. Amen. In Him,

W. F. Dallas, Supt.

Vilonia, Ark.



PITTSBURGH DISTRICT

THE work on the district is growing steadily, and we are planning for and expecting the Lord to do great things for us. The East Palestine Church has just dedicated the excellent new brick Church and is pressing the battle for souls under the efficient leadership of their pastor, assisted by General Superintendent Rev. H. F. Reynolds and Rev. C. J. Fowler, President of the National Holiness Association. The New Galilee Church has been without a pastor for some time, but is well looked after by our efficient brother, Harry Beegle, and his loyal helpers. This is an excellent field for some good,

consecrated man who can afford to accept a small salary and build up the work.

The Troy Church has notified us of the resignation of Bro. Zepp. These people have a nice little building, all paid for, in a good central location in this beautiful little city of about 8000 inhabitants, and is an inviting field for some young man who is willing to take hold and trust God and build up a good strong work.

The Columbus, Lithopolis and Newark works are small, and many difficulties seem to be in the way, but we believe that with careful handling and the blessing of God these churches will "arise and shine." Lincoln Place is prospering under the leadership of Bro. Davidson, and the Mahaffey Circuit is waiting for a good, robust, young man to take hold in this beautiful mountainous section and lead the forces to victory. There are three churches in this appointment, all supplied with buildings, a parsonage at Mahaffey, and a good horse waiting for the rider. A good holiness camp meeting is held annually at Mahaffey, which is largely under the leadership of these churches. Pittsburgh First is now having glorious times of refreshing. God is wonderfully blessing the faithful and souls are getting blessed and saved. Summing up the work of the district, would say the outlook is promising and the uplook is glorious. Yours for the spread of scriptural holiness,

J. H. Norris, Supt.

Pittsburgh, Pa.



O. sing unto the Lord a new song:
sing unto the Lord, all the earth.
Sing unto the Lord, bless His
name; shew forth his salvation from
day to day.—Psalms 96:1-2.



ROCKY MOUNTAIN DISTRICT.

THIS young district can claim but three churches at the present, and these have been organized only a short time. One is a neat little church, with seating capacity for 200 people, in the thriving fruit country four miles east of Boulder, Colo. Brother Clarence P. Ellis, a young minister of promise, is the pastor.

The second is a thriving church of 80 members, located in the beautiful little city of Greeley. Rev. L. E. Burger, the pastor, has gathered about him a wide-awake congregation who have recently built a church worth \$3500, in a most ideal location.

The third church is in Denver, organized by Dr. Bresee in September.

Already we have 57 members, but you must give us a little time for a good report.

It will hardly be expected that the Pentecostal Churches, of the Nazarene will spring up like mushrooms in Utah, for no people are more totally sealed against Christianity than are the Mormons. But we shall expect to make substantial progress in Colorado, with its beautiful little thrifty towns and cities. Oh, how my heart has longed for some years to see holiness established in these prosperous towns of 2000 to 15,000 people.

For many years the Colorado Holiness Association has endeavored to promote holiness throughout the state. Bands were organized and halls were rented for the specific purpose of holding interdenominational holiness meetings. Through these methods some good work has been accomplished, yet it fails to afford the requirements of necessary Christian fellowship and permanent constructive work. Associative work might promulgate holiness in the various churches through the individual members who scatter the fire, were it not for the deliberate prohibition of definite testimony and the opposition of unsanctified officials. But we are forced to the issue by the increasing legislation against holiness, and it is time we cease our vain effort to force our cause by objectionable work in churches that oppose holiness, and, as I fear in too many cases, a compromise with the antagonistic membership. We cannot advance our cause while we labor with the disadvantage of subjecting our necks to the yoke of ungodly ecclesiasticism. That time has passed when we will be permitted freedom of worship in the old churches. So we are meeting the issue courageously, knowing the cause of holiness is going to triumph.

The time has arrived when progressive holiness churches, that will encourage rather than retard the work of full salvation, are a necessity in Colorado. And we believe that the Pentecostal Church of the Nazarene has, in the providence of God, been raised up for that purpose.

Alpin M. Bowes, Supt.

Denver, Colo.



From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

In every land begin the song;
To every land the strains belong;
In cheerful sounds all voices raise,
And fill the world with loudest praise.

—Isaac Watts and John Wesley.

NEW YORK DISTRICT.

WE ARE very glad to say that the condition of affairs in the New York District is at present very encouraging. We are alive, and have a growing conviction that the second blessing is an experience which everyone in our territory should have, and we have decided to make a real, earnest effort to see how many of the folks of this section of the country we can help into the experience before another twelve months is gone.

In most all of our churches there has been a noticeable increase in the congregations and an enlargement of membership, and we are doing all we can to dissipate the idea which seems to be quite securely lodged in the minds of so many of our people, that Holiness churches are of necessity small in numbers; however, we feel that this idea is slowly being abolished, and we are reaching out for larger things.

We have a most encouraging new work at Patchogue, Long Island, under the direction of Bro. Chas. Goldberg. He is one of the products of our Pentecostal churches. It is not so much preachers who come from older denominations as those who have been raised up in our own ranks that we must depend on in the future to carry the work forward, and such men are developing rapidly in the New York District. It will be a great joy to me to see them in charge of new churches in the not far distant future.

In Poughkeepsie we have a blessed work under the leadership of Bro. H. H. Kernohan and his wife, experienced campaigners in pioneer work. May the Lord give them a still greater time in Poughkeepsie in the year to come than they have enjoyed in the past year.

Syracuse is another point which has come in among us, a good strong church, whose pastor is the well-known evangelist, Rev. John Norberry, who has been with this movement since its inception. There are great things for this band of people if they will but realize that Syracuse is theirs if their faith measures up for large things.

Buffalo, N. Y., is also a new point, which, while the membership is small, yet we believe the work is solid and that their leader, Bro. Hawkins, is a pure man, and we are firmly convinced of the real power of purity, and are confident the work there is going to spread, and that God will give them many souls for both pardon and purity.

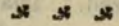
We are desirous of putting a man in

the field for the development of new work and are going to take steps to secure money for this aggressive work in our district. We have had the conviction for this line of work for years, and it needs to be undertaken by our churches. If any of our friends would like to help the New York District in putting a man in the field who shall have his whole time for the development of new work, I should be glad to hear from them.

William Howard Hoople, Supt.
Brooklyn, N. Y.



Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.—Psalms 111:1.



PHILADELPHIA DISTRICT.

IN THE year 1882 a company of five brethren and sisters assembled together in open air and hall meetings in the city of Philadelphia, Pa. While the formation of a church was not their motive originally, the necessity of a distinct organization to conserve the work soon became evident. Seeing that the churches had but "a form of godliness, but denying the power thereof," so that young converts had no "access . . . into this grace wherein we stand," it became urgent that classes should be formed for the promulgation of Scriptural holiness and the free exercise of vital godliness.

This work, under God, spread to other fields. Meetings were held in halls, tents and groves until, in 1894, the Conference selected the name "Holiness Christian Association," which was changed three years later to "Holiness Christian Church." The growth of the work necessitated the organization of another Annual Conference in Indiana in 1896. Three General Conferences were held by these two districts in 1897, 1900 and 1904.

During the summer of 1907 we were invited to the first General Assembly of the Pentecostal Church of the Nazarene to convene at Chicago. A meeting of the ministers of the Conference directed the writer to visit the Assembly. Upon our return we submitted a report of our impressions of the Chicago Assembly, expressing ourselves heartily in favor of consolidation.

The question was then submitted to a vote by the local churches, the majority of which voted in favor of the union. The following annual conference decided by an almost unanimous

vote to unite with the Pentecostal Nazarene Church, and a meeting was arranged by the representatives of both bodies, to effect the union. In the meantime the Indiana Conference granted the Pennsylvania Conference a release from the General Conference, thus severing in a brotherly way, all legal relations between the two.

On Sept. 17, 1908, at 2:20 p. m., the Pennsylvania Conference of the Holiness Christian Church was declared dissolved, and with impressive ceremony was received into the Pentecostal Church of the Nazarene by General Superintendent H. F. Reynolds, and the new Philadelphia District was immediately organized. That this action was of God we have no doubt. He has already put His seal upon it. Glory!

Several of the churches have remained out of the union, and three churches were by the creation of the new district transferred to the Washington District; so to begin with we have ten church organizations, seven of which have their own church buildings. We believe in aggressive, organized holiness and are much encouraged, for God is with us.

Horace G. Trumbauer, Supt.

I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations.—Psalms 89:1.

NEW ENGLAND DISTRICT.

THANK God for the Pentecostal Church of the Nazarene, and for the Spirit that has been moving in the present holiness movement, in drawing together the holy people of this large country; and, praise God, it has moved on old New England, where we now have some thirty churches and missions spread out over this land of skepticism and formalism. If we looked to our natural resources we should be discouraged, but we are seeing Him who is invisible to the natural sight and will triumph in Him who has said, "All power in heaven and earth is given unto Me," and we are laborers together with Him, so we have good faith and courage, for our God is mightily moving on this district.

Bro. Campbell, evangelist, has been working in a large tent all summer among some of the weaker churches. He has had a good degree of success in the salvation of the people, and in two new churches are being built. We have organized under the District Superintendent, in the state of New Hampshire, into a real evangelistic

campaign for the winter, to work in any needy towns that the Lord may lead us into. We are expecting much from these efforts and in many of our local churches revival fires will be burning constantly. Hallelujah!

In my own home church, we are having the greatest outpouring of the Spirit in a glorious revival we have ever seen in our history. Many new cases are being saved, and the holy fire is falling at every service. More men are being saved than women—all glory to Jesus be given.

There is much hard work to be done all over this district. If we make the sacrifice they made in the days of Wesley and Asbury, we shall see a mighty flame of heavenly love and victory, such as was seen in those days. We already see some rich results, and I believe all of our whole New England churches are going to push this battle for mighty victories.

A. B. Riggs, Supt.

Lowell, Mass.

A HUMBLE HEART

I would not ask Thee that my days
Should flow quite smoothly on and on,
Lest I should learn to love the world
Too well, ere all my time was done.

I would not ask Thee that my work
Should never bring me pain nor fear;
Lest I should learn to work alone,
And never wish Thy presence near.

I would not ask Thee that my friends
Should always kind and constant be;
Lest I should learn to lay my faith
In them alone, and not in Thee.

But I would ask a humble heart,
A changeless will to work and wake,
A firm faith in Thy providence,
The rest—'tis Thine to give or take.
—Alfred Norris.

NORTHEAST DISTRICT.

TSHALL not trouble you with a lengthy report, this time. The work in this far eastern district is owned and much blest of God.

The doors are opening and calls are coming from every side, saying come and preach to us a full gospel.

I feel under the God of battles, that it is my special business to enter these new fields, have flaming revivals, organize holiness churches. Amen. And so we shout and go ahead, set up our banners and the Lord will fulfill all our petitions. I see nothing but white fields all ready to harvest. But remembering the words of our Lord, "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest."

Brethren, pray for us that God will help us in these neglected provinces.

This country must be covered with holiness churches, with red hot, aggressive preachers at the head. Amen.

Yours, a hater of sin and its originator,
Ernest Dearn, Supt.
Oxford, N. S.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three. —Lowell.

ALABAMA DISTRICT.

THERE is a vast stretch of country, four hundred miles square, with but little holiness in it. And yet here are vast possibilities. The resources of this country are vast and varied forest products. The agricultural products are cotton, corn, potatoes (Irish and sweet), vegetables of all kinds and various semi-tropical fruits. In minerals, coal and iron are inexhaustible. Then, above all, the people are begging for the Gospel. In all this vast territory, with its hundreds of thousands of people, we have possibly not more than six small congregations organized on real holiness lines, and not more than ten resident holiness preachers. We have quite a sprinkling of holiness people in these parts, and the cry is coming from every quarter, "Come over and help us and organize a church." But what is the use of organizing when we have no pastors for the people? I am asking God to thrust laborers into this white harvest field.

Yours for the neglected waste places,

R. M. Guy, Supt.

Jasper, Ala.

I will bless the Lord at all times:
His praise shall continually be in
my mouth.—Psalms 34:1.

SOUTHEAST DISTRICT

TS TO the prospects for the Nazarene Church in Georgia and Florida, there are sections where the Wesleyan Methodists and the Holiness Baptists have got the territory very well waked up, and as they stand for holiness, our church would not do much in those sections, but there are other places where I believe, with God's help, we can organize churches and get holiness floated where it has not as yet been. I feel there are great opportunities for our church in some sections of this country.

Yours in Jesus, H. H. Sumlin.

SOUTHERN CALIFORNIA DISTRICT

THIS, of course, is the oldest district in the West. The field, comparatively, is small, and not many large cities, yet we find here opportunities for the work of organized holiness. There are many fields as yet unoccupied, and all we need is men and money to push out and take the towns and cities for God.

The work to be done is largely new and pioneering, and we must have not only strong men, but men who are and will be loyal to the cause; men who will do and dare for the truth, and sacrifice even to the needs of life. If holiness is to be planted in cities of this land it will take men of heroism and devotion, who have lost their own personality in the message of God, until, like John the Baptist, they can say, "I am the voice of one crying," in this wilderness of formalism.

We have commenced this Assembly this year with all our churches well equipped with good and efficient pastors, and the work is moving along the lines of revival fire.

By the time the paper reaches its readers, two new churches will have been erected and dedicated since the Assembly. We have a tent which must be kept in the field. There are fields calling for meetings, and we have a man ready to go, but need a little money to start the work in new fields. Necessity is laid upon us. Christian Science and other false "isms" are growing up all around us, like Jonah's gourd, while the nominal church seems asleep and helpless. The only hope is to get the people sanctified and filled with the Holy Ghost. We must give them the truth at all costs. Loyalty, heroism and sacrifice are the great needs. Who will come to the help of the Lord against the mighty?

J. W. Goodwin, Supt.

Los Angeles, Cal.



NORTHWESTERN DISTRICT

OUT in the northwest corner of the nation is this wide field. Here God has a sanctified people as in other places. Scattered over three States we have sixteen churches and classes, and the number is increasing, for the holiness people are feeling the need of a church home. From North Dakota there came a call and now we are in "the land of the Dakotas," organizing Nazarene churches.

It seems that, quite largely, the holiness people are looking to the Pente-

costal Church of the Nazarene for a church home. Our people are held together by the bonds of perfect love. We endeavor to keep the unity of the Spirit. We push holiness to the front all the time. We are especially anxious to keep heaven open and the glory down on our souls all the time.

We are building churches to house our congregations. So long as we rent a hall we are not permanent, but when we get under our own roof the world must reckon with us.

We like our system of church government. It provides a means of supplying our churches with pastors and exchanging pastors when necessary. It seems to perpetuate our church life and increase our usefulness.

We have a great and growing country here in the northwest and we have a mission here. We believe God will do great things for us in this fair field.

H. D. Brown, Supt.

Seattle, Wash.



SAN FRANCISCO DISTRICT

THE San Francisco District comprises that part of the State of California north of Bakersfield, and the State of Nevada. We have at present but five appointments. These are doing well and God by His Spirit is moving on the hearts of the people.

Two things have been mighty factors in building up the holiness work here. First, the all-day meetings held in the different churches on Friday every two weeks. These have been days of prayer and great blessing. The churches have been brought together in this way and a unity brought about as nothing else could do.

And second, the camp meeting. Our camps have done more toward breaking down prejudice and getting our real doctrines before the people than anything else. We were classed with the "holy rollers," "jumpers," "tongues" and most every sort of fanaticism going. But when people came to our camp meetings and heard the Word of God preached in simplicity, and yet in power and demonstration of the Spirit, and saw men and women get through to God in pardon and purity, they went away with different views of us and our work. And not a few found their way to the various churches, some uniting and others becoming regular attendants.

The outlook for the Pentecostal Church of the Nazarene on this district was never brighter than it is now.

A few years ago a certain popular preacher of this city said: "We are a sect; the Nazarenes are an insect." Our reply is, we had rather be a living insect than a dead sect. But this "insect" has grown to such proportions that the "sect" is somewhat astonished and they are wondering whereunto this thing will grow. Well, amen! We are in for great things. Our God hath gotten unto Him the victory and we step into His victory and shout it on. Hallelujah!

O give thanks unto the Lord for He is good. His mercy endureth forever.

We shall sing and preach holiness as a second definite work of grace until Jesus comes or we go home to glory.

P. G. Linaweaver, Supt.

Oakland, Cal.

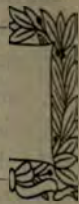
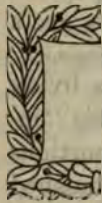


WASHINGTON DISTRICT.

THIS district was formed at the General Assembly held in Chicago in October, 1907. At that time it was the smallest and weakest district as to number and size of churches in the entire body. Total number of churches at that time, three, only the church at Washington being strong enough to entirely support a pastor. God's blessing has been upon the district and now we have the following churches: Washington, D. C.; Bowens, Md.; Hollywood, Md.; Harrington, Del.; Northeast, Md.; Wilmington, Del.; Chicamuxen, Md.; DuBois, Md.; Alberene, Va. This increase has been brought about and the work conserved through the self-sacrificing labors of D. W. Sweeney, J. R. Buckmaster, J. E. Wallace, B. C. Hardesty, Joseph Denight, H. H. Carroll and others. Some of these men have received less than a hundred dollars for a year's work, yet they have pushed on, rejoicing to see the work of organized holiness advanced through their efforts. All of them are enduring hardships as soldiers of Jesus Christ. With enough men like them, and the blessing of God, we will put a Pentecostal Church of the Nazarene in every city, town and hamlet in this entire district, comprising the states of Maryland, Delaware, Virginia, a portion of West Virginia and the District of Columbia. While all of these churches are small—and if they were anything but Holiness Churches would need outside support to keep them alive—yet they are alive to the need of spreading organized holiness in their own sections, and every one of them can be said to be missionaries in their neighborhoods; and because of this we expect great increase on this district.

Let the Pentecostal Church of the Nazarene pray for the Washington District, which, with one exception, is composed of all babes.

H. B. Hosley, Supt.



Our Missionary Work

MISSIONARY WORK IN THE PENTECOSTAL CHURCH OF THE NAZARENE.

LESLIE F. GAY

THE spirit of unity that has entered into organized unity is presenting to God in organized form an enlarged, if not a new channel, through which we believe that God is intending to more mightily bless the world, through His multiplying power, than ever before.

The two that were to chase ten thousand were to stand together and stand with God in the battle.

The Spirit of God filled the Nazarene, sealing Him for the immediate conflict, winning for Him and through Him the defeat of the Devil, marking a new era, setting a new example, defining in actions the plan of a fresh campaign, going forth in the power of the Spirit, more desirous to defeat the enemy of mankind than to eat; returning without a scratch, in the fullness of the Spirit; from that hour to turn out devils at every turn of the road and free Satanic victims from all sorts of demon possession and demoniac influences, revealing His nature and Godlike right to be heard, going on into still higher and more important truths and teachings and revealing the mighty necessity of the Spirit in humanity to fight and cast out wicked spirits entrenched in helpless blinded humanity. The Pentecost marked the time for the Acts of the Apostles, in a new era, to begin; a beginning that had the right to continue with the power sufficient for victorious conflict with all the demons of the pit; assured that "greater things than these shall ye do because I go unto the Father," alive, to secure all the time an open heaven for morning, noon, evening and all night on the mountain side kind of worshipers and prayers, one chasing a thousand and two putting to flight ten thousand, when in one accord.

"I in them and thou in me, that they be made" victorious in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth.

Acts of the Apostles is a continued history. "He shall abide with you forever." "I will never leave you nor forsake you," "Go ye into all the world

and preach my gospel, but tarry until." Same law now.

"Disciple all nations," our business; who doubts it? Our resources, "All things are yours," "All power is given unto me in heaven and in earth. Go ye therefore."

"As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. So they being sent forth by the Holy Ghost departed, and when they had fasted and prayed, and laid their hands on them, they sent them away."

"For so hath the Lord commanded us, saying, I have set thee to be a light unto the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

"And the word of the Lord was published throughout all the region. And the disciples were filled with joy and with the Holy Ghost, and as many as were ordained unto eternal life believed."

"Pray ye the Lord of the harvest that he send forth laborers into his harvest." "Bring all your tithes into the store house and see."

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." "What shall we say then, shall we continue in sin?" "Bring ye all the tithes." "Neither said any of them that thought of the things which he possessed were his own, but they had all things common." "That there may be meat in mine house."

The Missionary Envelope.

The envelope system, as it is called, is probably the best in nearly every case for an orderly, constant, uniform method reaching all classes and bringing in the offerings of His disciples for foreign as well as home mission work.

It is the hand of the Master held out in privilege to loving hearts, who Himself sits over against the treasury and keeps exact accounts to see what rewards must be made in return. For God is not a beggar, He is only measuring love to make right rewards, and save for some, while others may be devoted to destruction.

It reveals the measure of heart love to the Master as well as the prayer for His work, coming to gather into a focus for great and mighty results, limited only by faith and power of intercession.

An individual matter with one's own God not to fail to be at one's best. The envelope brings the chance down to the smallest or youngest giver. The love gift from the many rather than large amounts from the few. Comes monthly, almost indispensable for us who are poor people and so necessary for the monthly supply of food to our missionaries. Among the greatest advantages in this plan is the educating effect when properly carried on in the Sunday School. The youngest Christian child has the right to his prayer and the chance to get his blessing out of the monthly offering as the oldest one in the church.

Raise up a child not to give to God his tithes and offerings and many blessings conditioned on such giving may be wanting in his life, keeping him possibly a poor man, and possibly making him a vagrant or beggar.

It gives a chance for all to help God that God may not only be able to help them but makes a basis for the prayers of the entire church that God may multiply our of his resources blessings on vine and fig tree, and pour out blessings that there shall not be room to receive it.

A pastor may say we will not distribute the missionary envelopes because of what we want to do here and may lose what is aimed at, and make a basis for loss of spiritual blessings on some soul, and get them into unhealthy spiritual condition.

Pentecost is vitally in touch with a regular offering and prayer for missions. If you do not have offerings for missions in your church do not lose your touch on God's great world outside; send in your offering to the treasurer direct, not of course at the expense of the proper support and care of the home church. Some souls are dying out or are in the drowsiness of spiritual death because for some reason they have failed to follow the Master's love out for the lost in all the earth.

THE EASTERN DIVISION.

THE Eastern Division of our missionary work, formerly known as the missionary work of the Association of Pentecostal Churches of America, was arranged for in 1895, when in its first meeting, held in New York, it appointed a missionary committee, and at its second annual meeting, held in Lynn, Mass., April, 1897, the committee was enlarged to twelve persons.

From August, 1896, to April, 1897, the committee gave special attention to home work and was rewarded by the organizing of several churches.

The committee from 1896 to 1908 has received and disbursed over \$35,000.

Mission Fields.

We have a mission in Buldana, Chickli and Igatpuri, India, and also in Brava, Cape Verde Islands, with seven missionaries stationed as follows: Rev. John Joseph Diaz and brother, Alberta Lomda, at Brava; Rev. L. S. Tracy, Mrs. Gertrude Perry Tracy and Mrs. Ellen Perry in Buldana, India; Miss Julia R. Gimson at Chickli, and Miss Priscilla Hitchins, Chickli, India, and about six native workers.

Sunday Schools.

We have Sunday Schools in connection with all of our missions, at which collections are taken which partly pay the expenses of the same.

Property.

We have at Buldana seven and three-quarters acres of land with a building of eighteen rooms and another good building with several rooms, and one mile from the village we have twenty-three acres of good land with a splendid well and one or two small buildings for the native Christians to live in. At Igatpuri we have a good two-story mission building and a good church recently built by the aid of the friends of Rev. W. J. Rogers and wife (our returned missionaries) and given to us. We also have a good stone church in Brava and land enough upon which we may build a good school house. All of this mission property is free from indebtedness. Our foreign missionary work now is largely evangelistic.

Missionaries.

Our missionaries are self-sacrificing, deeply pious, good students of the language and of the Word of God; hard-working and loyal laborers for the salvation of the people among whom they are sent to labor, and God is truly blessing their labors and rewarding our faith and gifts of love.

Our system for securing funds to

carry on the missionary work is cash, pledge and envelope. The latter has been adopted by most of our churches and if it is faithfully worked it will bring in large results.

Our missionaries are paid monthly and in advance, which necessitates sending the money two months before it is due.

The Woman's Foreign Missionary Auxiliary, which before the envelope system for raising funds was so universally adopted, did a splendid work, but since that time has been quite largely dropped, but in some localities it is thought there is a field for it to be operated.

The Secretary of our Eastern District of the General Missionary Board is W. H. Bache, Bound Brook, N. J., and Rev. H. N. Brown in Treasurer, No. 35 Autumn street, Everett, Mass.

H. F. Reynolds,
General Missionary Secretary.
823 River street, Haverhill, Mass.

**THE SOUTHERN DIVISION.**

AS TO missionary work in the Southern Division of the Pentecostal Church of the Nazarene, we would say that our work had just begun to assume shape and get in order when the union with the Pentecostal Church of the Nazarene came about.

Two years ago our first missionary board was created, and began to get our forces in line with and in harmony with the actions of the board. From the time the first holiness bands or congregations began to form there have been missionaries going to the field from our midst. They heard the call and went to the front on faith in God, that He would see them through.

Our people at home heard the call and in an irregular way met the needs of the workers in the field. We now have from the Southland some twenty missionaries in Japan, India and Mexico. The latter is in a measure self-sustaining. They are working lands and raising something to live on while they teach, sell Bibles and sow tracts over the land.

All kinds of wild fruits grow in abundance and the people can live without much labor. All religious services have to be indoors—so compelled by law—and houses for schools and religious services are an indispensable necessity in order to get the Gospel to the people.

Not so in Japan, for there they can preach or hold meetings on the street,

in the groves or anywhere they can find the people. They can even preach the Gospel at the doors of the heathen temples. It is much more expensive to live in Japan than in Mexico, and the people in both countries seem to be hungry for the truth and light. Our missionaries are tireless in their efforts to lead them to Christ, and are having converts, and soon some become helpers and go on the streets witnessing for Christ; tell of this wonderful salvation.

India is a country not so easily reached by the Gospel. The casts of the people are walls hard to break down with Gospel teaching.

The language of India is harder to get than in Japan or Mexico. I believe all of our workers in the mission fields are wholly sanctified, and they have the love and fire to carry them through any difficulty, and we are expecting large yields from their labors. Now, as we have a more perfect organization at home and in the field, we expect to sweep on with more rapid strides in this glorious work than we have in the past.

E. H. Sheeks,
Missionary Treasurer.

**WESTERN DIVISION.**

THE missionary work represented in the Western Division, or what was formerly the Church of the Nazarene, consists of the Nazarene Hope School in Calcutta, India. Mrs. E. C. Avetoom, an English lady, and Mrs. Banarjee, a Hindoo high caste lady, as Associate Superintendents, the former without salary and besides contributing much for the school out of her private means. Mrs. Banarjee receives \$25 per month. Brother Biswas is the Assistant Superintendent, who, with his wife working in the school, receives \$25 per month. The rent of the large buildings and a large compound fenced in by a large wall, the salary of the teacher of the school and with some helpers, matron, etc., with incidentals, takes \$100 more per month. So it costs to make this school possible \$150 per month. This as a Nazarene Church we said we would endeavor to pay regularly to make the school possible.

There are now about ninety children and girls in the school. These are supported by patrons of the school, who pay for their board, clothing, etc., \$25 per year. Patrons are not at all confined to the membership of the Pentecostal Church of the Nazarene, but from the many friends of the down-

trodden widows of India and especially the personal friends of Mrs. Avetoom and Mrs. Banarjee both in England and this country. It is expected that many Bible women and native preachers will yet come out from this school to help redeem India.

In connection with the school under the same superintendency is a mission with a native preacher supported by the Compton Avenue Pentecostal Church of the Nazarene, and three or four native preachers, and four Bible women constantly at work. These are supported by patrons.

The famine and the restless political conditions are making adverse conditions, and especially in Calcutta, the capital. The prices of food supplies have advanced so that Bible women must have now \$60 per year to live properly. More patrons are needed, as some children are now without supporters; anyone who can take a child for two or three or more years, or a widow can have one assigned to them with the privilege of naming it and receive a picture of her on the payment of an extra dollar, and by writing to the child or widow at the school can have regular reports and letters.

But our churches are asked to make this school possible by sending their offering monthly to aid in paying the \$150 per month which makes this work possible.

Then we have the Spanish mission in Los Angeles, which has thus far stood at the head of real effective work for Mexicans in this city. We get them really saved, born again, and afterwards they get sanctified wholly. They come out and weep and plead their own way through like Americans do, coming out on the victory side, and go out into their especially hard conditions under the anointing with great joy.

About 150 seekers have knelt at the altars, and most have received what they came for. A sewing school for little Mexican girls has an enrollment of about fifty, and many little Catholic girls learn about Jesus in the prayers and songs. Many of the little girls are suffering persecution because of their desire to be in this school.

The Sunday School, the Young Men's Brotherhood of St. Stephen, with all of the departments of the work, are pressing on to constant victory.

We now have a building of our own on leased ground. We have a lot worth \$1000, that has been given, on which we are to erect when some steward of

the Lord sends on the Lord's money, a building for a girls' school. See the Girls' Missionary Training Class on another page. Some of these are supported now by patrons and there are several that could come right away if someone would care for their support in the school.

We have some noble Bible women who could go from house to house visiting if we had money enough to pay for their bare living; some is being done, but not much can be done by those who have to wash for a living for themselves and children, several being widows. About \$15 a month would give us a larger chance to do work in this way for God.

The expense for this mission—for rent, Superintendent and Assistant Superintendent—is \$86 per month. This and the support of the Hope School mentioned above, make a total expense of \$236 per month we call our General Missionary Expense Account, and to this all the regular offerings of the churches of the Western Division go.

We had last year to take from the missionary funds of our Western Division our share of the expenses of salary, etc., of our General Missionary Secretary. It has been arranged that no officer is to draw any salary from missionary money and none have except the General Secretary last year. This year he must get his salary by private subscription and those who feel like

helping him in this way can do so by handing it in for that purpose.

We have a General Missionary Board, two from each district, making thirty-seven in all, with one extra in Chicago, hoping to make that the headquarters in the future, but for one more year it was considered best for each of these divisions to carry on their own work and seek to perfect and adjust all work in foreign fields for greater efficiency, hoping that by another year all fields can be taken up under one management, with full understanding as to workers and obligations desirable to assume.

Now, as has been stated before, as soon as we have money in the treasury more than sufficient to meet foreign obligations, such sum is to be used in the home field. There are many places where, if a minister could be taken across to the field and his rent and expenses met in part for three months, it would result in a church, and a headquarters for real Holy Ghost salvation till Jesus comes.

We need a church extension fund from which we could loan funds and perhaps make a small gift in some places. The field is white here and in foreign lands; who has the Lord's money and does not know what to do with it? Write to me; you can have any kind of investment you want.

Leslie F. Gay,
Missionary Treasurer.

Publishing Interests

THE BEULAH CHRISTIAN.

SOME twenty years ago, through the influence of old Douglas and other meetings, holiness began to spread in Connecticut and Rhode Island. Chief among those obtaining the blessing was a company of Methodists in Providence, and of this number was F. A. Hillery, one of God's warriors. The usual persecution against true holiness set in, and Bro. Hillery was obliged to specialize and sever his connection with the M. E. Church, but feeling how great was the need that men should know this sanctifying truth, inaugurated a holiness church and paper, called the Beulah Items. The paper was issued monthly for 25c per year. In the State of Connecticut, Rev. E. B. Pike, moved by the same considera-

tions, was publishing a paper known as the Bible Christian. Of course, the only thing for holiness people to do is to get together, and so these papers "got together" under the name **Beulah Christian**, which has been continued to the present day.

Bro. Hillery worked amid great difficulties, so well known to holiness publishers, with stubborn faith and zeal. The paper was enlarged, and the price raised successively to 40c and 50c per year. About ten years ago, after the organization of the former Association of Pentecostal Churches, The Pentecostal Printing Co. was formed as a stock company to handle the business and do such other job work as would tend to promote the publishing interests. Soon the paper was changed

to a weekly, and the price raised to \$1.00 per year, the paper appearing in magazine form at first.

About a year ago the management, to lighten the burden devolving upon Bro. Hillery, secured the services of D. Rand Pierce and L. D. Peavey as associate editors. These brethren had both had some experience in journalism, Bro. Pierce possessing poetic talent of no mean grade. Bro. Peavey was also appointed general agent, and with this excellent personnel, together with such contributors as Revs. J. N. Short, E. B. Pike, Howard Eckel, C. H. Davis, L. M. Williams, A. M. Hills and C. E. Cornell, this journal has enjoyed a year of delightful advance. "And the end is not yet, praise the Lord!" There is much land ahead to be possessed, and the management cordially invites all its friends to assist in making this journal the best on the eastern coast.

L. D. P.

THE NAZARENE MESSENGER.

AT THE very beginning of the work of the Church of the Nazarene we found that a paper was a necessity. There had to be an immediate issue, so a small paper called The Nazarene was published, with statements of what we were and the purposes of the work. It was sent out as a single issue, no one knowing whether it would ever have a successor. Another and another, growing out of the same continued necessities, were published without plan as to the future. No one knew but each would be the last. It was finally concluded to publish it monthly, which was done for some time. It was at last determined—not without much misgiving on the part of some—to undertake the publication of a weekly paper. It was determined to run a job printing office to help pay expenses. Several persons subscribed what they could—several hundred dollars—to open the office and begin the work. The Nazarene Publishing Co. was organized and the name of the paper changed to the **Nazarene Messenger**.

The friends and the church, especially the First Church of Los Angeles, stood loyally by, raising from time to time large sums of money for its needs and to enlarge its possibilities. Its circulation has steadily increased, though not with the rapidity that its friends would have been glad to have seen.

Its work has been to advocate holiness, but it has been considered the exponent of a church life and work, and outside of our communion it has been difficult to reach the people to even offer them the paper. But as the church has grown the **Nazarene Messenger** has widened its circulation. It has also often been the forerunner of the church. By hook and crook it has found its way

here and there, people have subscribed for it for their friends; people interested in the new church movement have sent to know about it, and the paper has been sent them.

For some time it has put hundreds of dollars worth of advertising each year into the hands of the people at large, and thus made the onward march of the church possible. It has by no means reached a paying basis, but the large job business done by the office helps to float it and make its work possible.

The Nazarene Publishing Co. is determined to push it in every way; to make it as excellent as possible; to grow as fast as possible, and to so make it the servant and burden bearer of the church that this work of the Lord shall be known and felt to the ends of the earth.

We ask the co-operation of every Pentecostal Nazarene, first, by being a subscriber and paying promptly; second, by securing some subscribers among your friends (it will help them as well); third, friends who are looking for a place to put some money to do great work for God, write us. A few thousand dollars would help do a mighty work for God.

The world is before us to be filled and held by this great work of holiness, and we who are alive must do quickly our part. This is our time. Let us lengthen our stakes. There is no agency in the world which can make money tell for God, coin it into holy people, faster than the **Nazarene Messenger**.

We ask men and women who have some means to make an investment which shall be great as long as the age lasts and tell for God while the eternities endure.

P. F. B.

SUNDAY SCHOOL LITERATURE.

C. J. KINNE

Among holiness people generally there is need of Sunday School literature in which the teaching is in harmony with the doctrine of sanctification. There is no more important work than to properly teach the young people. The Pentecostal Sunday School literature is especially prepared with that end in view. There are two points which we constantly aim at: 1. Clear teaching of the Bible doctrine concerning sin and salvation, including entire sanctification. 2. We aim to encourage individual thought on the part of the student. To this end we avoid as far as possible the kindergarten style of asking questions and giving the answers to them. No teaching is worthy the name which does not insist on a student taking in enough of the subject to give an intelligent answer concerning it.

In the matter of Sunday School papers there has been a still greater need of a better kind. The constant complaint of parents and teachers has been that while, many of the Sunday School papers are good in their way, yet there

is a lack of attention to the most vital point, while on the other hand there is also the presence of some matter decidedly objectionable. The teaching of morals is usually good, but there is little reference to definite personal salvation, and almost none at all to holiness.

The Nazarene Publishing Company has gone to great expense of labor and money to provide a suitable Sunday School paper. **The Youth's Comrade** will be regularly issued beginning with the new year. The first number is already out as a sample. It will contain interesting stories and good general reading matter, and will constantly emphasize definite personal salvation, and will endeavor to present the doctrine of sanctification in such a way as to commend it to young Christians. This will at least so acquaint them with it that when they hear it preached they will not think it a new or strange doctrine.

All lovers of truth and righteousness ought to interest themselves in the circulation of this literature. The publishers will cheerfully send samples to any who request it. If you are at all interested, send for samples of this literature and examine them thoroughly. We feel sure that you will not find it hard to become interested.

FROM REV. C. W. RUTH,

I am sure no one can rejoice more in the happy marriages that have recently been consummated between the "Church of the Nazarene" and the "Pentecostal Association of Churches," and then the "Pentecostal Church of the Nazarene" and the "Holiness Church of Christ," than does the writer.

First, from the fact that in both cases he took the part of Eliezer between Isaac and Rebekah, making the first approaches and proposals looking toward the union.

Second, because the successful and happy culmination in the union of these holiness forces, giving us a holiness church from Nova Scotia to California, and from the Lakes to the Gulf, we see the answer to the Saviour's prayer, "that they all may be one" in order "that the world may believe." It is the open demonstration of the truth that sanctification is not divisive, but unifying.

Third, I rejoice in the union because "in union there is strength," and hence it all augurs larger things for the future. It is a prophecy for the future of holiness that is exceedingly inspiring. We are not religious anarchists, but a thoroughly organized and fully equipped army marching in solid phalanx to give battle to the enemy and to drive back the black-winged battalions of hell. To arrest the tides of worldliness and formality, and shout down the walls of opposition, and unfurl the banner of "Holiness unto the Lord" in the uttermost parts of the earth. On with the revival!

Nazarene Messenger

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P. F. Bresee, - - - - - Editor
R. Pierce, - - - - - Office Editor
C. J. Kinne, - - - - - Asst. Editor and Bus. Mgr.

Entered at the post-office, Aug. 7, 1900, at Los Angeles, California, as second-class matter.
Published Every Thursday.

TERMS—\$1 a year in advance; to Ministers 75 cents; to foreign countries \$1.50. Sample copies free.

CHANGE OF ADDRESS—Name the post-office and State to which the paper has been sent, and the office and State to which you wish it sent.

EXPIRATION OF TIME—Subscriptions are payable IN ADVANCE. Unless payment is made or request is made to have the paper continued, it will be DISCONTINUED at the expiration of time.

SPECIAL NOTICE—Address all business communications to C. J. KINNE, Business Manager. Never write business matters on same postal or sheet with any other matters. It always causes trouble and delay, and may cause mistakes.

Parties receiving the paper regularly without having subscribed for it will know that it has been presented to them by some friend and there will be no bill.

In case of any irregularity or failure to receive your paper, notify the Publisher by mail at once.

HOW TO REMIT—Remit by Money Order or Bank Draft, payable to

NAZARENE PUBLISHING CO.

730 SAN PEDRO ST. LOS ANGELES, CAL.
Tel. Broadway 4831 Home F-2675

EDITORIAL

HOLINESS.

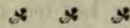
THERE is one pre-eminent thing in this universe; it is the nature of God and the supreme possibility of men—**Holiness**. God's nature makes it a necessity, by the blood of His Son He makes it a possibility, by His own personal presence as the Ghost Most Holy He makes it an experience. It is the divinely royal thing. It enriches the being, robes the soul in purity and crowns the brow with glory. Without it everything fails, with it all things work together for good. When the angels sang the jubilee of the coming of the Christ it was: Peace on earth—sin destroyed, there can be no peace but by its destruction—that peace was Holiness.

When John the Baptist recognized Him he said, "Behold the Lamb of God, which taketh away the sin of the world." When the sin of the world is taken away the result is Holiness. In the Old Testament He commands men to be holy, because He is holy; and in the New He declares that without holiness no man shall see the Lord. Holiness is the atmosphere of His presence, where only holy beings can dwell. It is the fiery glory of which the Prophet speaks: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

But one class—those who are holy: "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that

stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high, his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty; they shall behold the land that is very far off"—great distances, Canaan land—holiness: the saints' delight. The holiness of God makes sin awful; God's presence burns where sin is. The sunlight is luxury to the eyes, but with inflammation agony. A dark room for inflamed eyes—outer darkness for sin-filled men. To holiness God is supreme luxury; to sin consuming fire. How glorious the coming of the Conqueror from Bozrah, who is mighty to save—make men holy. How wondrous the blood that stains His garment, which washes whiter than snow. How exalted the privileges of experience where the soul sings:

"Oh the Blood, the precious Blood,
That Jesus shed for me;
Upon the cross, in crimson flood,
Just now by faith I see."



DECLINE IN THE USE OF SCRIPTURE LANGUAGE.

Any one familiar with the history of the earlier church knows that in the primitive church Christians speaking on religious subjects used the language of the New Testament. In every great revival since, the same practice has been revived. One of the best evidences of spiritual decline is a studied effort to avoid using the language of Scripture seriously and devoutly. Sound doctrine cannot be taught without using the Word of God. As long as reason, or the inward light, or the church or its creed is made supreme authority, we are in disorder and confusion. These may be useful aids, but no book or creed ever written by man concerning the Bible is half as instructive as the Bible itself. Christ said, "The words that I speak unto you, they are spirit and they are life." The discussion of philosophy and ethics in their place may be instructive and may be imparted without the use of terms peculiar to Christianity found in the New Testament, but clear spiritual truth cannot be taught independent of the language of the Word of God. The greatest enemies of spirituality in church and state persist in the exclusion of the Word of God from the common language and teaching. In many instances where it is used the Word is perverted, wrongly interpreted, and made to convey another meaning than the one the Spirit intended.

The latent power of the Scriptures will be seen in many things, in none more than in the positive utterance of the truth. What some would argue, it declares. What ages of human reason never discovered, God positively states in His Word, with the clearness of noon-day. Its teachers and preachers are not ratiocinative reasoners, but flaming seers inspired with truth.

New and evasive "catch phrases" and terminology are constantly being coined, to be quickly thrust aside by their successors, but "The Word of the Lord abideth forever." Every genuine Christian convert feeds upon the Word, and every Gospel preacher uses the living Word to feed him. How can men think and reason upon that which they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? How shall they go without a message? To reveal God to men, either each messenger must have a personal revelation of his message, or there must be a universal message all can use who are sent to teach and preach. Paul told Timothy to "preach the Word," not what he thought. Most of theological error is based upon a mis-use or a non-use of the Holy Scriptures.

One may be pronounced "clear," eloquent, "transparent," logical, "witty," "beautiful," but not a particle of spiritual progress has been made in the soul of speaker or hearer until the Holy Spirit has clinched some statement of God's Word on the heart and conscience. This accounts for the enthusiasm to hear eloquent men whose greatest sophistry lies in their ability to talk about scriptural things in an unscriptural manner. What a hodge-podge of verbiage comes from many a pulpit today by men trying to evade the language of the Word of God which is quick and powerful.

The language of nature or science does not furnish the words needed for a sinful heart, a mind diseased, or a guilty conscience. The bleeding sacrifice was prepared and revealed by God, and none the less the language to express its meaning. A guilty soul wants to hear not a mountebank, a cool reasoner, nor a dramatic personator; but a voice from God, an authoritative declaration, more than a reason—aye, a revelation. This God has given and commanded us to make it known.

The substitution of our own terminology may savor of originality and develop a subtle pride, but at last it deceives both us and others. How loath

we seem to be to accept, declare and obey the living Word, while we rush to praise the human originator who has become wise enough to interpret away the word and truth of God. Of such Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." How few believe really "the visible church of Christ is a congregation of faithful men in which the pure Word of God is preached." When we return to the language and use of the Word of God we shall have spiritual "utterance," "gifts," "power," "inspiration." Men are not required to believe us, but to believe the Word of God. It is not ours to satisfy idle curiosity, but to feed the hungry upon the bread of life. The church which uses the Bible language, thunders its laws, declares its truths, practices its precepts, yields to its spirit, pleads its promises, believes in its future, cannot die. The church without the Word is an ark without the testimony—without the matter to teach and the authority to teach it. How Christ used the language of the Bible and taught us so to do. Ought we not to follow His example? Could any one have been more original? Yet He quotes the Scriptures as proof against His enemies.

One Word, and one alone, furnishes us with all things necessary to the salvation of men. If that is what we are after, let us use it in its own forms, dress, language. It supplies what inspiration to write it gave to the apostles. It preserves the facts upon which our Gospel is based. It gives in the language of immediateness the scenes upon which our faith rests. The Bereans were "more noble," because they examined "the Scriptures daily."

"Word of the everlasting God, will of His glorious Son,
Without thee, how could earth be trod, or
heaven itself be won?
Lord, grant us all a right to learn the wisdom it imparts,
And to its heavenly teachings turn with simple, child-like hearts."

GEO. W. WILSON.

THE DAKOTAS' FIRST PENTECOSTAL CHURCH OF THE NAZARENE.

Gradually but surely our Church is being planted in every state of the Union. District Superintendent Brown has organized in Sawyer, N. D., the first Pentecostal-Nazarene Church, with an earnest Pastor in Bro. Lyman Brough, with a united body of staunch holiness people; and a comfortable church building is now in course of erection. In a future issue we hope to give a portrait of the pastor and a picture of the church building as the first of many to spring up in that virgin soil.

Notes and Personals

Owing to the special character of this issue, we are compelled to lay over until next week a large amount of interesting news from the churches, and other articles.

We are sorry that it has been impossible to make our Directory of Churches complete, some lists failing to reach us and others coming in after the forms had gone to press.

The special Thanksgiving number may be obtained for 10 cents a single copy; four for 25 cents to one address; three for 25 cents to separate addresses, and \$5.50 per hundred.

A note from General Superintendent Ellyson received, in which he says: "The Lord is blessing us with victory. Five joined the church here (Peniel) yesterday. This makes twenty-three since the Assembly. Two good preachers are coming in a few days. I have just received a letter from another Arkansas preacher stating he was going to unite with us. God is in this work."

A personal letter from Bro. C. B. Jernigan says that their oldest daughter fell and broke her limb just below the knee. We trust she will soon recover. We are sure that the blessing of God will make all things work for good to this family, so devoted to the work of God. Bro. Jernigan says: "I have been planning the work on my district and am in close touch with all the churches. Several places are calling for organization already." His district—Kansas and Oklahoma—is a great field with many open doors, and with such a leader will soon have a great force in operation.

In a personal letter from Rev. J. H. McIntyre, he speaks of the work at Ponca City, Okla., where a church has been recently organized through this work. He says, under date of November 8th: "We are rejoicing in new victory. We had a great day yesterday. Fifteen new members came in at the morning service, and more to follow. Among them was Rev. Herbert M. Chambers. Oh, I tell you God gave us a bunch of jewels. Bro. Chambers preached with blessed liberty and anointing. He said it was delightful to be in a free place. New faces are seen at each service, and a number are asking for the prayers of the church."

TABERNACLE, LOS ANGELES, CAL.

The Sabbath at First Church was another day of great blessing. The great audience, with the tender, triumphant spirit resting upon it, must have been an inspiration to the preacher, and the word of life came as rain upon the mown grass. Dr. Bresee read as his text, Ruth 1:16-17, his theme being, "Why I Am a Christian." For a little he cut off the why and emphasized "I am a Christian." Then he proceeded to give some of his own reasons for being a Christian. He said that he was a Christian by attraction. The Christian religion met his needs, as water and food attract because they meet our needs. He spoke of the illustrative history of Ruth, and discussed the attractions which drew her as entering into and general, in reference to revealed religion. For the same reasons for which she clung to Naomi and revealed religion, I am a Christian, among which are: 1. The God of Christianity. 2. The people who are transformed by His presence. 3. The highway they trod. 4. Their places of refreshment by the way. 5. Their places of death and burial. And more than Ruth could see or Naomi knew—the many mansions beyond.

There were three seekers at the altar, and four were received into the church.

In the afternoon Bro. McLain had charge of the services. After a brief message from the First Psalm, the meeting was open for testimony. The power of God came upon us as the saints talked of the abounding grace of God.

The evening service was one of great blessing and power, Bro. Goodwin preaching a strong sermon on "The Gospel of Power," which brought several earnest seekers to the altar.

* * *

"O God! I thank thee for each sight
Of beauty that thy hand doth give;
For sunny skies and air and light;
O God, I thank thee that I live!"

* * *

THANKSGIVING SERVICE.

November 26th, Thanksgiving Day, at 10 a. m., a special service will be held at the First Pentecostal Church of the Nazarene of this city, Dr. E. F. Walker of Pasadena preaching the sermon. The Pentecostal Churches of the Nazarene of the city and vicinity are requested to meet with us and unite in the services, and a general invitation is extended to the people to come and enjoy this great occasion with us.

P. F. Bresee,
J. W. Goodwin.

Contributed Articles

WHY "A NAZARENE."

EDWARD F. WALKER

Since taking steps seeking membership and ministry with the Pentecostal Church of the Nazarene, kind friends have asked, "Why?"

Certainly it is not because there is no other place open and inviting to me. Kindly hands have beckoned me back into closer touch with the dear denomination that gave me membership and license and ordination; have invited me aside into fellowship with other denominations; have enticed me into the conservatism and comfort of retirement in home-life and ease; have sought to rein and steady me in the way I have followed for these many years. For such dear hands I have the kiss of appreciation and affection.

Surely it is not because I seek personal profit. In former days I have had my opportunity for these things. Indeed, they have not been utterly denied me in my course of the immediate past. And I do not wholly despise such things. But the things that were gain to me I have counted loss for Christ.

Among a number of worthy considerations the following have mainly influenced me:

1. Consistency.

I am persuaded that it is better to be where there is no temptation to warp one's views or utterances into conformity to his Confession of Faith, or strain the declarations of the confession into harmony with his real beliefs. I am in exact agreement with the doctrinal expressions of this denomination on essential things, and with its undogmatic and liberal position on matters which, though important, are not essential, and concerning which there is room for differences. On the great essentials insistent unity; on the non-essentials agreement to disagree in an agreeable manner.

2. Consecration.

"What good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." (2 Tim. 1:14.) It is as important to be kept as it is to be saved. I agree with John Wesley that we should immediately seek to get converts sanctified, "otherwise they cannot keep what they get;" also with

Dr. Chas Hodge, that "we are justified that we may be sanctified." Therefore, I should be associated with a denomination that consistently and persistently urges full salvation. In the past years I have seen thousands of persons converted and sanctified. Many of these have not persevered, largely because they have not become associated with pastors and congregations that have been helpful to holiness. The Pentecostal Church of the Nazarene prepares and promises to care for the result of a salvation ministry. I seek the best and safest investment for my own soul and for the talents my Lord has committed unto me.

3. Congeniality.

Jesus says His yoke is easy. Certainly we can work with greater comfort if the harness fits and we move along the lines of affinity. And, too, match teams pull better together. This is the Word: "Laborers 'together' with God." I know what it means to be out of real heart fellowship in ecclesiastical relations, to be judged "a little off," and to be kept somewhat under surveillance, if not on probation. Sometimes it has been insinuated, and even said, "He is not a Presbyterian," and ministers and members of the same denomination have stood aloof. But from the beginning I have felt at home in labors and fellowship with the Pentecostal people of the East and the Nazarenes of the West and the Holiness brethren of the South—whose hearts and arms have been open to embrace me as a brother indeed in aggressive labor, loving communion and like precious faith. This is a comfortable fit.

4. Call.

When the Good Shepherd putteth forth His sheep He goeth before them, and they hear His voice and follow Him. Since He fully saved me, thirty-seven years ago, I have been willing to follow whithersoever He leads. I feel sure that hitherto He has led me, and I feel equally sure that He leads me now. By His providence and His Spirit He calls me into this new relationship. He is acquainted with all my ways, and knows that, though my heart is quick, my head is somewhat slow, particularly in the line of changes; and He has not rushed

me, but allured me. He loves me. I love Him. I am His. He is mine. I am perfectly satisfied with Him, and it is my chief concern that He shall be fully satisfied with me. So,

Where He leads me, I will follow;
I'll go with Him all the way.

* * *

ALWAYS THANKFUL.

H. G. TRUMBAUER.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

This fifth chapter of Paul's epistle to the Ephesians warns us against some particular sins, and exhorts us to special duties. One of these duties is to give thanks. Unthankfulness is a mark of ungodliness. Men are courteous and thankful to their fellow man, but very ungrateful for the greater mercies of God.

We are appointed to sing "psalms and hymns and spiritual songs" to express our thankfulness. Praise will sometimes unlock heaven when prayer fails. Singing is a Gospel ordinance. Drunkards sing obscene and profane songs. Christians filled with new wine "sing with melody in their hearts to the Lord."

Our praise is to be constant—giving thanks always. On Sundays? Always means all days. When all goes my way? Adversity is blessing in disguise.

The more Israel was oppressed, the more it grew. Thanksgiving Day was born of oppression and revolution. Abraham was not the "father of the faithful" until after the tragedy on the mount. Bunyan wrote his "Pilgrims Progress" in Bedford jail, and Paul's greatest epistles were written in a prison cell. The darkest hours for the Church have brought her greatest victories. The ship is proved seaworthy when rocked in a storm.

While ascending the stairway of the tower of an Indiana courthouse, our attention was called to a great iron weight suspended from the clock above. "Why," said a brother, "that thing must weigh nearly a ton." "Yes," we replied, "and it is the very thing that keeps the great clock going." So, when the weights of affliction hang heavily,

we should be thankful, for they keep us going.

When our little boy was four years old, he was sent by his mama into an adjoining room for punishment. He had been in the gloomy, unfurnished room but a few minutes when he broke out singing, "Jesus knows all about our struggles." For casting out a spirit of divination, two holiness preachers were beaten with many stripes and thrust into an inner prison and their feet fastened in stocks, but "at midnight Paul and Silas prayed and sang praises unto God; and suddenly . . . all the doors were opened, and every one's bands were loosed." When Melancthon had gone to bed, discouraged, and said to Martin Luther, "Our cause is lost, and we have had all our work for nothing," then Luther said, "Come, Philip! we have had enough of such talk; let us sing the 46th Psalm." Rising from the holy supper and facing dark Gethsemane and Calvary, Jesus and His apostles "sung an hymn."

Thankfulness is to be—

1. "For all things." This includes the common blessings of life, such as life, health, work, food, raiment, home and friends; and not only for what concerns ourselves, but for the instances of God's kindness to others. He giveth that unselfish joy that rejoices in the prosperity of others.

2. "To God." Paul reminds us of the fatherliness of God. He adopts, sanctifies, guides and provides for His children. We give gifts to our children, and their manifest appreciation makes us glad. So ought we to make a great fuss over the rich gifts of His grace.

3. "In the name of our Lord Jesus Christ." We ask and receive in His name. What could we have without His intercession? " whatsoever ye ask in my name, that will I do." He that brought salvation is the greatest gift ever bestowed upon man. "Thanks be unto God for His unspeakable gift."

Let us remember to be thankful to God for our ministry, our people, our publications, our Bible Schools, and for the organic union of the sanctified; and pray for all those His servants engaged in various ways in spreading scriptural holiness over the earth.



"No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious God,
Guide all my goings still;
And let it be my life's one aim
To know and do thy will."

OUR EVANGELISTS.

R. PIERCE.

WHILE every pastor and preacher in the Pentecostal Church of the Nazarene—being baptized with the Holy Ghost—has more or less of the evangelistic spirit and power, yet there are Spirit-filled men specially called and endowed to "do the work of an evangelist."

In our church, especially, where we look and pray for perpetual revivals, the call for special revival meetings is more often than is the case with other denominations. Winter and summer, spring or fall, we are constantly pushing the battle for the salvation of lost men and the sanctification of believers; and woe to the Pentecostal Church of the Nazarene which is not doing this, for it belies its name.

There is not a denomination in the world that has in its connection a stronger body of evangelists—who, for clear, logical preaching, Holy Ghost unction and power, and definite and permanent results in their work—than is found in the Pentecostal Church of the Nazarene.

While answering the many calls for special work which come from our own churches, they do not altogether confine their labors to it; and herein lies the permeating influence of the work of our evangelists, for their labors in other fields are really in the interests of the work we are engaged in, for they preach the doctrine clean, clear and without favor wherever they go, and create desires which must eventually look toward our church. This does not mean that any one of them would think of influencing any church to which they were called to come to us, yet when folks get the blessing they generally hanker after congenial fellowship.

While we have not room for general personal mention of the more than one hundred licensed evangelists, yet we have some princes and princesses who stand at the head of the fiery messengers of the King, who most of the time have more calls than they can fill.

There is Bro. C. W. Ruth, who started the ball rolling for union, and who is constantly sweeping across the continent both ways and leaves in his wake thousands of rejoicing souls, and who has no need to sing, "Shall I have any stars for my crown?" A loving, genial, clear and strong preacher of the second blessing.

Then there is that "terror to evil-doers," Major L. Milton Williams,

whose incisive and fearless dealing with sin has been a blessing and life to thousands. How the "Old Man" is disturbed in his nest and rooted out, and the poor captive is made to rejoice in conscious purity.

Dear John Norberry—who will constantly "keep on believing"—has for many years been one of the most successful evangelists of the East, whose clear preaching and great success at altar work has won for him a warm place in the hearts of holiness preachers.

Who is not acquainted with Bro. I. G. Martin, the successful leader in song, and a composer of many songs and music that is sweeping the country today? As a preacher how he does dig folks out of hard places, and gets them to shouting.

Dr. E. F. Walker is a prince indeed among holiness preachers, and has no peer as a teacher of the doctrine and life of holiness. How he "leaves nothing to be said" when he gets through with a text. We are glad that he has thrown in his lot with the lowly Nazarenes and is glad to be reckoned "one of them."

Among our elect sisters in the evangelistic work are Mrs. Phoebe Epperson and Mrs. Rose Potter Crist, and many others, whose services are in demand as clear and successful holiness teachers from one end of the country to the other.

And what shall we say of our sweet singers—Arthur F. Ingler, Paul Hubbard, Nettie Springer and scores of others who preach the "Gospel in song" to thousands, and gather sheaves for the Master?

Lord, graciously bless our precious evangelists. Amen.



HOLINESS THE GREAT NEED.

J. W. GOODWIN.

The great dispensational truth, the purpose for which Christ came to this lost world and died on the cross, shedding His own blood, is that the people must be sanctified or made holy. Any teaching or preaching which has for its end anything less than the sanctification of the people, to say the least, is not all that the New Testament contains. "Christ suffered without the gate that he might sanctify the people with his own blood." How imperative that all His followers should obtain the full benefits of His atoning death.

Holiness not only filled a large part of the apostles' teaching and writing,

as any one may clearly see from the epistles, but the prayers of the great Apostle Paul is burden with holy fervor that God might sanctify the people and fill them with all the fulness of God. This, then, being the burden of the ministry in the first century of the gospel age, much more should this teaching and preaching become the arena of action as we reach the later days of this age. Indeed, the prophecies are all aglow with light on the great need of these last days.

Isaiah declared that the wilderness and the solitary places shall be glad for a people whose God was the Lord; and he saw them returning, after years of departure from the right principles, and, marching up the steeps, they came to Zion with songs and everlasting joy.

The great and last struggle in the battle of right against wrong must be made from the standpoint of Holiness. Brother, get holiness, preach holiness, stick to true holiness, push holiness, scatter holiness books, papers, tracts; time is short; do it now.



THANKSGIVING

T. S. MASHBURN.

Why should we give thanks? First, because Jesus did so himself, thereby giving us the example. And secondly, because it manifests a spirit of gratefulness on our part toward the giver. Third, because it serves as a connecting link to draw more closely together, thereby enabling brethren to dwell together in unity.

If this be true in the natural world, and it is, how much more should it be true in the supernatural. It is customary for the president by official proclamation to set apart one day in each year as a day of thanksgiving, which is certainly right and commendable for a people whose God is the Lord, and who inscribe on every dollar "In God we trust."

But our President, upon whose shoulders rests the government, according to the prophet Isaiah, has in his word taught us to pray always, and in every thing to give thanks. Of course we do live more or less in that spirit every day in the year, but, beloved Nazarenes, we certainly fail to thank, praise and rejoice in God as we should at all times.

What say you? Shall we improve on this point? Well, by God's help the writer will, any way, let others do as they may.

We have just celebrated our thir-

teenth birthday as a church, and O where shall we begin or leave off thanking and praising God for what He has wrought? Truly it is marvelous in our eyes, for it is the Lord's doing.

First, let us thank Him for a perfectly sound theology, free from skepticism, higher criticism, Christian Science, new thought or Unitarianism, or anything that would ignore Christ and His atoning blood, and let us make much of and exalt Him in all of our preaching and personal testimony.

Second, let us be thankful for the scope of freedom in the pulpit which we enjoy over others who are fettered by ecclesiastical weights.

Third, the greatest and most essential of all, is the spirit of oneness which prevails amongst us. We stand for that marvelous prayer and teaching of Jesus in the seventeenth chapter of St. John, which truly unifies, empowers, energizes, cleanses and burns out all carnality, cold criticism and dead formality. Jesus loved the church and gave himself for it; let us thank Him for a church home, a place and part in it, and ever remember that with all of this great privilege and blessing, come an equally great responsibility to God, and also to a sin-cursed world.



PILOT POINT RESCUE HOME.

The Rescue Home at Pilot Point, Texas, from its inception in February, 1903, to 1908, was a work of faith that God has blessed in a wonderful measure. The Home was opened under rather difficult circumstances, as there was no one in real sympathy with the work, and there were none to encourage with the financial aid so necessary to the success of every enterprise of the kind. The greater privilege of frequent earnest prayer, continuing often throughout the night, was the only resource from which the faithful founder could draw on the bank of faith for the supplies that could come only in answer to fervent effectual prayer. They were but few girls in the Home the first year, but patience had its perfect work, and in the year 1904 the Home was inaugurated under new auspices and became at once the center of a permanent home for erring but penitent girls, until we are grateful to report that during the past five years and nine months we have sheltered, fed and clothed 275 girls. The great majority of this number were soundly converted and have remained true to their vows:

Number of girls died in the home during the past six years, 2, and these died triumphant in the faith; number of deaths among the children of the Rescue Home, 9; number of children in the orphanage, 10; highest number of girls in the Home in one year, 60; number in the Home at present, including orphanage, 40; entire number of girls during the past six years, 275. Value of orphanage and Rescue Home, \$6000, with an indebtedness of \$1200.

With grateful hearts, we acknowledge the goodness of God in the care and protection He has shown the Home and Orphanage. And in order to show our girls and their children a favor, we design spreading a Thanksgiving feast for their benefit, and take this method of extending a cordial invitation to all the friends of the work to assist us in this Thanksgiving dinner by sending us contributions, which we will gratefully receive and acknowledge in behalf of the Rescue Home.

James P. Roberts, Supt.;
Mrs. Minnie L. Roberts,
Chief Matron;
Mother Wood, Asst. Matron;
Mrs. Ruhl, Teacher.



A DOUBLE BLESSING.

You can make your Christmas money a double blessing.

There are multitudes of young people who could be blessed and some of them saved through the influence of a clean, spiritual young people's paper. There ought to be among the readers of THE NAZARENE MESSENGER 500 persons who will send THE YOUTH'S COMRADE to five different persons as a Christmas present. The club rate is 60c each for five or more. For \$3.00 you can bless five homes and help the paper as well.

Remember it is a big undertaking to furnish such a paper for that price and we must have a large subscription list. If you realize, as many do, the great need for such a publication you would make a special effort to help make it go. *Do it now.*

A GRAND HOLIDAY GIFT BOOK

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THE CHURCH AS AN EVANGELIZING FORCE.

I. G. MARTIN.

That the Pentecostal Church of the Nazarene has been a great evangelizing agency, since its organization, is evident to everyone who is familiar with the rise and progress of this heaven-born movement.

As an evidence of this we have only to follow the streams of light, life and salvation that have flowed out from it, through these valleys, over the hills and across the mountains, until it has touched hearts and homes all over our land and country. Nor has it stopped with the home land, but has crossed the seas and is pouring streams of blessing in and upon the far away heathen lands.

That it is possible for this evangelizing force to continue to deepen and widen until it girdles the globe is within the range of possibility; but it should not be forgotten that there are certain Bible conditions to be complied with in order to a continuance of this force in the church. Just as Pentecost preceded and gave birth to the Church of the New Testament, even so must the Spirit precede and give birth to every true Pentecostal Church of the Nazarene. A church may continue to exist as an ecclesiasticism long after it has lost every element of a true Pentecostal Nazarene Church or any other church. Where the Spirit is, there is the church, and there only is the true church.

Further, not only did Pentecost precede and give birth to the New Testament Church, but the essential element of Pentecost, the baptism with the Holy Ghost, and the abiding presence of the Spirit, continued with the church as long as they continued steadfastly in the Apostles' doctrine.

And, as a result, "the Lord added to the church daily such as were being saved."

This essential and permanent element of Pentecost is what made the early church the evangelizing force that she was, and it is the only thing that will make the Pentecostal Nazarene Church a permanent force in the evangelization of this world.

Dr. Field has given us a picture which has been oft repeated, of the lighting of the torches in the holy sepulcher at Easter time. The building is crowded, I suppose, by a thousand or more members of the Greek church. The patriarch comes. All is darkness; but they make way in the

through as he passes through. He goes through the curtain, into the place where the body of Jesus is supposed to have lain, and waits. Not a word, not a sound, scarcely a breath; a full hour passes by, and the breathless throng wait there in the great darkness. Suddenly there is a movement. Suddenly they see a spark, and out comes the patriarch from the sepulcher, out from the darkness, bringing with him light—a torch that is lighted. Instantly there are a hundred hands stretched out for it, and they take the torch and pass it from hand to hand until a thousand torches burn with the light that comes from the tomb of Christ. Out into the byways and highways down through the streets of Jerusalem they go, furnishing light for torches along the way, until the whole land is aglow with the light that came from the tomb where Christ lay.

In closing this message to the churches let me invite you all to come with me to the upper room, there to tarry until our spirits are touched anew with the Pentecostal flame, that we may go out into the highways and byways, through the streets of our cities, from state to state, with hearts of flame and tongues of fire, until this whole land shall be touched with the light of God and the fire of Pentecost.



Come, let us tune our loftiest song,
And raise to Christ our joyful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

Burn every breast with Jesus' love;
Bound every heart with rapturous joy;
And saints on earth, with saints above,
Your voices in his praise employ.

—Robert A. West.



THE CHURCH OF THE NAZARENE AND CHRIST'S BLOOD.

A. P. GRAVES, D. D.

The object of this article is to bear testimony to the power of the blood of Jesus Christ. The Nazarene Church was organized twenty-nine years after I entered the field as a Baptist evangelist. A few months before beginning the work I was led by the Holy Ghost into the valley of perfect cleansing by the blood of the Lamb. At this time I felt that my lifework must be to give definite testimony to the blood to save sinners and perfect the saints. I also felt that the power must come from Bible knowledge. And now, since more than forty years have passed, during which time I have held revival meetings in about 800 cities and towns in all parts of our country, I can say

there is no power in preaching that is so blessed and so effective to save souls as definite preaching about the blood of Jesus. Therefore, you can judge of my feelings when I learned that our dear Dr. Bresee had organized the Church of the Nazarene. I rejoiced in its definite doctrine of perfect love and sanctification, and cleansing from all sin by the power of Christ's blood. And all this by

Bible Revelations.

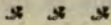
The blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7. The life of the flesh is in the blood and I have given it to you upon the altar, to make an atonement for your souls, for it is the blood that maketh an atonement for the soul.—Lev. 17:11. He took the cup and gave thanks and gave it to them (his disciples) saying, Drink ye all of it, this is my blood of the new testament which is shed for many for the remission of sins.—Matt. 26:27, 28. Take heed therefore unto yourselves and all the flock over which the Holy Ghost has made you overseers (and this is what Dr. Bresee has been doing thirteen years) to feed the church of God which he has purchased with his own blood.—Acts 20:28. In whom we have redemption through his blood the forgiveness of sins, according to the riches of his grace.—Eph. 1:7. Without the shedding of blood there is no remission.—Heb. 9:20. The God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will working in you that which is well-pleasing in his sight through Jesus Christ to whom be glory for ever and ever.—Heb. 13:20, 21. They overcame him by the blood of the Lamb, and the word of their testimony.—Rev. 12:11. I beheld and, lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.—Rev. 7:9, 14.

When I attended the anniversary of the first thirteen years, and listened to Dr. Bresee as he gave the recital of the great work of the Nazarene Church for Jesus Christ, the coming of the three wise men from the east a year

ago, the marvelous work of God in the Chicago church, and now the Pilot Point consolidation, for the whole country to emphasize the doctrine of the blood of Christ to this great nation, I rejoice with joy unspeakable and full of glory. The United States is dotted with large Christian churches, but very little, comparatively, is said about Christ's blood to cleanse from all sin, a doctrine that is indeed the scarlet line of the Bible. Therefore I rejoice that the Nazarene-Pentecostal Church has come to the kingdom for such a time as this.



As the bird trims her to the gale
I trim myself to the storm of time;
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime;
"Lowly faithful banish fear,
Right onward drive unharmed;
The port, well worth the cruise, is near,
And every wave is charmed."
—Emerson.



THANKSGIVING GREETING FROM THE SOUTHLAND.

Brethren Beloved of the Lord: Lend an ear to the voice from the South as she chants the doxologies of praise to God for all His manifold mercies to the children of men. The "early and the latter rain" hath been given, and the "harvest home" is ushered in with songs and jubilation for the generous crops of the field, the abundant fruitage of the orchard; while the fleecy flocks, the lowing herds and the sleek cattle of our hills and plains give ample proof that God smiles upon our loved Southland in mercies unnumbered and undeserved. Peace reigns from North to South and war's discordant note is heard no more within our borders, and, better still, the rum traffic is dying slowly, but surely dying, within our Southern domain. Prayers of broken-hearted wives and mothers are being answered by the Lord God of Sabaoth; men are arousing to their rights at the polls and, with the voice of freemen, declare "The whisky shop must go." The brothel, twin sister of sin and shame, is being hunted down, until, by the power of God's redeeming grace, the 500,000 fallen girls of our country may emerge from their dark dens of vice (where low-browed lust holds high carnival) and become new creatures in Christ Jesus. The rescue homes of our fair land stand out like beacon lights on life's dark, treacherous sea, and fling out far and wide their cheering rays of light and love. Queenly women, taught of the blessed Holy Spirit, are hiding their pure, white lives away in

these rescue homes to train by tender care and saintly love, and thus lift up from sorrow's depths the fallen girls who cry to them for aid. God bless these consecrated women, who throw out a "life line" to the wrecked ones, until the darkened homes of our country are rid of this pall of death and our people are free, indeed.

Eras of great interest have transpired which, in the will of God, have changed the Church map of our Southland, so that we are one in spirit and doctrine. The peaceful army of the Nazarene came and gave an inspiration to our higher life. The exchange of thought and feeling and Christian testimony has perfected its leavening work, and our hearts are melted into one. The Holiness Church of Christ was a child of Providence, and has gone on record as a grand servant of God, who in its life of six years has called many sons and daughters to the Christ and gained many loyal adherents to the precious Gospel of our Lord. Hallelujah! The wonderful doctrine of entire sanctification, as a second work of grace subsequent to regeneration, has been taught and emphasized with unction and power until thousands of men and women are believing the doctrine so mercifully delivered to the saints, and now, in the fulness of time, a people, chosen of God, come to our borders in the name of the thorn-crowned Nazarene, who, fresh from the agonies of Gethsemane and the horrors of Golgotha, looks His dying love and breaths His blessing upon our united hearts and lives. Amen and amen. My blessed Lord, may we, a united Church, go forth, "conquering and to conquer," until Thou dost come to claim Thy waiting Bride; then we shall, by the Infinite Grace, join the procession round the Father's throne, and, together with the shining ones in Glory, cast our crowns at the Saviour's feet and "crown Him Lord of all."

"Saved and sanctified" through the blood.

(Mrs.) Fannie E. Suddarth,
Financial Agent Rescue Home,
Pilot Point, Texas.



It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High:

To shew forth thy loving kindness in the morning, and thy faithfulness every night,

Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.—Psalms 92:1-3.

O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.—Psalms 95:1.

THE DEACONESS.

MRS. C. A. RADFORD.

THE church has come in some measure to recognize the necessity of the work which can be done by these devoted women. The great multitude of people outside of the church, who are as sheep without a shepherd, and with whom in these days there is such a tendency to Socialism and Sabbath desecration, to whom the ordinary work of the church does not appeal, as they consider the church only a society for the rich or a select company, and they are prejudiced against the ministry in general, so that it is difficult if not impossible for them to reach them. To these people the deaconess has a special message and to her there is often an open door.

It is her work to disarm prejudice, gain an entrance to the homes, learn something of the life story and become to them not alone a patron or an almsgiver, but a friend. She may form a connecting link between the church and the people.

She is, as occasion requires, teacher, preacher, nurse, confidential adviser and frequently banker. She sees in every ragged urchin a future citizen whose vote will have a voice in government of church and state, and she realizes that each child represents a human soul, with possibilities for good or evil, and endeavors to give it a chance for the right.

The deaconess came to meet a felt need in the church. There is no line of Christian activity within the possibilities of womanhood in which she may not as a deaconess engage. And the consecrated women who have heard and heeded the Savior's call, "Follow Me," have before them a sphere of usefulness bounded only by their own limitations.

She becomes a "lookout committee" to spot out strangers in the congregation and give all a welcome. She goes from home to home with the Gospel message.

She not only may have souls converted in the homes, but she has many opportunities of leading nominal church members to Christ and into the blessing of holiness.

She must be skilled in the art of soul-winning. This is the plan and purpose of deaconess' work, to arouse the indolent and careless and seize every opportunity to press souls into the fountain of cleansing. A successful worker must be called of the Spirit, led by the Spirit and filled with the Spirit.

The church and the tenement house often stand in the same block.

A deaconess climbed a flight of stairs

one Sunday morning, to find a sick woman lying in a little, close, stuffy room, the air thick with foul odor; only one window and that closed.

As she opened the window to let in a little pure air, the peals from a great pipe organ in a church just across the way greeted her ear, and then hundreds of voices were beginning God's praise. Thinking to comfort the poor woman she said, "How blessed if you cannot go to church you can hear the sweet music." But the woman turned to her such a tired, discouraged face and said, "Yes, I hear it; they sing in there and I suppose they pray. Then they go out and go home, but they never think of the likes of me. What am I to them?"

Her poor heart was crying out for love and sympathy, which had not reached her even from the church of Christ.

But that deaconess became the connecting link of love and care, which brought the church's light and joy to her heart, and her into its fellowship and hope.

There is no service more Christly and none more crowned with heavenly benedictions than this wayside ministry of the toiling deaconess.



CHARACTERISTICS OF A TRUE CHURCH. C. A. BROMLEY.

1. God's truly regenerated and sanctified people assemble together to worship the Holy Trinity. Others may come along.
2. With providential exceptions all members attend the regular church services. They forget not the assembling of themselves together as the manner of some is.
3. The families of the church observe family worship. The home altar flourishes with vital godliness. "The church in the house."
4. The children are taught the way of God. The pastor, teacher and parent by precept and example bring the young people to God and to salvation.
5. There is no allegiance whatsoever with worldly institutions. As the world is not the friend of God, the church and the world do not agree.
6. All pay tithes into the church as the Lord has prospered them. The luxury of free-will offerings follows tithes paying. God is not robbed and Zion prospers.
7. The conversion of sinners and the sanctification of believers at every coming together is the rule and not the exception. The seekers may be both from within and from without, but mainly from the latter.

8. The true church, as a household, like the early Pentecostal church, is "built upon the foundation of the Apostles and prophets." Such a church the gates of hell shall not prevail against. Amen!

Louisville, Ky.

First Church of Chicago

(Report from October 1, 1907, to September 23, 1908.)*

To be the pastor of a church that continually emphasizes and stands for, in doctrine and life, the experience of regeneration and entire sanctification, is a responsibility of considerable magnitude, but a blessed and glorious privilege. Necessarily, the pastor of such a church must be a clean, uncompromising vessel of honor, mete for the Master's use. Those who make up the membership of such a church must be equally as uncompromising with sin and worldliness, and clean in heart and life. Such a pastor and such a membership will arouse the bitterest antagonism of Satan, but will continually enjoy the approving smile of Almighty God. This, I believe, is largely true concerning the First Pentecostal Church of the Nazarene, Chicago.

The pastor's work is varied. The innumerable humble ministries, the kind words spoken, the prayers offered, the helpful advice given, the sympathy shown, cannot be put upon paper. This class of work cannot be enumerated nor estimated, but is blessed of God to the good of many.

The magnitude of our work has awakened interest concerning the Church of the Nazarene in all parts of the country. This has entailed upon your pastor a very great amount of clerical work. Hundreds of letters have been written, dozens of manuals and hundreds of tracts have been sent informing inquirers of our work. In addition to this, I have called quite generally upon our people and prayed in their homes. This part of my ministry does not make as good a showing as I should like for. Owing to the heavy clerical work, I do not seem to be able to get in more than an average of twenty-five calls a month—three hundred for the year.

I have written the copy, secured most of the advertising, printed and distrib-

*While we have not in this special issue room for reports from local churches, yet we give below the annual report of the pastor of the First Church of Chicago as a sample of what our churches are doing, or ought to do. It is so filled with all phases of practical Christian work that it well worthy of imitation in all our churches.—Ed.

uted, with no expense to the church, about 20,000 copies of the "Nazarene Joy Bells." This of itself, as you must know, is a considerable task. I have conducted but six funerals and officiated at twelve weddings. I have not been absent from the pulpit during the year, except when on my vacation or preaching in the tent. I have attended all the prayer meetings, the Board meetings, and numerous other church and committee meetings. I have, with the assistance of Brother Peters, taught a Sunday School class and attended nearly all of the teachers' meetings. I have caused to be printed and distributed about 50,000 tracts. This feature of our work is bringing great blessing to many.

The church has enjoyed a continuous revival. During the period named in this report I have secured the names and addresses of 390 persons who have professed to have found salvation at our altar. This does not include many of our people who are found at the altar periodically, nor does it include many others who got away before we could secure their names and addresses. I think I would be safe in saying that fully 500 persons have been influenced to seek the Lord as a direct result of the preaching and praying. Add to this number those who have been influenced to seek and find salvation through the efforts of our deaconesses, street, slum and jail workers, and the total is nearly 1000 souls spiritually helped by the direct influence of our church. During this same period I have received into the church 116 new members, and dismissed by letter and otherwise 51, leaving a net gain of 65 and making our total membership at the present time 585. The total number of persons received into the church during the present pastorate is 364. Of this number only 37 have been dropped or transferred, leaving a net gain under the present pastorate of 327. Our increase is not spasmodic, but steady. Hundreds who find salvation at our altar go elsewhere, and many of them who are converted or sanctified prove to be a great blessing in their various fields of operation. Thus the church is exerting a very wide spiritual influence.

I desire to heartily commend the

faithful brothers and sisters who have made these large results possible. Our four deaconesses are as good as any in the land. Through their combined efforts and with the assistance of the special workers, about 5000 calls have been made. Our slum and jail workers have been faithful and in labors abundant. God has graciously blessed them and rewarded them with a large number of precious souls. Our street workers have been active during the summer. Brother George S. Hicks, with his consecrated band, have preached the gospel to multitudes at the corner of 63rd and Halsted streets. James Roberts and William Ek have held a number of street meetings in various parts of the city, and many have been influenced to seek the Lord. Cottage prayer meetings, under the direction of Brother Lagerborg out at Roseland, and Brother and Sister Reed on the North Side, have brought the people together for prayer, and as a result many have been saved or sanctified. Other cottage prayer meetings have been held by the young people, with good results. The tent meetings conducted by our four brethren, Clegg, Surber, Barker and Bunker, resulted in the salvation of scores of precious souls.

Our Church Board, made up of the truest men and women I have ever known, have administered the affairs of the church and to the Lord. The Sun-The Board meetings have been seasons of spiritual refreshing. There has been unanimity of spirit and a general desire for the advancement of the church. We have been compelled to pass through one or two hard places, but with faith in God and love for each other, the Church Board has triumphed. We owe much of our success to the fact that a large number of our people are a conscientious, praying, pious folk. The continued importunate prayer of these people has opened the skies in blessing upon us time and time again. It is certainly a delight to be the pastor of such a people.

Our young people are a splendid lot, and with little exception are faithful to the church and to the Lord. The Sunday School is without doubt one of the very best for order, attention and teaching ability in the city. The attendance has increased during the year and there is a bright prospect for a much larger school in the month to come. The reviews given by Prof. Akers, the Superintendent, and by Brother Peters have been of a high order, and we believe excelled nowhere. The church has en-

joyed the ministry of many eminent strangers; the surprises are almost constant, as well as delightful. The congregational singing cannot be surpassed, and the special selections by our Nazarene Male Quartette are always enjoyed. The congregations have been markedly kept up during the summer, and the prayer meetings especially have usually been attended by more than 200 persons.

Considering the financial depression and the fact that large numbers of our people have been out of employment, the finances show a marvelous record, \$9721.84 having been given for all purposes, and, best of all, we have had no dishes to wash or oysters to fry.

Our membership is scattered in all parts of the country preaching the gospel and leading souls to Jesus.

Brother V. P. Welsh has charge of a church in Fostoria, Ohio. Brother H. Hunt is meeting with splendid success at Hammond, Ind. Rev. Will O. Jones is holding evangelistic services constantly. Mrs. Henrietta Richards, our deaconess evangelist, has been doing good work and leading souls to Christ. Henry Van Heisen is attending school at Oskaloosa and preaching whenever occasion affords. Speros Athans is in Los Angeles, Cal., and is very active as a Spanish Mission worker. He is able to preach in four languages. Dr. G. N. Phares, now of Traverse City, Mich., is a faithful and consecrated layman doing good work. H. R. Hoover is in labors abundant in South Chicago. Brother H. M. Taylor preaches every Sunday night in a West Side Mission. Many have been saved and sanctified under his ministry. Brothers Bohart and Shearer, in charge of the Stock Yards Mission, have had quite a number find salvation. Brother E. E. Grattan and family are in Adrian, Mich. John Felmlee and wife, in Madison, Wis.; Mrs. Anna C. Oliver in Tacoma, Wash.; Mrs. M. J. Brainard, Emporia, Kans., report that they are letting their light shine for Jesus. Will Sneyd and Leo Grattan are in the wheat fields of North Dakota by day, and holding prayer meetings at night. A. B. Farnsworth and family are in Oskaloosa, Ia. Edwin I. and Mrs. Ames are constantly active at Fullerton, Cal. Dr. J. Wade King, Lewiston, Ill., and Mrs. Maud Jackson, Houston, Tex., are living for Jesus. And what more shall I say of dear old Father Burlison, who conducts weekly holiness meetings, and Sister C. L. Felmlee, who labors as an evangelist, and Rev. T. H. Agnew, our hustling District

Superintendent, and Frank R. Smith, now at Janesville, Minn., and Lelia E. Boyd, one of our faithful girls at Racoon, Ind., and Mrs. M. J. Selby, who expects to establish a home for poor college students at Los Angeles, Cal., and Mrs. T. C. Lee, one of our faithful old women, now located at Sioux City, Ia., and Mrs. Hildah Carlson, who sings and shouts for Jesus up in Spruce, Michigan! These are all members of the First Pentecostal Church of the Nazarene, Chicago, and are rooted and grounded in the love of God.

I believe our church at the present time is in an excellent degree of prosperity, with a bright outlook for days to come. Between sixty and seventy persons have been seekers of salvation at our altar during the past three weeks. No single week has passed during the year without a number of persons seeking the Lord. This is no doubt largely due to the fact that fervent prayers have ascended to the throne of God from a devoted people. For this and all other blessings we give praise to our God. Much of detail and arduous toil in connection with the pastorate cannot be put on paper, but is left for the recording angel, who shall render unto every man according as his work shall be.

With the deepest and purest love for you all from a heart made clean by the blood of Jesus, I remain,

Rev. C. E. Cornell, Pastor.



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L. K. Averill, R. D. No. 2, Barre.

Beverly, Mass. (1907)

11 Wallis St.
E. J. Lord, 66 Rantoul St.

Cambridge, Mass. (1898)

634 Massachusetts Ave.
John N. Short, 3 Warland St.

Cliftondale, Mass.

J. C. Bearse, 19 Fairview Ave.

Chebeague Is., Maine.

Cundy Harbor, Maine.

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Car Hill, Canada.

John Woodhouse.

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F. W. Domina.

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Everett, Mass.

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Fitchburg, Mass.

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Lowell, Mass. (1903)

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W. G. Schurman, 10 Ezra St.

Leicester, Vermont. (1898)

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Morrisville, Vt. (1904)

Alex McNeill.

Malden, Mass.

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6th and Parker Sts.
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Darby, Pa.

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Philadelphia, Pa.

—Emmanuel Church. (1901)
W. E. Miller, 2820 N. 8th St.

Phoenixville, Pa. (1905)

Wesley Walls, 251 Morgan St.

Philadelphia, Pa.

—Christian Gospel Mission.

18th St., above Germantown Ave.
James D. Acker, 362 Shedaker St. Pas-
tor is a member of our Church, while
the Church is not formally affiliated.

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Tracy City, Tenn.

E. O. Heath, Tracy City, Tenn.

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Collinsburg, La. (1906)

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An Eight Page
Holiness Weekly

PUBLISHED BY THE

Pentecostal Printing Co., Providence, R. I.

Editors: F. A. HILLERY, D. RAND PIERCE
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R. I. Anderson, Mena, Ark.
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H. B. Moore, De Queen, Ark.
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W. F. Gibbons, 1317 W. 13th St., Pine Bluff, Ark.
- Monroe, Ark.
W. F. Gibbons.
- Paragould, Ark.
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—Liberty Church. (1906)
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—Rose Hill Church. (1906)
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- Greeley, Colo.
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- Boise, Idaho.
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Chas. V. Rice, Coulee City.
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- Medical Lake, Wash. (1908)
Ben Valjean.
- Monroe, Wash. (1906)
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Cor. 6th and Wall Sts.
P. F. Bresee, 1126 Santee St.
J. W. Goodwin, 1107 Wall St.
- Compton Avenue. (1901)
Compton Ave. and 29th St.
Lucy P. Knott, 1464 E. Washington St.
- Grand Avenue. (1908)
4300 S. Grand Ave.
C. V. LaFontaine, 374 W. 43d St.
- Vernon. (1904)
45th St., near Central Ave.
C. B. Langdon, 1021 E. 45th St.
- Elysian Heights.
1641 Scott Ave.
A. E. Reinschmidt, 2144 Reservoir St.
- Spanish Mission.
740 Buena Vista St.
Mrs. M. McReynolds, 740 Buena Vista.
- Ocean Park. (1901)
Ashland and Main.
C. O. Baneroff, Ocean Park.
- Ontario.
E. M. Hutchins, Ontario.
- Pasadena. (1905)
Fair Oaks Ave. and Mary St.
E. F. Walker, San Dimas, Cal.
- San Diego. (1907)
P. W. Girvin, 531 16th St.
- Santa Ana. (1906)
Riverine Ave.
G. W. Glover, 1006 W. 4th St.
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G. L. Miller, Upland.
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See page 32



Pilot Point Rescue Home, Pilot Point, Texas.

Educational Institutions.

(Continued from Page 4)

thorough Commercial Department and a Theological Course of College grade.

The wisdom of establishing a grammar department is now seen in the fact that we now have about ten persons over 21 years of age finishing their grammar school work preparatory to taking higher branches.

We feel that our school will of necessity be smaller than some until there is a larger constituency of Holiness people in the eastern states to draw from. We expect our boys and girls will help to make this constituency, for they are truly prevailing with God in prayer for a great revival in conservative, Unitarianized New England.

We believe that all Holiness people wishing to find a school in the eastern section that is doing thorough educational work and is deeply spirited, will do well to consider the Pentecostal Collegiate Institute.



TEXAS HOLINESS UNIVERSITY.

PROF. Z. B. WHITEHURST.

Rev. E. C. DeJernett in his evangelistic work met many young people who felt called of the Lord to some special work in His vineyard, and who felt a great need for better intellectual qualifications. As the so-called religious schools in the state could not be recommended as places for the promotion of holiness, the Lord began to lay it on Brother DeJernett to pray earnestly for a holiness school in Texas.

In January, 1898, while in a meeting with Brother B. A. Cordell, they got into conversation about the best school to go to for proper religious training, and Brother DeJernett told Brother Cordell how he had prayed for a holiness school in Texas, and about the beautiful forty-two acres of land adjoining the Greenville holiness camp

ground. Brother Cordell was jubilant at the suggestion and said that he believed that the Lord was somehow going to let him buy that land for the purpose; and one day while in prayer under a tree that stands in front of one of the present college buildings, the thought flashed upon his mind, "These grounds are for a holiness college."

Brother Cordell afterward spent a whole night in prayer over it, and just one year from that day, he and his wife Ethel received their first legal papers putting them in possession of the land. They donated most of the forty-two acres.

Three months later the Spirit-filled leaders of the Southwest met at Greenville, Texas, and elected a board of trustees for the prospective Texas Holiness University; and on the recommendation of Brother Cordell they invited Dr. A. M. Hills to become the president. At their next meeting, May 17th, Dr. Hills was elected by a unanimous vote and authorized to select a faculty. The building and other things pertaining to getting ready to begin in September went forward rapidly, so

that on September 27, 1899, with twenty-seven students, the Texas Holiness University opened.

For the first few years many thoughtful persons outside of the holiness movement thought the school was a wild enterprise; but in answer to constant prayer and implicit faith, God continued to prosper the school even beyond the expectation of the most sanguine. In two years from the opening another building had to be erected, and in three more years this was not enough to accommodate our large attendance; and the commencement of the seventh year was held in our large brick chapel, which seats 1000.

At the end of the seventh year Dr. Hills resigned to take the presidency of another college, and Rev. E. P. Ellyson was chosen to take his place as theological and Bible teacher; and before the year ended we had enrolled over 400 pupils and Rev. E. P. Ellyson was elected president.

But the best of all, God has been with us from the first to the present hour. We have not made a step or heard a lesson without prayer.

While we believe the work in all of our departments will compare favorably with that of the best schools, we have what but few others do—we are in a constant revival. An average of more than 200 souls a year has been saved at our chapel altar. Though we are just nine weeks into this year's school, we have already had about seventy-five professions. There are some almost every week in the year.

We believe and teach the Old Book from lid to lid, and it keeps us out of formalism on the one hand and fanaticism on the other. It causes us to believe in and want to shun an awful hell, to believe in and want to gain a glorious heaven, and to believe that to be saved from hell and to get to heaven we must be saved from sin and to holiness. Sometimes other classes as well as the Bible classes are turned into soul-saving prayer meetings. The biggest thing is to get a soul saved.

Peniel, Texas.



I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works.—Psalms 9:1.



Students in Texas Holiness University preparing for the Ministry.

DEETS PACIFIC BIBLE COLLEGE

P. F. BRESEE, D. D.

THIS institution has been peculiarly the child of prayer. It seemed born through the intercession of earnest souls, and has been under the hallowed influence of answered prayer through the years of its history. Mrs. Martha L. Seymour began first to pray, afterwards joined by Miss Leora Maris, and after a time by Rev. and Mrs. Herbert Johnson, and still later by Mrs. E. Maris and Mrs. M. E. Johnson. The Lord seemed to lay it on the heart of Herbert and Mrs. Johnson to make an offering towards such a work of \$2000, it being most of their earthly possessions. Mrs. Seymour found it possible to add another \$1000.

After much prayer and thought the site, where the college buildings are located and the school is now carried on, was purchased, in May, 1902. What payments were possible were made, leaving a mortgage on the property of \$3100, which has been carried until this time. On the 29th of September of that year the building was dedicated and the school opened. Miss Mary A. Hill had returned from China for the purpose of gathering and taking with her back to China, a band of missionaries, who were gathered at the college and attended for a few months; Miss Hill acting as principal of the school.

In April, 1903, Miss Hill, with her band of missionaries, sailed for China, and Miss Leora Maris was elected to fill her place as principal, which she has since held, Miss Bess Wood being called after a time as assistant principal, which place she still occupies.

God has raised up in answer to prayer friends to help bear the burdens and further the work. First among them are Mr. and Mrs. Jackson Deets of Uplands, Cal., who have contributed largely from time to time towards its running expenses, and with great liberality gave the money for the purchase of a fine campus for new buildings when a change of base shall be found possible, which purchase was consummated May 12, 1906. Mrs. D. C. Roberts and some others have made liberal gifts and pledges towards new buildings. Mr. Andrew Adams and others have helped largely in supporting students. Two commodious dormitories have been added to the original buildings at the present site.

The school has steadily grown, the student body being larger each year.

That it has been possible to secure and hold so able a faculty through these years has been remarkable; there are not many places where so many able men could have been secured to give an hour or two each week, most of them without remuneration, along lines of work of which most were experts.

The coming, over a year ago, of Bro. Isaiah Reid as resident professor, was especially advantageous, as he could thus teach every day and bring his full treasury of gathered truth as a constant inspiration and culturing force.

The school has been what its name denotes, more especially, a Bible school, with a good course of Bible instruction embracing Old and New Testament history, doctrines, exposition, etc. In addition, church history, Christian evidences, moral science, homiletics, theology, harmonizing, public speaking, reading courses, Bible text drills, etc. There is added this year an elective course in English branches.

The great feature of the school has been the constant outpouring of the Holy Spirit upon the students and others. Conversions and sanctifications have been as much a part of the school as if a part of the curriculum. This has been supernaturally natural through the years.

Those who have gone out from the school have gone out with the swing of real Nazarenes, to do good work for the Master.



NAZARENE BIBLE INSTITUTE.

J. D. SCOTT.

Nazarene Bible Institute is a child of prayer. A few years ago some consecrated saints, while at prayer, felt led to purchase these grounds and buildings for a holiness school. It was started as a faith school and has ever since been run largely on the same principles. Often, when in need of funds with which to carry on the work, we have called a prayer meeting with the students and have tarried before the Lord until the assurance came. In addition to this we have set apart Tuesday morning in each week for regular fasting and prayin, and a public prayer service is held during the breakfast hour. Many of the saints near the campus join with us in these meetings and they are usually times of great power and victory.

This school stands, in doctrine, for justification by faith, entire sanctification as a second work of grace, divine healing, the gospel to every nation and the premillennial coming of our Lord. In practice it stands for hard work, obedience to authority, self-denial and a mild but firm discipline.

This school consists of three distinct departments working together in one harmonious whole, viz.: The Bible Department, the Literary Department, and the Music Department.

Purpose.

The primary purpose of the school is to qualify and equip young men and women for gospel work in whatever line God calls them. This is pre-eminently a missionary recruiting station. Already in the four years of the school's history more than twenty foreign missionaries and one hundred ministers and evangelists have gone out from us. The missionary fire and zeal burns brightly on our altars continually.

But our work is not confined to training preachers and missionaries. We have a strong literary course covering all grades of work from the lowest

primary up to and including two years of high school work, and we are glad to receive as students, boys and girls of good character no matter what their life's work is to be. We are prepared to give secular instruction equal to the best the public schools can offer, with the added advantage of Bible and music vironment.

We lay special stress upon the importance of conscientious, thorough work in the primary grades, and employ the most approved methods of instruction. Long experience in teaching has convinced us that mistakes in primary instruction cripple the child for all his subsequent school course.

In the music department we believe we have no peer in the South in any institution of the same grade. This department is full to its utmost capacity this year, and we have a very enthusiastic body of music students. The work of this department represents training in the following lines: Piano and reed organ, violin, mandolin, guitar and voice. Miss Liggett, a graduate from the music department of Texas Holiness University, is at the head of this department.

Any one desiring further information should address the Superintendent, Pilot Point, Texas.



ARKANSAS HOLINESS COLLEGE.

C. L. HAWKINS, PRES.

Arkansas Holiness College, formerly known as academy, located at Vilonia, Faulkner county, Arkansas, is now entering upon her third year of college work. Although her history is short, 'tis one of rapid progress, graciously blessed, directed and used of God. The founding of the institution was for no other purpose save to satisfy the just demands of a number of boys and girls who felt the call divine upon them for Christian service both in the home and foreign fields. They were called of God, spirit filled, yet almost utterly unprepared because of their lack of intellectual training. State schools and many church schools were antagonistic to their heartfelt, God-given convictions, and would not tolerate their profession of holiness. Hence the need—holiness people must have a holiness school.

The first session opened with thirteen matriculates and a faculty of three. The last session closed with an enrollment of 139 students and a faculty of ten consecrated, college-trained instructors.

The prospects for the present session are very encouraging. New departments have been added, the enrollment continues to increase and the spiritual life is blessed. Three souls gloriously saved this morning at chapel exercises and others seeking. In the presence of God I unhesitatingly declare that no tongue or pen can picture the scenes under the influence of the Holy Ghost, we have witnessed at these morning exercises. Honor, glory and praise to

His name forever. These are not everyday occurrences, but often unexpected, yet ever welcome tidal waves of God's glory bearing testimony of His divine approval of our efforts in training the mental, moral and spiritual natures of our boys and girls for time and eternity. The effort therefore is not only to send forth scholars, but Christian scholars to fill the offices of church and state.

The institution being co-educational, interdenominational and chartered by the state (all property being deeded to God and held only in trust by a board of trustees), assures every friend of the school that there is safety in offering financial support, and wisdom attends every effort to increase her growing patronage.

Founded on prayer and for the glory of God, its every effort shall thus be attended.

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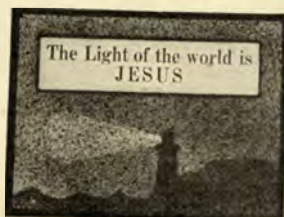
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J. W. BEESON, President,
Women's College, Meridian, Miss.

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Yours in Jesus,
EDWARD F. WALKER, Evangelist.

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