

HERALD of HOLINESS

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

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EDITORIAL

Heroism Unsung

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OT always is true heroism recognized and honored by the many. Heroism pertains to, and is possible to, the commonplaces of life as well as to the more spectacular places and positions and persons of the world. It is amid these commonplaces we find the most beautiful and the most useful things and opportunities in life. To be able to discover treasures of happiness and of usefulness in the ordinary routine of life, amid the every day round of duty and engagement of the home life, is open to every one, even the most lowly and the most unknown. Thus we believe there are constantly occurring exhibitions of the really heroic as worthy of song and celebration in poetry as the deeds of the soldier, or the great of earth. These lowly heroes are the unsung ones for whom we would say a word.

It is the privilege of all of us to thus glorify the commonplaces of life. It is the spirit with which a thing is done thus in the lowlier walks of life which puts a halo of glory on it and should place it among the deeds of those whose praises are sung by the many. We believe there are today as true heroes among the sooty and begrimed laborers who toil on day by day in the shop, perhaps under conditions of injustice or of oppression, as are to be found in the roster of the heroes as reckoned in the pages of the histories of the world. The poor fellow with dependents upon him, back in a secluded hovel, with prices of living at rates which are a disgrace to any civilization in the wide world, with no power to cope with a great corporation for which he works, with no time in which to discuss conditions or wages or what not, for every minute of his time is required to keep actual starvation from his loved ones—this man who thus labors on under such conditions is as true a hero as ever trod the earth. When his little blue-eyed girl dies from low fever contracted from unsanitary surroundings which under-wages forbade his correcting, he pursues the same level of greatness. Bitterly bewailing his inability to rectify these conditions which he foresaw and feared, and with self-accusations fatal to his peace of mind with himself, he quietly accepts the pittance of help from his collaborators and friends for the burial, and lays his darling in a plain box, thinly clad in the cheapest and coarsest furnishings, and along the sad way to the humble burial place they wend their way to put in the ground the loved and lost. When a man can meet this condition and yet murmur not or resent bitterly the injustice we feel we have met a hero indeed. It is the spirit in which deeds of lowliness are done, with which wrongs are met and endured, with which the lowliest of duties are daily performed, unseen and unappreciated by the multitude—it is the spirit with which these things are done and endured that transfigures them and puts the halo of glory on common

things.

The noblest Christian is not the one of notable heroic deeds which the world sees and praises. The greatest heroes are among the lowly doers in the commonplaces of life. In almost every home over our land there are to be found true heroes. In every shop and store there are to be found heroes, self-sacrificing and unselfish, of whom the world knows not and is not worthy, who in the eyes of God are the greatest.

It was something like this that Murillo tried to fix in our minds in one of his great paintings. In this piece of art he represented a number of angels in a kitchen engaged in performing the ordinary duties of the household. One bright angel puts the kettle on the fire, another with heavenly grace lifts a pail of water. Still another is found busy here at one task, and another at another. Beholding all this beautiful work by these angelic workers you forget the soiled pans and black pots, and the kitchen drudgery and toil. All this seems natural work for angels. So deftly and artlessly and naturally and cheerfully this work goes on you forget what might at first glance have proved a matter of amusement. How few of us would dream of looking in a kitchen to find angels doing such work? Yet that is what can be found any day in this world. All over our land are angels thus engaged in this kind of work. They are the unrecognized and the unsung angels of the home, of the kitchen, and the shop. For these let us make one plea for recognition and justice and love. Let us honor those most deserving of honor. Let us love and revere those most worthy our love and respect who daily stay by the stuff and toil and endure as only such angels in human form can toil and endure. God bless these heroines of the home and the kitchen and the nursery. These are the heroes and the heroines whom we should seek to hold up in our esteem and veneration. God bless them every one and give them cheer and blessing in every hour of loneliness and fatigue and weakness. Help them to help others thus in broader fields of endeavor. Help them to help others and make possible to them what are esteemed even greater deeds and more spectacular doings which the world will praise. For every hero whom the world sees and honors and whose praises the poets and the papers sing there is a heroine unseen and unsung back in some remote place where the commonplaces of life have been transfigured with glory and heroism seen only by the God of heaven. In a coming day He will bring to view these hidden ones and they shall receive their due merit and praise of God, if not of man.

A girl in New York City had been working for eight long years without a vacation. She was stooped and white and very thin. She had an old mother dependent upon her, and for eight years she had toiled night and day. One night she took the elevated home, tightly holding an envelope in her hands. She was in a fever of excitement. The nearer home,

she got the more nervous she became. She ran all the way up the street, and could hardly turn the doorknob. But at last, when she reached the room where her old mother sat, she dropped the envelope into her lap with a sob, and the mother opened it to find in it a released mortgage, the fruit of the girl's long and bitter struggle. The home was free, the mother smiled again after her long fear and dread, and the heroic girl received her recognition, at least from the dearest mother in all the wide world. Here was a heroine of the commonplace whom God saw and loved, and whom the public knew not of, and whose praises were unsung by a careless world.

Staggering Figures

VERY unusual if not staggering are the figures given by some of the church missionary papers concerning the success of evangelistic work in India. One of these papers reports that the mission churches and schools are full, and outside these institutions are a waiting list of one hundred and fifty thousand registered applicants for baptism who can not be received because there are not churches and schools and ministers enough to give them Christian leadership and training. It is stated that whole villages and counties are turning en masse to Christianity. The mayors of two hundred villages recently agreed to use their influence to make the entire population of their villages Christian. The report states further that the Christian population of India is increasing at the rate of five thousand new members every month, which is sixty thousand every year. There is also the bitterest persecution prevailing all the time against this evangelistic activity and the professors of religion made through this work.

This is certainly most astonishing indeed. We have seen similar statements made by Bishop Warne of the Methodist church. Indeed we heard the bishop on one occasion in Kansas City in an address make as surprising report as the above. After this address we had a personal conversation with the bishop and he astonished us by further details of his marvelous work in India where he had labored for more than twenty-five years.

In the face of these most unusual facts as reported we can only say the method is not what God has been accustomed to use in the ages past. Never before, so far as our information goes, have people turned to God en masse. It has been generally a hand-picking work. Individually men and women have been influenced to hear and heed the message of the gospel and turn to God in penitence. Never before have we known people to turn by communities from sin to seek pardon. At times whole communities have become stirred and large numbers saved, but we have never known such wholesale work as is described in the above reports. We trust the work is as genuine as it should be. God is certainly moving on new lines if this wonderful work is thorough and real. If so, we rejoice and bid the workers God speed.

In the home land the work remains more and more difficult and is more a hand-picking business. Just here and there we hear of what we used to call great ground swells or tidal waves of salvation. We can see why this is the case. People have resisted so much light that they are hardened and more slowly are brought to see the truth and to yield. We may expect to see very little improvement in this matter. Light resisted hardens and darkens. Sun either softens or hardens clay. Hearts which resist the light of divine truth will harden under its influence. This is a sad truth in relation to the preaching of the gospel. It is inexpressibly sad in its relation to those who hear, and it is crushing to the hearts of those who minister the gospel to them. Preachers shudder to think that their message is to be to the hearers a savor of life unto life or of death unto death. Yet such is the tremendous truth and how careful and faithful should this fact tend to make us. God help us to be true to our work to which He has called us.

The Preacher and Education

LET us all stand for an educated ministry — not as a condition to the licensing or ordaining of the minister, but urging it as very helpful and broadening in his equipment for his life work. While we do this we must never make the mistake to advise or insist upon ministerial education upon the ground that it is essential; that education in any way or sense gives to the preacher any greater fit-

ness to lead men to Christ, that it entitles him any more to the fraternity and the sympathy of his brethren; that it confers any authority whatever upon him to better understand the Word of God, or to proclaim its divine authority and its divine power to save men. We must not suppose that education equips preachers any more fully to defend the truth of salvation or of the Bible against the assaults of infidelity and scoffers. Their power for this lies in their heart experience first and chiefly. They can only the more deftly polish their messages, and make them more acceptable to the cultured. This will also assist more or less in meeting infidel attacks when coupled with a heart-experience. But as to real pulpit power they will not be any more potent by reason of education. They will be enabled to reach a wider circle of hearers perhaps, but not to more effectively proclaim the simple gospel of our Lord Jesus Christ.

Men can raise as fine flowers who know nothing about botany as those who understand that science. Men can no doubt more intelligently and perhaps more profitably conduct their floriculture by reason of technical knowledge of botany, but it is not essential to their effective cultivation of flowers, and that in great abundance. A friend said that he once knew a gardener, famous for both vegetables and flowers. He was an authority on the culture of these plants; yet he was very ignorant as to the science underlying their culture. He was miserably poor in pronunciation. His pease were "peases." His "hollyhocks" were "hollyhawkuses." Such were samples of his butchery of the laws of pronunciation. Yet he was a great success as a raiser of vegetables and flowers. We can truly say that we have known preachers who were short on education who were great successes as soul-winners. They were really great gospel preachers. We must not discount such preachers while we try to help along all preachers to a broader education. Much more harm has been done by an undue or unwise insistence upon ministerial education than by a lack of educational equipment on the part of preachers. Far more harm, we should say. We have known many young preachers actually spoiled for ever by undue and unwise emphasis upon education. Young preachers were led to suppose that with an education they were settled and equipped for all time for the best work. They insensibly ceased to emphasize the need and power of spiritual equipment and substituted the intellectual for the dynamic of the Holy Ghost. This is absolutely a fatal mistake and one most easily made under a worldly leadership in theological institutions.

In no age or condition of things in the world's history was there ever a greater need for insistence upon the great essential of spiritual equipment in the ministry. We need to urge a personal, internal experience of grace — a change of heart by the power of the Holy Ghost. We need to urge the necessity of a definite call to the work of the ministry. We must have men who know God and have had great and deep dealings with God. If this is not the case there will be superficiality marking all their work unless later in their lives they are met by the Father and brought under conviction for this experience and bow at the mercy seat and obtain it. Let us urge upon them all to seek this now before they enter this holy calling. Otherwise our ministry will drift into a profession and become formal and hollow and useless.

WHEN A MAN preaches human philosophy he uses a weapon that Satan does not fear; but when he preaches the Word of God he is invincible.

THE WORDS of a Kempis are true: "That man is poor in this world who lives without Jesus; and that man only is rich with whom Jesus delights to dwell."

BREAD FROM HEAVEN is what souls are everywhere hungry to receive in this day, and the preacher who stands ready and fittingly Spirit-filled to give this bread in large measure to the people is the preacher the world needs at this hour.

A TIRED, SICK SOLDIER BOY in his pain and discouragement cried out, "God, send something to comfort me." Instantly he noticed a torn piece of paper on the ground which read: "When other helpers and comforts flee, Help of the helpless, oh, abide with me." New strength and hope came. Today that soldier boy is going into the dens of Alexandria to rescue his soldier comrades who fought bravely enough at Gallipoli, but "who are carelessly losing the empire of themselves."

Holiness Essential for Heaven

BY REV. JOSEPH KEMEL.

THE apostle Paul taught doctrinal and experimental holiness. Both the former and the latter are correlative throughout his epistles. The noun "having" in 2 Cor. 7:1, is the antecedent of "these promises," which specifically refers to the preceding context. Observe verse 14, which is inclusive and decisive as to the attitude one should assume in regard to holiness. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). During Israel's journey toward Canaan they were clearly shown and emphatically taught that they were not to mingle with, nor marry their sons and daughters into, the adjacent nations; for if they did so their hearts would be turned away from following the Lord. They were reluctant to take heed to the admonition, and the result was inevitable ruin and separation from the Lord.

The great standard of the apostle is absolute and positive separation. It is the separation from unbelievers, from the unrighteous, from those who walk in darkness and sit in the shadow of death. Do not misunderstand me. I do not mean seclusion from them, as that of a hermit; for we should then be unable to help the multitudes of famishing souls about us. But we do mean, to relax our hold upon, and renounce all that stimulates of evil. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:15). There is no agreement whatsoever between Christ and Belial; the latter is antagonistic to the former, for said Christ, "I beheld Satan as lightning fall from heaven." Christ's royal throne is in heaven, and also in the human heart. Hence, Satan is endeavoring to deprive all he possibly can of the joy of salvation and the felicities of heaven. Neither do those who are implicit believers have any part with those of sheer infidelity.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, [mark you, 'as God hath said,' the corroboration of a former utterance] I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16). The old promise was that God would dwell among them and walk among them, and be their God and they should be His people. But these promises say, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Note the purport between the prefix "in" and "among." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). Being sons and daughters is based upon condition, "come out from among them and be ye separate." I do not believe that the apostle means we should construe this to mean our severance from the Church. But I do believe he means that we shall follow the delineation of his words as above described.

The Church does not consist of unbelievers, or the unrighteous, or infidels. The constitutional element of the Church consists of the redeemed, the blood washed, the sanctified. *Bona fide* life is not found by being connected with the Church, but Church affiliation is a direct result of life; and life is the consequence of being in connection with the Savior. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). No man can glorify God by the absorption of worldliness, or the disgusting indulgence of tobacco. Whosoever will be a friend of the world is the enemy of God. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy,

which temple ye are" (1 Cor. 3:17). There is not an opening in these words for the person who says, "I have never been shown by the Lord that it is wrong." The Word says, "If any man." These words and the propaganda of holiness are as much in force today as when spoken or written by the Holy Ghost.

Hear the tangible declaration, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy" (1 Cor. 3:17). Your body is the temple of the Holy Ghost. The indulgence of tobacco and liquor are the ruination of both soul and body. The cerebrum and the cerebellum become impaired, and continued indulgence results in dementia. Some one will say, "I do not believe it." If you had been with me just a few hours before the writing of this article you would have believed it. I was taken through the insane wards of Stockton asylum where there are over twenty-four hundred patients. I have been told by one of the attendants that 90 per cent of the men come there as a result of intoxication. As we observed their emaciated faces and churlish looks, we heard an eloquent voice in our heart say, "Sin did it all." A great many of them are sane enough to use the obnoxious weed, for liquor and tobacco are correlatives; but the inmates must abstain from the use of liquor though not from the awful, impoverishing indulgence of the latter.

There are some things of which holiness does not consist. Holiness does not exempt from physical defection. A person may have lost an arm or had an eye put out prior to his conversion, and when sanctified these will not be restored. Holiness does not exempt from intellectual defection. There are many who have been deprived of the privilege of attending some holiness school to obtain an education. These have somewhere in a campmeeting, or revival, given themselves exclusively to the Lord and immediately arose and gave testimony to the fact that their sins were all forgiven and they were sanctified wholly. The inference is drawn from the word "exclusive," that previous to their testimony of holiness they were regenerated. Regeneration and conversion are practically synonymous. Sanctification, and holiness, and cleansing are practically synonymous. But regeneration and sanctification do not occur simultaneously. The work of holiness has to do particularly with the heart. Hence a person upon receiving holiness of heart feels synchronous with it a hunger for knowledge. Holiness did not supply the deficiency of the intellect. There are a great many who are overcome along this line. They think they ought to be able to give testimony as fluently and readily as one who has known the Lord ten, twenty, or thirty years.

Holiness does not do for us what we are able to do for ourselves. Most every one who will may procure an education. There is only one way by which it ought to be obtained, praying in the Holy Ghost, and keeping the glory down, and perusing diligently the assigned subjects. Above all, the one great text book, the Bible, should be most assiduously studied. Holiness does not exempt from trial or temptation. Peter said we should not think it strange concerning the fiery trial which is to try us as though some strange thing had happened, nor to become discouraged by reason of divers kinds of temptations; for it is necessary that we pass through a season of manifold temptations. Nor does holiness exempt from persecution. Those who have put their hands to the plow and are not looking back are sure to turn up some snakes which will stir persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

There are some things of which holiness consists. Holiness embraces the renunciation of all external sin. Milley infers that if entire sanctification is the perfecting of holiness, it must be begun in regeneration. Hence regeneration is holiness begun, but entire sanctifica-

tion is holiness brought to completion. The word "perfecting" in the original means "to bring to an end; to complete, to finish." Only after original depravity is removed may the soul make rapid and proper growth. Holiness embraces the consecration of spirit, soul, and body; the known and the unknown. Yea, all must be carefully, and prayerfully, and recklessly, and radically given to the Lord. Holiness embraces the radical extraction of carnality. When once the Surgeon of the skies is given permission to perform the work, He will make proper incision of the rancorous canker of the heart.

Carnality, that subtle sin, found in the justified, how it provokes to strife within—Ye must be sanctified. Suppression can not kill, this foe has God defied. Nor sophistry with all its skill—Ye must be sanctified. The blood applied the second time will kill all carnal pride. And fit us for the glory clime with all the sanctified.

God's method of elimination is drastic. Holiness embraces perfect patience. Not a few are in need of this crowning gem of the Christian life. James said, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Many are willing to wait for the bridegroom, but unwilling to wait patiently. Regeneration imparts patience, but entire sanctification banishes all impatience. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James 5:8). Jesus said that we were to possess our souls in patience. Holiness embraces flexibility. There is an elastic step and a pliable spirit in the soul which has been regenerated, so that when proper scriptural light is given a rush is made for the opened fountain.

The great majority who oppose holiness as a second work of grace and are reluctant to concede that the blessing is what they need, have never been regenerated or are in a backslidden condition. Just recently we sat in the congregation of an orthodox church while conference was in session. We saw no sign of visible spiritual life and to our great surprise they sang, "Prone to wander, Lord, I feel it; prone to leave the God I love." A man who actually loves his wife does not sing, "Prone to wander, wife, I feel it; prone to leave the wife I love." Prone-ness is alien to the persons who have holiness. They are on the foundation and are seeking a city which hath foundation whose builder and ruler is God. They are not petulant but believe in solidity. They are susceptible to the voice of the Lord and say, as Samuel of old, "Speak, Lord, for thy servant heareth"; or as Isafah, "Here am I, Lord, send me."

This blessing which is essential for heaven is to be received in this life and lived every day. (See Luke 1:75.) The possessors and possessed of holiness magnify the whole Word of God and contribute all praise and honor to the blood. They sing unto Him who loved us and washed us from our sins in His own blood. "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate" (Heb. 13:12). This beautiful blessing that fits us for life and heaven anticipates the return of Jesus. "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7.) Even so come, Lord Jesus.

What Bishop Foster says about holiness is very appropriate. "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the song, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme. From its alpha to its omega, from its beginning to its end. Holiness—holiness required. Holiness needed, holiness offered, holiness a present duty, a present privilege. It is the truth glowing all over, weaving all through Revelation. The glorious truth that sparkles and sings and whistles and shouts in all its history, biography, poetry, prophecy, precept, promise, and prayer. The great central truth of the system, holiness." "Holiness, without which no man shall see the Lord" (Heb. 12:14).

STOCKTON, CAL.

Those Kingdom Truths

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

THE first parable of the seven in the discourse in the thirteenth chapter of Matthew is that of the Sower. Four kinds of soil are mentioned: some seed fell on hard ground and brought forth no fruit because the birds caught away the seed. Some seed fell on stony ground. Though from the nearness of the rock to the surface the seed sprang quickly, there was no fruit or maturity of the plant, for the sun scorched it and it died away. Another lot of seed fell in good but thorny ground and sprung up, but the plants were choked by the intermingled thorns and brought no fruit to perfection. The last and fourth portion of soil received the seed and brought forth fruit some thirty and some sixty and some an hundredfold.

Now, bear strictly in mind the subject of the Lord's discourse which was the reception His gospel would receive between His two comings, or during His absence and until His return to set up His kingdom. Hence, He called the truth He was teaching the "mysteries of the kingdom." The fundamental truth, standing out as the meaning of this parable, is then manifestly that that gospel would receive during this grace or church age *only partial, fractional, or fragmentary reception.*

Three out of four portions of the ground receiving the seed proved fruitless. And the one portion which bore fruit bore a variable and not abundant crop. Two portions of this good ground yielded sparsely. Now this reminds us of the words of the Master in Matt. 20:16, "for many be called, but few chosen."

And in Matt. 7:22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity" Matt. 7:14, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The yield here, as shown in the parable, was certainly partial, fractional, fragmentary, and incomplete. And this partial yield was due to enemies of the soil or seed. There was hard soil, rocky soil, thorny soil, which militated against and defeated a return for the seed sown.

Two paramount facts stand out as the great teaching of this parable when it is applied to that to which the Lord applied it. First, to the character of reception His gospel would meet while He was absent, and until His return. These two truths are, that there *will be only a partial or fractional reception.* Second, that this partial reception or adoption of the gospel during this Church age *will be due to enemies of the gospel* which will be, with some, hardness of those addressed who allow the truth to be dissipated or lost to them; the instability, or vacillation, or shallowness of others; and in still others absorption with worldly cares and riches.

"Fowls," "Stony Ground," and "Thorns"—these are the classes of forces inimical to the spread of the gospel and which will cause its partial reception in this grace or Church age in which we now live. These three enemies respectively, as seen above, are Hardness, which resists the entrance of the Word until the birds of evil catch away the seed of truth; preoccupation of the soil with rocks, which render the receivers unstable or fickle so that the Word does not accomplish their conversion; mixture with other kinds of seed, called here thorns, which choke the Word; worldly care and riches, or the pursuit of it, choke out the Word.

Bear in mind that not one text of Scripture in the whole Bible promises that there shall be universal triumph of the gospel in this *grace or Church age.* We are being taught in these parables, however, what shall transpire in this Church age, and these things we are taught will be surprises or mysteries to us and not what we would have thought or expected. Had man had the arranging of the matter he would

have had a gradual conquest of the race through the agency of the Church. This would have been the human plan, but it was not God's. He did not so promise us as to the career of His Church. But He distinctly said that He would visit the Gentiles and take out a people for His name during this age in which we live. Then in His own time, unknown and unrevealed, He would "return and build again the tabernacle of David" and reign in righteousness on the restored Davidic throne.

To say that the parable of the Sower teaches the germinating nature of the gospel in human hearts and the bringing to men of Christian life, does not meet the case. There is nothing mysterious or unusual or unexpected in this. We daily see the growth of seed into plant life. This would be nothing in the way of new kingdom truth which the Master now proposed to begin opening up to His disciples. To attempt to get out of the figure the expansive power of the gospel into such an increase as thirty, sixty, and an hundredfold, would miss the mark for the same reason as above stated, and in addition it remains a fact that there was supposedly much more ground which bore no fruit than there was which bore any at all—the proportion being three to one. Indeed, all the usual interpretations limp sorely. The great outstanding facts of the parable are the marvelously limited or fractional proportion of the ground which bore fruit at all, and even the ordinary if not small yield from the good ground.

Dr. J. M. Buckley said, "The strides of the last fifteen years have been so rapid that there are actually hundreds, and will soon be thousands, of churches in America as absolutely devoid of the Spirit of God as they would be if they had been originally intended as literary and social clubs."

Josiah Strong, "Long since, it became apparent that those who are not Christians are on the increase in the world."

At the World's Missionary Conference in London it was publicly declared by James Johnston that, "The increase of the heathen is, numerically, more than *seventy times greater than that of the converts during the century of missions.*"

Bishop McDowell, Methodist, after mature study, deliberately expressed his doubt if India can ever be won by the present scale of operations. He says the Mohammedans increase faster than Christians today. At present the growth of Mohammedanism in Africa is alarming the missionaries.

The other six parables will be treated in our next article.

NASHVILLE, TENN.

Perilous Times

BY REV. J. L. SANDERS.

THAT these are perilous times in which we live no one can deny. In this age of activity, great inventions, and great literary attainments, with so little spirituality and godliness, we are convinced of the truth of the Scriptures. "The world by wisdom knew not God" (1 Cor. 1:21).

The modern pulpit has long since quit preaching the old-time Sinai gospel against sin, the necessity of the new birth of the soul, and the blood of Jesus that cleanses from all sin. In this way the Devil is doing his best to usurp and appropriate the Church of God and run it his own way. The Bible says, "Let the wicked forsake his way, and the unrighteous man his thoughts" (Isa. 55:7). "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

If people would stop and consider what sin has done and is doing for the world, they would acknowledge that sin is at the bottom of all of our trouble. The individual lives that are wrecked by it are legion; the homes that are

blighted and ruined by it can not be numbered; and many nations have fallen because of it; and all the incorrigibles of earth are under sin's control. Eternity alone will reveal the awful dreams, and sleepless nights, the great and grievous distresses, anxieties, and vexations of spirit, the loss of blood, the confinement in prison, the filling of drunkards' graves, the incarcerations in the insane asylums, widowhood and orphanage that sin has caused. "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). That is, you who are asleep in lethargy, and dead in trespasses and in sin, awake to righteousness and sin not. The Bible truly says that the time will come when men will not endure sound doctrine, but will heap to themselves teachers having itching ears. Paul writes to Timothy, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

These Scriptures are certainly being fulfilled. Read them over and then look around you and see the thronging multitudes of proud, worldly, fashionable, pleasure seeking, Sabbath breaking, and unholy people. Children are a law unto themselves, boys and girls just entering their teens throng the streets and the moving picture shows at night, passing by churches on prayermeeting nights, having no love for the pure and holier things of life. Most of parents stay at home on prayermeeting night, go to bed and seem to be content, while the movies corrupt the hearts and minds of their children, inciting them to crimes and debauchery. Christian people can not be indifferent to these things and please God. A few days ago an auto passed us in the road in a thickly settled community. Two girls, of about fifteen years, were lying in the arms of two boys. Such a scene on the public highway is a shame and a disgrace to any community or people, and enough to make heaven blush and hell to raise a jubilee.

We live in an age when people have a form of godliness but deny the power thereof, and the divine injunction is that we turn away from such. Awake, O saints of earth, and put on your beautiful garments, for now the seventh thunder is uttering its voice; the seventh angel is sounding the alarm, crying aloud that the time of the restitution of all things is at hand. These are most momentous days for earth's teeming millions. No doubt, the great tribulation is on (See Matt. 24:21, 22). Yet the gay multitudes of thoughtless people are flocking to halls of pleasure and places of frivolity. Society is so corrupted with the virus of sin that deceit, discord, and satanic influences have disturbed the peace and quietude of the home. This black, dismal, bloody world-wide conflict, with all the horrors and woes of hell, streams of tears, suffering and death, is enough to convince any honest person that we live in perilous times. "The black night of horrible human failures under the rule of Satan now falls like an awful pall upon the blighted and blasted earth which sin has cursed." The hearts of men are failing them for fear (See Luke 21:26), and awful despair is settling in the souls of restless, wandering mortals.

Therefore, I admonish you, dear reader, in the name of the most high God to prepare to meet thy God at His coming. This wonderful preparation consists of a full and complete cleansing from all sin. It means purity and holiness of life, without which no man shall see God. Church membership and water baptism are not sufficient—it takes the precious blood of Jesus to eradicate sin from the human heart. "Woe to the inhabitants of the earth and of the sea! for the devil is come down upon you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

The Establishing Grace

REV. J. A. WARD.



REV. J. A. WARD.

IN reading Paul's letter to the Romans the other day, I was impressed with his compassionate soul of love for all men everywhere. In Rom. 11: 1, Paul reveals his great and one desire in these words, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Every pastor, evangelist, and

Christian worker is filled with the same longing; if they lack this, their souls have never been touched with divine love and power. Paul's heartcry was, "I long to see you." But let us stop and ask, What object had he in view, that caused him to long to see the Christians at Rome? Did he want to see them for a social purpose? No, no, hear his heart cry again. "That I may impart unto you some spiritual gift." Every saved and sanctified person has something better for believers than just becoming acquainted. He has something to "impart," and that something came from God. Just as sure as one gets something from God, the first thing he thinks about, is, the other fellow and just as sure as it does not send him after "the other fellow," he has nothing worth keeping overnight.

Let us stop and ask again, What is this "spiritual gift"? I find it has five meanings. *First*, it means deliverance from danger or passion. If you study this long enough, you will discover that it means purity of heart and life. *Second*, spiritual endowment. *Third*, religious qualification. *Fourth*, gracious joy, liberality, pleasure. *Fifth*, divine influence upon the heart, and its reflection in the life. Every time God gets the whole heart, it will be cleansed and filled with every necessary qualification to go anywhere or everywhere at His call.

Let us notice once more the result of receiving this "spiritual gift." We note that it was the establishing grace, "To the end ye may be established." This is what Paul's heart yearned to see. He was afraid of strange doctrines, and taught that the only remedy from being led into wrong doctrines, was to have our hearts established with grace. What did Paul consider was the establishing grace? Paul in writing to the Thessalonians declares that he had planned to visit them but Satan hindered him, and the next and only thing he could do was to send one of his workers. So Timotheus visited the church, and in his letter to this church, Paul tells us it was for the purpose of establishing, and comforting them concerning their faith. He also tries to encourage them by declaring that he is "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (1 Thess. 3: 10). These believers are told "... to increase and abound in love one toward another, and toward all men ... to the end he may establish your hearts unblameable in holiness" (1 Thess. 3: 12, 13).

I submit, that Paul's getting the believers sanctified was the work that established the saints. Wholly sanctified people become fixed stars in the kingdom of grace and glory. Let me say once more, that the experience of sanctification will settle, establish, and endow you, so that it will shine out and be reflected in your life and work. We do not mean to teach that there is no further development of character; but we do want to impress upon all, that the work of sanctification is the great and mighty establishing work. We have no use for the "wishey washey" holiness that is seen over the land. When one receives the Bible kind, he is everlastingly spoiled for the "isms" that are floating around in these days. We are pleased to know that the Pentecostal Nazarene Church

stands everywhere for radical, sin-killing holiness; and the people who receive the "spiritual gift" find a church home among us where they may shout and shine and take their God-given liberty without any one daring to molest or make afraid.

Let us keep up the good work of establishing the churches, and feeding the saints; then they will never want to leave us. We mean, they will never want to leave the church if their hearts are established with grace; but if their hearts have been won to a leader, and become established in his ways, then they will want to leave when their Cephas goes. God help us as pastors to establish the members in grace so they will love God and the church, and remain true where they are until Jesus comes.

OSKALOOSA, IOWA.

Who Will Stand in the Gap?

BY MISS EFFIE MOORE.

And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none (Ezek. 22: 30).

IN this twentieth century there is great need of volunteers who will stand between souls and hell. How are we to do this? By prevailing prayer. When Zion travailed she brought forth her children, O God, give us people who will cry as Rachel, "Give me children or I die." The Church is not renching the

How to Give and Receive Compliments

BY REV. L. F. CASSLER

COMPLIMENTARY remarks have a place in our social economy; and there is a right time to give them utterance when really deserving. There come hours when a hearty "God bless you, you have done me good," is worth more than gold and should be freely expressed, without exaggeration or gush. Well deserved compliments should not be confused with low flattery, which is a base attempt at deception, and unbecoming a Christian.

The real worth and beauty of a complimentary remark depends very largely on how it is received by the one upon whom it is bestowed. Though the subject complimented be ever so deserving, a modest "Thank you" is sufficient. Beyond that no reply is in good taste. If more should be said, let others say it of him or her.

The best of compliments lose their fragrance and richness by repetition. Nothing is gained by retelling them second hand to a third party. Perhaps all Christian workers are the occasional subjects of compliments (pity those who are not), but all do not hear them with the same degree of lowliness and humility, praying that no egotistic self-exaltation may be aroused within. Remember that we are God's.

Observation has forced us to the conclusion that many an earnest Christian worker has fallen into decline and barrenness by giving way to an itching-eared love of applause. It is said of John Bunyan that on a certain occasion he preached with uncommon unction. A brother met him at the pulpit steps and said, "Brother Bunyan, you preached with great power today." Bunyan replied, "The Devil told me that before you did."

It is a safe rule to clothe all complimentary remarks in the most modest wordings, and never use them a second time. The writer of these lines has made it his rule for many years to reply to no kind of compliment beyond a simple "Thank you," and he considers them very unsafe things to carry in stock. When retold they are like a recoiling gun, it may bruise your shoulder but miss the mark.

world as she should because she fails to stand in the gap. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and clean, and have hid their eyes from my Sabbaths, and I am profaned among them" (Ezek. 22: 26).

We are saying, "Lord teach us to pray," when we ought to say, "Lord teach us how to pray." Many are saying prayers but not much is accomplished. Lord stir our hearts for real prayer. Great things are accomplished through prayer. When Moses prayed a nation was spared, but how did he pray? Do you think he was dry-eyed and unconcerned? Oh, no. He had them on his heart. He was willing his name should be erased from the book of life that they might live. Paul speaks of having great heaviness and continual sorrow in his heart. He says, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9: 3). Paul had a great burden for the Israelites and not until the Church puts on her strength, which is prayer, will sinners be converted as they should.

Has Christ left the mediatorial throne? Has God gone on a journey? Oh, no. He is the same yesterday, today, and for ever. He still answers prayer. The trouble is here. We, like Abraham, have ceased to pray. When the angel brought the news to Abraham of the destruction of Sodom, Abraham began to pray and the Lord answered as long as he prayed, but the Accuser of the brethren, which is the Devil, came and tempted Abraham to believe he was asking too often, and he gave up and quit asking, and God quit answering. We are to ask largely and often, that our joy may be full. Daniel fasted and prayed for three weeks before God answered him. But the king of Persia withstood him, even though God heard him in the beginning. There were obstacles in the way which had to be removed. But in time God removed them, likewise we will set our hearts on things for God with a determination to pray and trust until the victory comes we are sure to win.

Jesus, teaching us to pray until men answered, said that men ought always to pray and not to faint. "He spake a parable. . . . Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others" (Luke 18: 1-9).

Let us begin to pray that God will breathe upon His Church the spirit of intercessory prayer that we may be able to plead the cause of them who are in darkness. We should put on our mourning apparel that we may be able to weep with those who weep as well as to rejoice with those who rejoice, and pray as Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9: 1). May we, as Pentecostal Nazarenes keep our hedge fences high and walled up from worldliness and compromise; and may we fill the gap with prevailing prayer.

INDIANAPOLIS, IND.

No cloud of evil is thick enough to keep the rays of the Sun of righteousness from piercing through it. No matter what the sin is, the sinner can be saved by Christ's power and love.—Selected.

Prayer

BY REV. BERTHA WELCH.

THE object of this article will be to touch briefly on (1) The doctrine of Scripture as to the nature and efficacy of prayer; (2) Its directions as to time, place, and manner of prayer; (3) Its types and examples of prayer.

1. Scripture does not give any theoretical explanation of the mystery which attaches to prayer. The difficulty of understanding its real efficacy arises chiefly from two sources: from the belief that man lives under general laws, which in all cases must be fulfilled unalterably; and the opposing belief that he is master of his own destiny, and need pray for no eternal blessing. Now Scripture, while, by the doctrine of spiritual influence, entirely disposes of the latter difficulty, does not so entirely solve that part of the mystery which depends on the nature of God. It places it clearly before us, and emphasizes most strongly those doctrines on which the difficulty turns. Yet, while this is so, on the other hand the instinct of prayer is solemnly sanctioned and enforced in every page. Not only is its subjective effect asserted, but its real objective efficacy, as a means appointed by God for obtaining blessing, is both implied and expressed in the plainest terms. Thus, as usual in the case of such mysteries, the two apparently opposite truths are emphasized, because they are needful to man's conception of his relation to God; their reconciliation is not, perhaps can not be, fully revealed. For, in fact, it is involved in that inscrutable mystery which attends on the conception of any free action of man as necessary for the working out of the general laws of God's unchangeable will. At the same time, it is clearly implied that such a reconciliation exists, and that all the apparently isolated and independent exertions of man's spirit in prayer are in some way perfectly subordinated to the one supreme will of God, so as to form a part of His scheme of providence. It is also implied that the key to the mystery lies in the fact of man's spiritual unity with God in Christ, and of the consequent gift of the Holy Spirit. So also it is said of the spiritual influence of the Holy Ghost on each individual mind, that while we know not what to pray for, the indwelling spirit makes intercession for the saints, according to the will of God. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8: 26, 27). Here, as probably in all other cases, the action of the Holy Spirit on the soul is to free agents what the laws of nature are to the things inanimate, and is the power which harmonizes free individual action with the universal will of God.

2. There are no directions as to prayer given in the Mosaic law; the duty is rather taken for granted, as related to sacrifice, than enforced or elaborated. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice. Such a practice is alluded to as common in Luke: "And the whole multitude of the people were praying without at the time of incense" (Luke 1: 10); and in one instance, at the offering of the first fruits, it was ordained in a striking form. "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten

them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for my unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey" (Deut. 26: 12-15). In later times, it certainly grew into a regular service, both in the temple and in the synagog.

But, besides this public prayer, it was the custom of all Jerusalem to go up to the temple, at regular hours if possible, for private prayer. "Two men went up to the temple to pray; the one a Pharisee, and the other a publican" (Luke 18: 10). And those who were absent were wont to open their windows toward Jerusalem, and pray toward the place of God's presence. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6: 10).

The regular hours of prayer seem to have been three, the evening, that is, the ninth hour; the hour of the evening sacrifice. "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour" (Acts 3: 1). "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" (Dan. 9: 21); the morning, that is, the third hour. "For these are not drunken, as ye suppose, seeing it is but the third hour of the day" (Acts 2: 15); that of the morning sacrifice; the sixth hour, or noon day. Grace before meat would seem to have been a common practice. "And he took seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude" (Matt. 15: 36). The posture of prayer among the Jews seems to have been most often standing. "The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18: 11), unless the prayers were offered with special solemnity and humiliation, which was naturally expressed by kneeling. "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven" (1 Kings 8: 54); or prostration. "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads" (Josh. 7: 6). The only form of prayer given for perpetual use in the Old Testament is the one in Deut. 26: 5-15, connected with the offering of tithes and first-fruits, and containing in the simple form the important elements of prayer, acknowledgement of God's mercy, self-dedication, and prayer for future blessing.

DIVINE EFFICACY OF PRAYER.

Our Lord's first lesson in the school of prayer was, and still is: "Enter into thy closet." The "closet" is the closed place, where we are shut in alone with God, where the human spirit waits upon an unseen Presence, learns to recognize Him who is a Spirit, and cultivates His acquaintance, fellowship, and friendship.

Everything else, therefore, depends upon prayer. To the praying soul there becomes possible the faith which is the grasp of the human spirit upon realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is a daily walk of the disciples with the unseen God. To the praying soul there becomes possible the patience, which is the habit of waiting for results

yet unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces to us a new world of gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen divine image and ideal, and the innermost secret of a heavenly bliss.

Those who yearn for revivals naturally lay much stress on preaching. But what is preaching without praying? Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or it may be political harangues, until God gives, in answer to earnest prayer, the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletical rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, molded them. The man whose lips are touched by God's living coals from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.

We need saints in the pew as well as in the pulpit, and saintship everywhere is fed and nourished on prayer. The man of business who prays, learns to abide in his calling with God; his secular affairs and transactions become sacred by being brought into the searchlight of God's presence. His business becomes his Father's business. He does not trample on God's commands in order to make money, nor does he drive his trade and traffic through the sacred limits of the Lord's day, or defraud his customers, breaking God's law for a dividend.

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop what is almost a prophetic spirit, showing them things to come. They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times. The great supplicants have been also the seers.

There is no higher virtue in a church than that it should be a praying church, for it is prayer that makes eternal realities both prominent and dominant. A church and a pastor may have any one of the current, popular types of religious life, and souls may not be saved.

Prayer puts men in touch with God. There is a divine philosophy behind this fact. The greatest need is to keep in close touch with God. The greatest risk is the loss of the sense of the divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we can not doubt; the present and material absorbs attention and appears real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seems vague, distant, illusive, imaginary. Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God himself is to most men less a verity than the most common object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities. The Word of God teaches us that intercession with God is most necessary in cases where man is most powerless. Elijah is held up before us as a great intercessor, and the one example is given in his prayer for rain. Yet in this case he could only pray; there was nothing else he could do to unlock the heavens after three and one-half years of drought. And is there not a touch of divine poetry in the form in which the answer came? The rising cloud took the shape of a man's hand. As though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning this secret"; and it was because he could do nothing else, could not even guess at the interpretation,

inasmuch as he knew not—even the dream—that it became absolutely sure, when both the dream and its meaning were made known, that God had interposed, and so even the heathen king himself saw, felt, and confessed. Who will join the risen Lord in a service of intercession? The greatest difficulty in the way of practical conversion of men may not be in God's eyes so much a barrier of ungodliness among

the heathen as a barrier of unbelief among His own disciples!

The sixteenth century was great in painters, the seventeenth in philosophers, the eighteenth in writers, the nineteenth in preachers and inventors; God grant that the twentieth may be for ever historically memorable as the century of intercessors.

RIDGEFIELD, WASH.

The Power of the Invisible

BY REV. G. F. OWEN

MAN is a mysterious being. The average man has faith only in that which he can see and discards the invisible, but in so doing he discards the greatest forces of the universe. When Benjamin Franklin strove to harness electricity he endeavored not to bring into existence a power which we could see in its perfect working order, but an invisible power which no man has looked upon. What natural force supercedes electricity? yet we see it not. We see the energetic horse which pulls the cart, but we do not see the electricity which runs the great factories and foundries.

And again the power of the invisible force is clearly illustrated by the mysterious law of gravitation. Should this power cease to wield its influence over the world all creation would pass into chaos, yet we see not the invisible power of gravitation. One man plucks a lily and sees only a flower, while another plucks a lily and sees God. Even as I know by the footprints on the desert that man or beast has been there, so the lilies of the field show me that God has also passed that way.

Stand by the side of the dead human form. All that you ever saw you now see, yet that spirit which you so loved is absent. Once you deemed it a great privilege to abide by this tenement of clay, now what charm does it hold for you? The downcast look, the flashing eyes, the smiling lips, and the upturned face all spoke of the hidden forces which you so loved. May I ask you why you are no longer charmed by the form. Aye, it is because the invisible is absent. You have loved the prison because of the prisoner who dwelt there.

In all things the real power is that which is invisible. Man treads the earth, but his thoughts abide in the skies. He inhabits the visible world, but strives for the fields of the unseen. Miserable is the man who labors not for the unseen; while happy is he who strives for and loves the invisible.

Considering all the great men who have lived, who have conquered nation after nation, destroyed kingdom upon kingdom, waded through seas of blood, and carried off the honors of the world, none have existed who in any way could be compared to the invisible God. Hannibal of old was a great general and was feared by the multitudes, yet in the end his people were made slaves and he himself the victim of poison administered by his own hand. At one time it was thought that Napoleon would conquer the world, yet he in the end was conquered because of personal ambition.

General George Washington is a giant figure and power which towers above all men of modern history, yet there is a figure which towers above Hannibal, above Napoleon, and above Washington. Hannibal must needs have a maker, Napoleon also had a creator, and Washington existed because a higher power caused him to exist. The made must be inferior to the maker, and the creator must be superior to that which he has created. The invisible God formed Adam from the dust of the earth and the race sprang from Adam, and in this race was found a Hannibal, a Napoleon, and a Washington. Hence God is the Maker and Ruler of these heroes and they are in no way comparable to Him, for He is more valiant than Hannibal, greater than Napoleon, and far superior to Washington. Who would dare compare them?

The power of the invisible God is unimaginable, unfathomable, unknown, and unreal-

ized. All the combined forces of the world are not to be compared to the power of the invisible God. His power is beyond our comprehension. Methinks if I were a great mathematician and could figure into the quadrillions or quadruple of trillions, I should never be able to convey to your minds the greatness of the invisible God. If I were a learned scientist and should study God in the flowers, in the trees, in the hills, the caves, and in the adamantine rocks, then turn and study God's power in the animals, beginning with the mollusk and investigating the make-up of the animal kingdom until I had reached man; that being, made in the likeness and image of God, possessing that mysterious substance called the brain which can think, act, and choose as it pleases, having hands to work, eyes to see, ears to hear, a heart to send the red blood coursing through his veins, and in short a perfect God-made man; then by the use of a telescope should I turn my attention to the skies to see and to study the millions of worlds besides our own, the solar system in its perfect construction and working order, in short to examine the handiwork of our God; should I live a thousand years, spending my entire time in search of the manifold works of God, then should I be endowed with a mind masterly enough to paint on the canvas of your finite minds what I had learned by the years of study; then I would only have begun to portray to you the power of the invisible One.

Therefore, blessed is he who trusteth in the guiding hand of the invisible, for in so doing he is sure to come off the field more than a conqueror. The great deeds accomplished by men of old lay in the fact that they trusted to the guiding hand of God. For instance: The apostle Paul one night while in prison lay bound between two Roman soldiers, and the keeper kept the gate. The prison was dark, dingy, and cold. The dreary hours of the night slowly dragged on. Soon the stillness was broken by the footsteps of an angel, who came upon him and a light shone in the prison, and he smote Peter on the side and raised him up, saying, "Arise up quickly," and an unseen hand unloosed the chains which bound Peter. The angel said to him, "Gird thyself, bind on thy sandals," and so he did. Then the angel said unto him, "Cast thy garments about thee and follow me." And when they were passed the first and second ward they came unto the great iron gate which leadeth to the city. And here the miraculous power of the invisible was again displayed for an unseen hand turned the latch, the great gate opened, and Peter strode forth a free man. Then the angel of the Lord departed from him.

Again we see the power of the invisible Leader when the Roman emperor, Constantine, was to fight the decisive battle of Rubra Saxa, for it is supposed that God painted the sky with a cross bearing the inscription, "En-touto-nika" or "By this Conquer," and God left Constantine not with a sign only, for He helped him to conquer the foe and gain the day, thereby establishing Christianity as the ruling religion. And today we enjoy many Christian liberties because of Constantine's success gained while inspired and enthused by the appearing of the cross in the sky.

God has been great from all eternity, and He has been the one ruling power from the morn of the first creation. Lucifer was a

bright and shining angel, beautiful and glorious to behold, being called the sun of the morning. He was next to God in power. Lucifer trusted to have equaled the most high, and with ambitious aim he raised impious war in heaven, and battled proud with vain attempt, but him the Almighty Power hurled headlong flaming from the ethereal skies, with hideous ruin and combustion. From morn to noon he fell, from noon to dewy eve, a summer's day and with the setting of sun dropped from the zenith like a falling star. Down to awful perdition, there to dwell in adamantine chains and penal fire. Who durst defy the omnipotent arms? Nine times the space that measures day and night to mortal man, he with his horrid crew lay vanquished, rolling in the fiery gulf. Immortal, yet confounded by the invisible God. But his doom torments him. Up he starts, round he throws his baleful eyes and vows vengeance on the Almighty Power. Immortal hate paints his hellish brow, and with a voice like unto angered thunder he summons his fallen comrades to council. "Awake, arise or be for ever fallen." They heard and were abashed. Up they sprang as from slumber. Thick swarmed the hellish demons both on ground and in the air. Hell seemed to re-echo as they brushed with the hiss of rustling wings.

Then stood forth that arch-fiend, Lucifer, and in rage swore vengeance on heaven, and to confirm his words out flew millions of flaming swords drawn from the thighs of mighty cherubims as they stood and hurled defiance toward the vault of heaven. Then arose the question if it be expedient for the forces to be rallied, to retrace their trail through the millions of miles in space, until they had once again reached the gates of heaven and there to wage relentless war and endeavor to conquer the powerful God and to regain the once enjoyed heaven. Some cried, "Back to the gates of heaven. Back to that place which is so different to this. Let us wage rebellious war on heaven and take it by force. Let it be hell against heaven, ~~but~~ they seemed to not consider the matter as did that once fair Lucifer who led them, for he feared the power of the Sovereign God. Then Lucifer spake, saying, "What meanest thou knaves? Be it far from us, we would only fail as before. Let's be content to dwell in hell since He who is Sovereign rules with unconquerable power. Farthest from Him is best." Lucifer paused for a moment, then cried, "Farewell, happy fields where joy for ever dwells. Hail horrors, hail infernal world, and thou profoundest hell receive thy new possessor, for to reign is worth ambition, though in hell. Better to reign in hell than serve in heaven."

Lucifer is cast down, though not entirely defeated. One hope remains undisturbed, for he remembers that heaven's plan was to create a world and on that planet is to be placed god-like creatures who are to be the joy of God's heart. Satan seems content to dwell in hell and await his opportunity to overthrow, wreck, and ruin man, thereby wounding the heart of God.

Ages pass. The world is created and man is placed thereon. With swift wings of the morning Lucifer leaves hell and makes his way to the earth. Ah, what an awful sight meets his jealous gaze. Truly God loved man, for behold they walk together in the garden. Satan vows destruction on the object of God's love, and by his skilled plans man is soon brought to shame.

The omnipotent God was not baffled when man had his shameful fall for His omniscience had caused Him to plan for the weakness of man. Christ stepped in and bridged the yawning chasm. Once more Satan was baffled, once more the power of light ruled the powers of darkness. Today the existence of hell and the power of the atonement stand and witness to us of the power of the "Invisible One" who is well able to guide us to the shores of sweet deliverance. Yea, who has conquered death, hell, and the grave, and reigns for ever more.

GENUINE SALVATION WORK IN EL PASO.

Since our last report we have seen the hand of God in saving a few souls who seemed to be earnestly hungry for something that satisfies the soul's need. One of our recent converts is a musician. He came to our meeting from the street corner and gave his heart to God. He used to be the director of the municipal band in Torreon, Mexico, and is a talented violinist. He has quit playing for the Devil since he has been saved, and he now uses his instrument to make His praise glorious. He leaves his violin in the church all the time. I suppose he is afraid lest the Enemy tempts him to yield his talent to worldly entertainment.

Last Sunday morning, November 4th, we had what I believe to be two genuine cases of salvation—one, a young man; and the other, a woman. They came to the altar under conviction for sin, and with penitent tears sought pardon and peace until they claimed the promise.

A MOTORCYCLE NEEDED FOR CUBA.

Brother J. L. Hinds, our missionary superintendent in Cuba, is greatly in need of a motorcycle in order to reach the different towns in which we are opening up work. A horse could be purchased for less cost than a motorcycle, but the time that he would save if a motorcycle were furnished would be more than the amount saved. We are opening up work in one-half dozen different towns, and if Brother Hinds had a motorcycle it would be possible for him to reach these places very easily and hold services. We desire very much to purchase the motorcycle for Brother Hinds as soon as possible, and will appreciate any gift that our readers may be able to send. The total cost will be about one hundred dollars. If you have some money to invest, why not help buy this machine which will make it possible for our missionary, Brother Hinds, to reach hundreds of people and give them a gospel message.

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

The young man came with us to the open air meeting that same evening and boldly told the people about God's power to save.

Some time ago, one Thursday afternoon, I was impressed to go to the county hospital and visit the sick. I went rather earlier than usual, but it was evidently by God's appointment, for while I was there, I came to the bedside of a Mexican who had been operated on that same morning. He was in an awful agony and was begging for a drop of water, but the doctor refused to let him have any for fear it would cause his death. The man died, however, fifteen minutes after I had been to his bedside. I was impressed to speak to him about his soul and pointed him to the One who is only too willing and able to save the sinner even at the dying hour, and the poor man, weak and suffering though he was, lifted both his hands heavenward and cried: "O Lord, Jesus Christ, save me," then he dropped his hands and shouted, "Glory to God!" and within a few minutes he passed into eternity to be with those who are safe on the other shore. Thank God, there is joy unspeakable to see just one soul make a safe landing.

A week ago last Sunday morning, after communion service, a young woman who had been deceived into sin, came to the altar and was blessedly saved. Although many of our people have gone back to Mexico for fear of being drafted into the American army, the attendance at the church services is somewhat increasing. The open air and county jail services are always full of interest and many get under conviction. The seed is being sown and we hope it will bring much fruit in the near future. Personally, I am enjoying sweet fellowship with the Lord, walking in the King's highway of holiness, and am not afraid or ashamed of being called a Pentecostal Nazarene.

S. D. ATHANS.

MISSIONARY

GOD WORKING IN KUMAMOTO.

KUMAMOTO, (KORAIMON),
October 13, 1917

For the HERALD OF HOLINESS:

We are praising the Lord for His continued rich and abundant blessings. They never cease. Praise His name. We are thankful to tell you that the exceedingly hot weather is over, and we are able to launch out in the work with renewed vigor, although there is much sickness, and typhoid fever, and pneumonia are taking off many of the people, we are endeavoring by the help of God to get the light to as many as we can. God is blessing in a marked way along all lines. How we praise Him that He has enabled us in our station here to open and have twenty live Sunday schools. Pray that God will open the hearts of the children and give them the light quickly. The need is so great, the darkness so dense, we tremble before God when we think of our responsibility.

We want to open another mission station as soon as possible. We have graduate Bible students who are able to take the station, and we would be able to reach so many more people, and also be able to open up more Sunday schools. We are asking God to lay this need upon some one's heart there. For \$50 we can put in benches, pulpit, and altar, and open up the station. This is our greatest need at the present time. Our object is to get souls. Since our last report seventy or more have definitely sought God at our altars, including one old man and his wife, he being past eighty. He is so earnest and never misses a service. How we thank God for some getting saved even at the eleventh hour.

Yours in His service, seeking to rescue souls
for whom He died to save,

ISAAC B. AND M. L. STAPLES.

KHARDI, THANA DISTRICT, INDIA.

August 31, 1917.

Dear Friends:

I read in a letter the other day that the friends at home did not know much of our training school in Western India, and I decided right there that they would soon be very familiar with it.

Before I go further I want to tell you that the Marathi Boys' Training school has been a fact for several years. We didn't give it a fancy name, but just a plain, practical one as the school is a plain, practical, well organized school, designed to turn out good substantial teachers and preachers—with the blessing of God. It had a nucleus in the orphanage of the Pentecostal Mission at Khardi, and the boys' school at Buldana, and when those two missions united, the two schools were put together and named as above. We discarded the name of Orphanage because of its associations and because we found that though most of the boys in past years were orphans, the majority now is composed of boys who have living parents, some of whom are our own converts. So it is the Marathi Boys' Training school and it is located at Khardi, India. There are twenty-eight boys, besides four who have passed out of our school into high school in other places as we do not teach the high school branches. These four boys belong to us, are supported from our funds, and are studying for our workers.

Brother and Sister Coddling have been in charge of the Marathi Boys' Training school almost from its inception and have done good work. But his health broke down and they have gone home to America; and Mrs. Tracy and I have come down to continue their good work. We arrived about a week ago, and are just getting adjusted. This kind of work feels natural to me, as my first work in India was in our boys' school in Buldana where I got well broken to the harness. Then about two years in temporary charge of our Hope school in Calcutta just about finished our training for this emergency here.

I am not going to say much in this letter—I will do that later. Just wanted to tell the friends again, for I am certain they know this work very well, that the school is going on nicely, has been going for several years, has turned out some teachers and preachers and with the continued blessing of God, and the prayers and support of the friends, it will continue to turn out more and better preachers and teachers. If you never heard of this school before, please remember that it is the Marathi Boys' Training school, located at Khardi, Thana District, India. And please put it on your prayer list.

Your brother and collaborer,

L. S. TRACY.

MEXICO, D. F.

We give thanks to God that in the work

THE OUTSTRETCHED HAND

BY F. B. SCOTT

In far distant lands
Are the hungry and poor
On India's strand
And Africa's shore.

They're watching and waiting
With outstretched hand
For those who will take them
The message so grand.

Of Jesus the Savior
Who died on the tree,
That we from all sin
Might be wholly set free.

Will you be the cause
Of Christ's saving a soul?
And making that life
Clean, pure, and whole?

For they're watching and waiting
With outstretched hand
For you to take them
The message so grand!

which we are doing for His glory, He is blessing it abundantly. The presence of the Spirit is noted in each service and also in the life of the brethren, which is full of holiness and in the manifest zeal, which they have to labor for the advancement of the kingdom of Christ.

There is a young man, who is employed in the Correction School for Men, who has much zeal to make known to these lost boys the good news of the Lord for sinners, and he scatters among them Christian literature, portions of the Bible, some Testaments, and gospel literature. This work is giving good results. We all feel the burden and we hope that this feeling may increase so that we all may improve this opportunity to make known the Word of God there, where it is not possible for us to go.

We have visited, also, the penitentiary (jail) of the city, and scattered in it the message of divine love among that people, incarcerated there because of crimes, and we have seen with satisfaction that in many the message has already scattered joy and peace in their hearts. One of the prisoners finally was saying to us: "I give thanks to God for my Savior Jesus. I am soon going out of here and with the help of the Lord I hope to be a new man. I hope to see in the mission, in order to give my testimony publicly." The man manifested joy.

We have faith in God and all the resources, which we are using to carry the message of salvation to the heart of sinners must give us opportune results. "His word shall not return unto him void." Amen!

Your prayers help us much and we confidently hope that you will hold us up before the throne of grace. The world is fighting for political liberties; we are fighting for the best of all the liberties, that from sin which gives us true liberty, and transforms the world by the power of the Spirit of God. Amen!

V. G. SANTIN.

SUNDAY SCHOOL LESSON

December 2

Nehemiah Rebuilds the Temple

Neh. 4:7-21

GOLDEN TEXT: *The Lord is my helper, and I will not fear what man shall do unto me.*—(Heb. 13:6).

THE LESSON OUTLINE

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

(A) *Opposition by Ridicule.*

All good things meet opposition. Especially is the Devil careful to see that there is opposition to things and movements distinctively religious. One of the first means the Devil employs in his opposition to religious movements is ridicule. There are several reasons for his use of ridicule. One is, that it stings and really hurts sensitive good people, and Satan hopes to deter, or hinder, or defeat them thus. Again, ridicule is difficult to meet. It has been said, "nobody can answer a sneer." Argument can be answered. Reason can be met with counter reason. But a sneer, venomous badinage, mere ridicule eludes all reply and plants its fangs in the tenderest spots and exults over the pain inflicted. Such were the weapons employed by Sanballat and Tobiah (vs. 1-3) who ridiculed the work of the great reformer Nehemiah. They closed their tirade of ridicule in a prophecy phrased in ridicule of the frail and perishing nature of the wall being builded, saying it would break down under the weight of a fox. Yet that wall stood the weight of six hundred years.

It was ridicule employed by holiness fighters in the earlier days of the holiness movement, but this soon had to give place to anger and starvation. Lying and vituperation came into play. Men and families were impoverished and made to suffer. The blood of the sanctified became the seed of the church—the Pentecostal Church of the Nazarene—and the great movement moves on.

(B) *Nehemiah Answers by Prayer.*

In a simple, beautiful, appropriate prayer Nehemiah turned to God for help and support. Fortunately, he knew how to pray. This was the salvation of the cause of holiness under the divers assaults of its enemies.

(C) *Opposition by Anger.*

Ridicule failing, the opposition resorted to anger and force, and "conspired all of them together to come and to fight against Jerusalem and to hinder it." It was so in the fight against the opposers of the saloon, and it was thus in the fight of the enemies of the holiness movement.

(D) *Opposition by Discouraged Brethren* (vs. 10-12).

Now comes upon the scene a peculiarly difficult and dangerous character of enemies—discouraged brethren—the Judahs and the timid and the faint-hearted.

(E) *Wise Organization* (vs. 13-23).

There is place and need for sanctified generalship in our warfare. It has been so in the history of the holiness cause. Desultory, helter-skelter work was not so much dreaded as organized work with a spinal column, and ribs, and sinews, and muscles, and form and body animated and spiritualized and throbbing with the infinite, pulsing, divine energy of holiness and power. It is this the enemy dreads. It is this as illustrated or incarnated in the Pentecostal Church of the Nazarene, which means aggression, concentration, conservation, and which sends consternation into the ranks of the Sanballats and Tobiahs who first ridiculed, then grew angry and red in face, and cast mud and intimidated the weaklings among us. Now they stand aghast at an organized movement which disarms and terrifies them more than guerrilla warfare and bushwhacking tactics.

NOTES : QUERIES : QUOTES

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

The world becomes moved with anger when the rights of heaven are being pressed by the servants of God; and they enter into conspiracy to defeat the cause of true holiness (v. 8).

Perpetual watchfulness and prayer without ceasing are necessary to successfully defend the Church and the cause of God from the inroads of infidelity and sin (v. 9).

There are times when true people of God, because of the perplexities and difficulties in the way, become discouraged in the work—they not having sufficient faith to overcome the world. And then sometimes we are apt to go with our discouragements to those who are already over-burdened with thought and care, and pour our complaints into them (v. 10).

Enemies of righteousness vaunt themselves, and threaten those who would do good, and add to the discouragement of "Little Faith" (v. 11).

Those who profess to be of like precious faith, but who are not much identified with God's people and the work of the Church, but are mixed in various ways with the world, add their perplexities to disconcert those who are already over-burdened with the work and the responsibility—so inconsiderate are the non-workers of the religious people (v. 12).

"Strong Faith" but increases its diligence and zeal when enemies roar and faint hearts flutter with fear (v. 13).

A true warrior for God is ever on his watch, and ready to spring to his feet and to encourage the forces of righteousness, in the presence of threatening foes (v. 13).

The enemies of God and righteousness are often led to see that their wicked devices have failed, because God has intervened in behalf of His own (v. 15).

YOUNG PEOPLE'S SOCIETY

Relation of the Old and the Young in the Work of God

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

A failure on the part of the old and of the young, to properly value and appreciate the importance of right relations and helpful co-operation, is often the source of many failures in Christian life and work. It is not uncommon to hear a young man speak of an older person as an "old fogey," an "out of date," "behind the times." And it is scarcely less common to hear older people make such remarks as these, "That young silly," "Too young to have good sense," "Climbing foot's bill." These are unfortunate remarks, but more unfortunate is the fact that such feelings as prompt the expressions, are allowed in Christian hearts. It is altogether wrong to allow a line of separation to be recognized or even to exist between the so-called young and old. Age needs the vigor, the stir, the life of youth, and youth needs the steadiness, the counsel, and caution of age. One needs the other and can not succeed broadly without the other.

Every person needs friends, or at least a friend. It is probably true that no one has many friends at best. We have acquaintances, nominal friends, but real, true, staunch, trustworthy friends are few. So true is this, that most people can count their real friends on the fingers of one hand, and perhaps on the thumbs of one hand. By a friend, we mean one to whom you can unbosom yourself, revealing your deepest feelings, and most sacred thoughts, committing them to him as valuable treasures to be kept for ever in absolute security. A friend is one to whom you can go in trouble as well as in joy and prosperity, one to whom you may uncover your very innermost soul and not regret it before night comes. Every man must have a friend, and especially is this true of young people.

There is not enough real true friendship existing ordinarily between father and son, mother and daughter, old and young.

A father should seek to be the most intimate friend of his son, and the son surely makes a mistake that may easily be fatal if he fails to make the closest confidant of his own father. The same is true with reference to mother and daughter. The writer has known boys and girls to approach their parents on questions that were sacred to their little tender hearts, and only to be brushed aside with "Go away with your foolishness, children should not think of such things, much less discuss them." "I broke it up," boasted the parent later. No, you did not end it, you only ended your part. It is equally sad for the boys and girls to set aside the wisdom of years of experience offered by parents and older friends, and undertake the solution of life's most profound problems in the light of their own limited knowledge and experience.

A few years ago the writer was in Texas engaged in a revival meeting with a Methodist pastor, and church. One morning, a girl probably passing through her fourteenth summer, came into the church and sat on a back pew. When the altar call was made, this girl came forward for prayer, and was blessedly saved. She was naturally very attractive. Her hair hung in beautiful curls, black and wavy, about her shoulders, in a sort of disheveled and yet orderly manner. Her face was beautiful, every feature of which testified to innocence and purity, and careful training. When she stood to testify to the saving grace of God, she had in addition to these natural attractions, the shine, the "shekinah." The day following, she appeared with an older sister, who was also converted. The next day, the two sisters came with a third, who came to the altar under the influence of the two, and she was saved. The next day two of the sisters came bringing the mother for whom all had been praying since they had found God, and she, too, was saved. The next day or the day following, these were again at the church with the father and husband, a very handsome man, a man of affairs in the city. He was under such conviction that he could not well resist the power of God, and started to the altar but never reached it, as God saved him on his feet while making his way to the front. That was a glorious day for the family, the preachers, and for the church, and, of course, there was rejoicing in heaven over the salvation of an entire family. On Sunday, the writer was invited to the home of this family for lunch, and it will be no trouble to convince one that we had a good time. The greatest feature of the visit, however, was the affection in this home expressed between parent and child. The grown daughter climbed into her father's lap and put her arms about his neck as she had done while yet a mere child. In conversation with this father later, the writer referred to this scene, expressing regret that more fathers and children did not have such friendship between them as seemed to exist in his home. "Yes," said he, "there has never been a secret in the heart of one of my girls, not told frankly and freely to me." "I take interest in all the love affairs of my girls, yes, I help them to make love." "They tell me what the boys say, and what they say to the boys." "What is your secret?" said I. "The secret," said he, "lies in the fact that I have always made my children to feel that I am their best friend." Not only a father, but a friend as well. That is the secret. He had not pushed them off, but considered that any question that concerned them deserved his interest. He knew his "young folks" would learn, and he proposed to have them learn from a source that was pure and dependable. He succeeded, and his children succeeded.

Oh, for a revival, not only of religion throughout our connection, but for a wholesome, sensible revival of sane interest and godly friendship between father and son, mother and daughter, between the older settled Christian, sanctified worker and the young man and young woman who need kind words and sincere Holy Ghost friendship! The relation must be one of conscious need and Christlike sympathy and co-operation. We can not drive, but under the influence of the Holy Spirit, we can lead. Kindness, friendship, love, never fail.

THE WORK AND THE WORKERS

LOUISIANA DISTRICT ASSEMBLY

The sixth Annual Assembly of the Louisiana District, which convened at Jonesboro, October 31st-November 4th, closed with a packed house, amid shouts of praise and victory. Seekers were at the altar at nearly every service, a number prayed through to victory. The unction of the blessed Holy Ghost was upon every service. Our beloved General Superintendent, Dr. E. F. Walker, presided over the business of the Assembly, which moved on like clock work, and gave us plenty of time for devotional services. Dr. Walker gave us six sermons from Acts 2:1-4, which exceeded anything it has ever been our privilege to hear.

The reports of the District Superintendent, pastors, evangelists, and Sunday school superintendents were fine, and all our hearts were encouraged to greater efforts and sacrifice for the coming year. The Assembly was wonderfully helped and blessed by the singing of Brother and Sister D. S. Corlett, who are on their way to finish their education. They are a fine Christian young couple, called to the ministry. We were greatly pleased and honored by the presence of Dr. H. F. Reynolds, General Superintendent, who gave us a heart searching sermon on the Holy Ghost. Rev. J. E. Gaar, pastor Hamlin, Texas, was also present, and gave us a fine exposition, and Bible reading on "Prayer." Rev. W. B. Pinson, of Pilot Point, Texas, gave us a short visit, representing the rescue home of that place, and gave us a stirring address on rescue work, ably assisted by Rev. W. Evans Burnett and wife. A good offering was taken for rescue work.

The Jonesboro church was made to rejoice and praise God, over the fact that \$200 was raised in a short time to pay off the balance of the indebtedness on the church property. We all rejoiced with

them. They are a fine class of Christian people and are worthy of the best. Rev. T. C. Leckie of Vilonia, Ark., was elected District Superintendent. Rev. B. F. Pritchett, former District Superintendent, will devote his time to evangelistic work. We heartily thank the Jonesboro people for excellent entertainment. The next District Assembly will be at Lake Charles, La.

CHAS. E. WOODSON,
Reporter.

FROM JACK GAMMAGE

I can still report victory, having just burned out and not a thing left but my faith and trust in God. Praise His name for keeping power. I want to thank the Augusta church for their kindness to me in sending me the money. My loss was about one thousand dollars; but the Lord so wonderfully blessed me with help from Christian friends and now I am starting anew with more determination than ever to go through. I am so glad to get the HERALD of HOLINESS, as it helps me so much to read such spiritual messages. I count it next to my Bible. I would not be without it. My God continue to bless the Kansas City First church, for it was there I found Jesus and I thank God for such a godly man for its pastor as Brother Chambers.—Belligreic, Ark.

FROM REV. F. R. MORGAN

I am more than glad to report victory in my soul this morning. I am just out of one of the best Assemblies I ever attended, held at Hugo,

Okla. Rev. J. W. Goodwin was the presiding officer and he did his work well and to the edification of all who were present. There never was a sweeter spirit manifested. We are now going in for better things than ever, I see greater things ahead for us. Rev. E. C. Cain was elected District Superintendent, we are quite sure he will do the work well, as he is the kind who does things right. Every General Superintendent we have had yet gave him the credit of being one of the best secretaries among the whole church. We are more than glad to be turned loose in the evangelistic field this year. We feel very much at home in this place. We want your prayers that God will make this the best year of our life. We are asking God for one thousand souls this Assembly year; and also expecting to do something for the HERALD of HOLINESS and we want to swell the roll 250 more this year. Ask God to help us, will you? I found when I was District Superintendent that the churches who took the HERALD of HOLINESS, got along better in every way than those who did not. They paid the pastor and met nearly all the oppositions and had less confusion. I think that I was never called to but one church that took the paper, and matters were adjusted in a little while.

FROM JOHN AND GRACE ROBERTS

The Wild Cherry, Ark., camp is several years old. They have a nice camp ground, a big spring that has an abundant water supply, a large shed, and many cottages. There were forty-five families camped on the ground, big crowds day and night. Quite a number of people sought God and were happy finders. We found the people hungry for God and His Word. The last night was a wonderful service, several men and women found the Lord. Some lingered at the altar until most of the campers had retired to their cottages and were in bed, but when the shouts of victory and of the new born souls were heard, people rushed out to rejoice with us. The Lord willing, we return for their camp next September. We are now at home enjoying a quiet rest. God is with us and our hearts are rejoicing in full salvation.

SOUTHERN CALIFORNIA DISTRICT

Jesus said to His disciples, "Lo, I am with you always, even unto the end of the world." This promise He has fulfilled and is still fulfilling. He is truly with His true disciples. This is apparent on every hand of the Southern California District. God is blessing our churches with good revivals and the reports that reach me are of the most encouraging nature. People are praying through in the old-fashioned way, and a real burden of prayer is on our people. As we make our rounds we find the fire burning, revivals are on, or being planned for and the churches and pastors seem to have caught a vision of a lost world as it has never before come before them.

The overseas reports tell of the most atrocious slaughter of human life that has ever blackened the annals of history; and then we see millions of our boys marching to the trenches like so many cattle to the slaughter, all of which has caused a heart cry to God such as we have never heard. People are praying who never prayed before. We are expecting a great winter of revivals.

In our trip to Arizona recently we organized a new church at Somerton and placed Brother Willbank in charge. Somerton is a regular frontier town. Indians, Mexicans, negroes, Chinese, and Americans are there. The only difference I could detect was in their color. It would indeed have been a awful place had there been saloons there. But in all this conglomeration of different peoples I saw no intoxication, nor any one who looked as if he had been drinking. This was also noticeable at Yuma and Phoenix. So much for a "dry" state. Prohibition does prohibit. We found the church at Phoenix in a gracious revival with Brother Stalker. Souls were praying through at each service, and a goodly number were to be received into the church. Arrangements were made for several meetings which we shall soon conduct, from which we expect some more new organizations. The Pentecostal Church of the Nazarene is marching on. We found it easy to preach and souls were seeking and finding the double cure. The street meetings at Somerton were good. The new church there had plans drawn before we left for a church building 40 x 40 feet.

HOWARD ECKEL,
District Superintendent.

EVANGELIST L. W. DODSON

We have just closed our last revival meeting at Wilson chapel with Sister Mary Ardis as pastor. Sister Ardis certainly is a woman of God and greatly loved by all her people. We opened fire on the Enemy October 20th. Our Christ gave wonderful victory. This meeting was attended by old-time Holy Ghost conviction; repentance, with confession and restitution followed. When these things were met, the fire fell, and sinners were converted, backsliders reclaimed, and believers sancti-

Thank God, and Take Courage

GEN. SUPT. E. F. WALKER

THE financial report of the General Board of Foreign Missions, for the last year, is very gratifying, in spite of some circumstances in connection with our denomination that have not been very encouraging, but the contrary.

There is a very large increase over the preceding year. This is not owing to increase in membership, nor increase in wealth but owing to growth of interest in the great work of the Church, which is MISSIONS! God is awakening us as a people to the calling of the Church, the evangelizing of the world. The great commission given by the Head of the Church is: "Go ye into all the world and preach the gospel to every creature"; "Go ye therefore, and make disciples of all the nations" (Matt. 28:19, Am. n. v.), and the Church is heeding the call.

There are a large number of choice young men and women who are hearing the call to foreign fields, and are responding, "Here am I, send me"; and the people are supplying the wherewith to send them.

But let no one imagine that the missionary treasury has become rich by this increase of foreign missionary funds. The work has correspondingly increased; and the treasury is taxed to its utmost to supply the pecuniary needs of the work already organized. Quite a number of acceptable candidates for the Lord's work in foreign lands are compelled to wait until the Board has money wherewith to send them.

Yes, the treasury shows a good sum on deposit and invested; but this is mostly composed of money given for special work, and held only for the time being, until needed for that special work; and this money may not be used for any other than the particular objects for which it has been contributed. Besides, there is a goodly sum of trust funds, which may not be spent, but only to be invested to draw interest for the support of the work. In reality there is no more money on hand in the general fund than is necessary to carry on the work for about a month

ahead, and it is even possible that money may have to be borrowed to carry on the work in which we are already engaged in foreign lands.

The work seems to have healthy growth, so far as the outward aspect is concerned; and we all rejoice over this enlarged opportunity to spread and conserve scriptural holiness in all lands. But if that is to continue, there must be continued increase in our contributions for foreign work. There may be no retrenchment anywhere; but, on the contrary enlargement. This is the divine order in the philosophy of the holy work, and in the multiplication of open doors and crying needs of unsaved humanity. May we be gladly responsive to the call!

As we seek to bless others the Lord will increasingly bless us. No church at home will prosper in any true way if it does not show deep and practical interest in the work abroad.

But it also works the other way: as we care for our own land, providing for those who need the gospel in our Jerusalem and Judea and Samaria—leading men in the destitute places in our home land to the embrace of the full gospel—we may expect quickened interest in, and ever enlarged devotion to "the uttermost parts of the earth."

In the meantime, let us, as a church, give hearty thanks for the work abroad, and pray for that outpouring of the Spirit upon our foreign work that will bring glorious spiritual results in the full salvation of many who yet sit in lands of darkness and the shadow of death.

The Lord bless and give wisdom, and grace, and power to all the members of the Board, that they may devise new and greater things for the work! And the Lord bless all our foreign missionaries, and keep them all from settling down into the usual humdrum of foreign work, sometimes so evident among others; and make all ours to know and show the real meaning of Pentecost.

fied. About twenty-one prayed through to real victory. The last Sunday we had a healing service in which four or five were healed by the Lord and rose leaping and shouting and praising God as the lame man did of old.

We have some open dates in December and January and any one desiring our services as evangelist may address us at Kingswood, Ky.

A GOOD WORD FOR MINISTERIAL AID

God has put it on my heart to bring before the readers of the HERALD OF HOLINESS the benefits of the Ministerial Aid, which has been put on the hearts of the brethren of the Michigan District.

It proved a Godsend to me in time of need, for I had no resources on which to depend after husband's prolonged illness. Thanks be to God and to those who so kindly aided in ministering to my needs. I received in all \$642, this enabling me to meet all claims. I feel that the Scripture, "Bear ye one another's burdens," has been obeyed.

I expect to send in my application for membership immediately and wish to recommend that every one of our Pentecostal Nazarene ministers avail themselves of the opportunity of this mutual help.

MARY I. HARTLINE,
Rancho, N. M.

EVANGELISTS L. P. AND IDA FRUTWELL

We attended the District Assembly at Moriarty, N. M. From there we went to Carrizozo and held a ten days' meeting in the opera house, as we could get neither the Methodist or Baptist churches. These were the only Protestant churches there. We had a hard pull. It is a railroad town and very wicked. There are a great many Catholics. The Baptist pastor and wife stood nobly by us. Had only two professions. We did our best under the circumstances and we pray that the seed sown will not be in vain.

We were called from there to Cottonwood, twelve miles northeast of Artesia. They had a large tabernacle in a beautiful cottonwood grove. Two blessed men of God, and loyal Pentecostal Nazarenes, planned and called the meeting. Brother C. Wilde and Brother George Weaver. Brother and Sister J. B. Dearman of Nogal, N. M., were our collaborators. We held forth there three weeks. God graciously blessed His Word and in spite of bitter opposition answered prayer. We had thirty-nine professions, organized a Nazarene church at the close of our meeting, and had ten good members with more to follow. They called Brother W. H. Phillips and wife, who are pastors at Artesia. Brother and Sister Phillips will divide their time between Artesia and Cottonwood.

We came home October 3d and found our home churches at Hassell, Abbot, and La Lande without a pastor. They called us to serve them until spring, which we have consented to do. Please pray for us. This country has undergone a serious drought, and with the prevailing high prices, times are very hard financially. Will some eastern church or individual please send us a chapel organ? We need one very much for our Bethany church. Please pray the dear Lord to put it on some one's heart to send us one and we will pay the express or shipping, and be very grateful.

FROM DR. JULIA R. GIBSON

Mrs. Susie N. Fitkin, the New York District missionary, treasurer, and president of the New York District Woman's Foreign Missionary Society, has recently completed her second missionary tour among the churches of northern New York. She was accompanied by the writer.

An interesting meeting, and good collections at New Berlin, was followed by the organization of a Woman's Foreign Missionary Society. At Canastota the lights were out for miles around. Thank God, we carried the Light with us, and found Him shining amidst the darkness there! As usual, God caused us to triumph over the difficulties, gave a fine attendance, real interest, hilarious collections; and He enabled us to organize another woman's missionary society.

We spent the next day at Syracuse, where a missionary convention had been planned. Rev. W. J. Rogers, whom we had last met in India, Rev. Paul S. Hill, District Superintendent, and others from northern New York, were made a real blessing to the meetings, and we believe the meeting in turn was a blessing to the church. The organization of a woman's foreign missionary society is in progress there.

At Rochester God gave a most interesting and profitable missionary meeting in the afternoon, which was also demonstrated by the collection. At the close of the evening service, led by Mrs. Fitkin, six precious souls were at the altar and definitely testified to two works of grace in their hearts. On Monday night a Baptist minister invited Mrs. Fitkin to preach in his church and two souls sought God.

Tuesday and Wednesday found us at Gardner's Corners, about six miles from Lowville, up the mountain side. The air was clear and pure and we were not surprised to find a large number of the dear people living in "Beulah Land." How fresh and sweet and joyous were the breezes from their testimonies. They are organized into a strong holiness mission and, should God so lend them, we stand ready to extend the right hand of fellowship

Do Your Bit

By Rev. Edgar P. Ellyson, D.D.

THE nations of the earth are today engaged in a great conflict which is a revolt against imperialism and militarism and seeks to establish democracy and lasting peace. It is spoken of as a war for liberty. To carry forward this war men are secured by conscription and means by what is called "liberty loans." The latter is loaning to the government money at 4 per cent interest with which to carry on the war and fight the battle of world liberty. Most of the papers have much to say urging this and speakers are going everywhere raising an enormous sum. Under the cry of "Do your bit" they are having remarkable success and billions are pouring into the treasury. See what men can do when they want to!

But there is a greater conflict going on, one that is yet farther reaching and fraught with very much greater consequences. And it is a war for real liberty, to be freed from sin and Satan. But how far are the men and how scarce the means for this greater war! Billions to defeat the kaiser, but how hard it is to get means to defeat the Devil. Yet God offers great reward, interest some thirty, some sixty, and some a hundred per cent on the investment.

In the present war arrangements the men who are conscripted are gathered in training camps to prepare them for the best fighting and to give the greatest prospect of victory. What are our Christian schools, especially our holiness schools, but training camps for the greater war?

We have our training camps already established, and Southeastern Nazarene College at Donalsonville, Ga., is one of them. We need more men and means. God is not going to conscript men against their will. He calls for volunteers. May we not have one hundred volunteers for this war to come to this camp at once? And what about the "Liberty Loan" for this battle of freedom? Come, friends, let us not be "slackers" in this great conflict where there is even greater interest and greater victory. Why should the "children of this world" be "wiser than the children of light?" Shall we not also take up the cry, "Do your bit," and all do something for the cause of Christian education, for the training camps for the war against sin? And may we not hear from you very soon?

in the name of our Christ and for the promotion of holiness.

Thursday night at Lowville completed our journey in nine days. These were days of victory, increasing light, added responsibility, and marvelous opportunity. We find our sisters are alive and alert and waiting to know what to do. Some do not know what to do, nor how to do it; but are willing and obedient. As God shows us, let us show them and let us work quickly and surely for the night cometh, when no man can work. It may be the night of personal sickness, sorrow, death or old age, but it is surely the night of lost opportunities.

Brothers, sisters, let us pray! and let us work!—Corresponding Secretary New York District Woman's Foreign Missionary Society.

EVANGELISTS J. H. SLOAN AND WIFE

The Lord is giving us a gracious meeting here in Indianapolis with Brother Crawford, pastor of the West Side church. We started in with eleven at the altar the first night, and the interest has not subsided, but steadily increased, reaching the high tide yesterday when in the morning at the opening of the Sabbath school a man rushed to the altar crying for mercy, and, as a result, the Sabbath school hour was turned into an altar service. Again, after the preaching, seekers came to the altar, and at the young people's meeting in the evening there were four seekers. And as we entered for the night service a man at the door said, we would have to take the roof off if we expected to get in. The Lord mightily blessed and the altar was filled again and it has been a notable fact that the great majority of the seekers have come through clean cut. This church is less than two years old, but Brother Crawford is doing a great work for God in this part of the city and he has a lively crowd backing him up who are bringing

things to pass in the good old-fashioned way.—514 Jackson St., East Liverpool, Ohio.

NORTHWEST KANSAS GROUP MEETING

Representatives from Palco, Plainville, and Selden met with the Covert church for the group meeting which commenced Thursday evening, November 1st, and continued over the Sabbath. The visiting churches were quite well represented.

There were several interesting discussions on different subjects connected with the church work. Some of them were, "How to Get the Young People Interested in the Church Services"; "Danger Signals for Our Church"; "Home Missions, or the Best Way to Evangelize Every Community"; "Our Financial Problems and How to Solve Them"; "The Sunday School," and "The Revival, Its Importance, and How to Prepare for It."

A beautiful spirit of harmony and good fellowship prevailed. God wondrously blessed the saints in all the services. Several souls were at the altar Sunday afternoon. Some were saved and some sanctified. The invitation to meet with the Plainville church for the next meeting in December was accepted. All felt that the meeting had been a very profitable one.—Reporter.

HOME FOR WORKERS

A Christian home for supernannuated preachers, their wives, deaconesses, missionaries, etc., is much needed. This worthy and pressing matter was presented September, 1916, to the Indiana Assembly at Anderson and a committee appointed, also in April, 1917, to the New England Assembly and a committee appointed.

A house and lot in a delightful situation well and elegantly furnished with all modern improvements, gas furnace, city water, gardens, conservatory, fruits and flowers with large lot to build on and enlarge, valued reasonably at \$25,000, is offered to the Pentecostal Church of the Nazarene for above purpose, the only conditions imposed being that the property be legally devoted to that purpose. All interested write. Details duly mailed. Send in thousands of post cards. Address, Editor "Life Line," Mooers, Clinton Co., New York.

OKLAHOMA HOLINESS COLLEGE

With gratitude we write a few lines to the HERALD OF HOLINESS giving a brief report of the work in Oklahoma Holiness college. The college opened with a good number on September 11th. Since that date many more have enrolled, and still they are coming. The number far exceeds that of last year, despite the fact that the war is on, and a number of the boys have been called to the colors. The prospects for the year are the best ever. The campmeeting conducted by Dr. Andrew Johnson at the opening of school was a great victory for God and holiness. Every student in the dormitory was reached, and many who lived in the town. Dr. Johnson gave a magnificent lecture on "The History of Education." It was convincing and concise. Toward the close of the camp he gave a lecture on his travels, filling the first number on our lecture course.

The college was heartily indorsed by the Eastern and Western Districts of Oklahoma. During the Assembly of the Western District a great educational rally was held. The report of the committee on education was enthusiastically received. The report showed that nearly all of the indebtedness against the college had been paid, or definitely provided for, except about \$2,000 which was yet unpaid or unpledged, on the Vawter mortgage. The proposition that the Assembly assume this amount was voted unanimously amid shoutings, and tears. A movement to erect a new administration building is now being perfected, and at present the architect is drawing plans and the contract will be let within a few days. One man gave the sum of \$3,500, providing the town of Bethany give \$1,000 in cash and \$500 in work. Eleven people were seen and the \$1,000 was secured. At the Eastern District Assembly about twenty members of the school were present and a great service was held. The Eastern Assembly voted to raise \$2,000 within the next two years for equipment. On the first Sabbath in December every church in the state will have a "Hallelujah school march" and it is hoped that most of this \$4,000 will be given on that day.

Rev. J. W. Goodwin has been engaged to conduct our special Bible course for the winter and hold our mid-winter revival. The date of the course will be February 5th-March 5th. The course will be as follows:

Rev. J. W. Goodwin, director, will lecture daily on the Bible, and twice a week on the following subjects: Pastoral theology, church polity, eschatology, Bible history, sermonizing, memory work, and lectures to young preachers.

Pres. C. B. Widmeyer, Lit. B. S., Mus. B., will lecture twice a week on homiletics, psychology, and systematic theology.

Prof. A. S. London, A. B., will lecture twice a week on character building and music.

We are making arrangements for short courses in most of the subjects in the course of study for licensed preachers, for the first year, also many subjects in the other three years of the course. We desire to help every licensed preacher possible. Those who complete the study of any subject in the course of study will be given credit by the Board of Examination. The total cost for the month, room and board \$15, tuition \$4. Any one desiring further information will obtain same by writing

the president, Rev. C. B. Widmeyer, Bethany, Oklahoma.

SAN FRANCISCO DISTRICT

The Bay section of the San Francisco District has been enjoying real spiritual benefits and refreshings in the last two months. The Wilde-Knight evangelistic party has just concluded a two months' campaign with the Berkeley and Oakland churches and we can truly say that the fire burned in the old-fashioned way. The saints got free, some were reclaimed, others sanctified, and some new additions to the churches were made.

Last Friday at the all day meeting in the Berkeley church, the power of God was manifested in a real old-time pentecostal way. The morning service was given over to prayer, largely. Brother Murrish of San Francisco brought a message which set our hearts aglow.

Brother Joe Kiemel of Stockton, brought the sermon in the afternoon and we never heard such a flow of Scripture and big words so owned of God. Nobody but Joe could do that.

God is truly looking this way and we are believing Him for great things.

The District mission's effort is increasing and the contributions are coming up. Some splendid meetings have been held as farewell services at the ships where our missionaries left and we are planning to make these departures of real interest and blessing to all those who leave from the San Francisco port.

Brother Reed, our District Superintendent, makes some good reports of the work on the District, revivals being held and souls getting to God. We say, AMEN to the whole will of God. Let the good work go on.

M. F. GROSE.

FROM W. W. STOVER

We came back to Louisville about three weeks ago and were very glad to find our church in such a good spiritual condition under the leadership of our much beloved pastor, Rev. H. Reese Jones, who has been laboring very hard with his people. We have not such a large membership but what we have are true blue and have real salvation. As our pastor was elected District Superintendent against his wishes, we are doing our best through prayer to secure the man that God wants here. It did us a great deal of good to hear some of the folks testifying to victory that were down and out when we left here.

Praise the Lord, there is victory in the air! We expect to have some great revivals over the District under the leadership of our much beloved District Superintendent, Rev. H. Reese Jones, who, we believe, is one of God's chosen men and who is able to bring things to pass. Let us encourage our pastors and Superintendents by praying more earnestly for them.

W. W. STOVER.

CHURCH NEWS

Denver, Col.

We are glad to report that the work in the Denver church is prospering in every department and a constant revival is on under the leadership of our beloved pastor, Rev. A. G. Crockett. Since he came to us in July something like fifty souls have prayed through at our altar in the regular services. God is wonderfully answering prayer. Sixteen have united with the church and several others are planning to come in soon. The Lord is blessing us spiritually and financially. Our church is paid up on all lines, for which we praise the Lord. On September 30th, the morning service was in charge of the local missionary board. God wonderfully blessed this service and as a result of the meeting four hundred dollars for foreign missions was asked for this year. Almost all of this amount has been raised. Praise the Lord. We are going to support five foreign Sunday schools, a Bible worker, and a child in Hope school, India, as our special work. No special offering was taken. We just laid our needs before the church and they gladly responded as the Lord laid it upon their hearts. Our Sunday school has grown until our new class rooms are crowded with children. We have spirit-filled officers and teachers and in the young women's class three have been converted. The mid-week prayer meetings are a great time of refreshing and the attendance is increasing. God blesses and the glory holds. Amen. Friday evening cottage prayer meetings are held in different parts of the city and souls are being saved at these meetings. Our work is growing. Our Young People's Society, under the leadership of Brother Stark, is moving on and we are expecting its influence to be felt all over the city of Denver. He and Brother Johnson, our Sunday school superintendent, as well as the other departments of our church, with our pastor, are as one in Him, pressing the battle to the very gates. Our faith is looking up and we are expecting still greater things of the Lord. September 28th the church, and friends, gave the pastor and wife a real old-fashioned reception and donation and the evening was spent to the glory of God. A week ago Sunday Dr. McLaughlin of Chicago brought us a message on the old time "fire experience" and there was great rejoicing among the saints as they felt the fire burning in their souls. So onward we march, moving our banner of victory.—Mrs. C. L. ROBINSON, Church Reporter.

EDUCATIONAL CONVENTION

An educational convention will be held in the First Pentecostal Church of the Nazarene, 64th and Eggleston Ave., Chicago, Ill., December 6th to 9th.

OBJECT

This Convention has been arranged in order that careful consideration may be given to the various phases of our educational work and especially the work of Olivet University. Plans will be considered for raising the entire indebtedness against Olivet University. Sessions will be held through the day and in the evening, special evangelistic and educational meetings will be held.

The following will be present: General Superintendents REYNOLDS, GOODWIN, and WILLIAMS; District Superintendents U. E. HARDING of the Indiana District, J. W. SHORT of the Pittsburgh District, C. A. BROWN of the Chicago Central District, M. F. LIENARD of the Nebraska District, and E. A. CLARK of the Iowa District; also a number of other District Superintendents who have been invited to be present, but who have not yet notified us of their intention to be there. The twenty-one members of the Board of Trustees will also be there, and a special meeting of the Board will be held December 6th at 9 a. m.

AN OPPORTUNITY

This will be a great opportunity to meet the General Superintendents and the District Superintendents of ten or twelve of the central Districts. In addition to these visiting friends there will be preachers from the various Districts, and also delegates who are to be appointed by the Advisory Board of the Districts comprising the territory assigned to Olivet University by the General Board of Education.

The morning sessions will be devoted more especially to the interest of our school and other kindred subjects, and the afternoon and evening services and all day Sunday, December 9th, will be devoted to preaching and addresses by the General Superintendents and visiting preachers. A great time is expected. All who desire to attend are invited.

If you plan to be there, drop a card to Rev. W. G. SCHURMAN, 6645 Stewart Ave., Chicago, Ill.

Further announcement will be made in the next issue of the HERALD of HOLINESS.

Pekin, Ill.

Shortly after the Assembly at Olivet, Ill., over one year ago, the Lord made it plain to us our work in Pekin was done for the present. He then touched a bartender's heart who was living in Rose-dale, a suburb of Pekin, and caused him to open his home for preaching services. (His wife is now a member of our class in Olivet.) The Lord had made it known to his wife and the writer that there were some diamonds in the rough to be prayed out and one was the bartender himself. So we claimed the promise of Matt. 18:19, and stood on it until October 22d, when he was plucked, as it were, a firebrand from the burning and a few hours later he passed out into eternity without a struggle. The last two weeks previous to his death a great change had come over him. He realized the end was near and laid down his arms of rebellion against God. He then began to enjoy listening to the reading of God's Word and some of the old hymns. The writer, when urging him to make his peace with God, said, "Mr. Hardy, this is no myth or fairy story I am telling you about, but this salvation is real." He replied, "I know it." So we shout victory through the blood and march on.—OLIVE M. FILLMORE.

Los Angeles First Church

We are planning for a series of evangelistic services to begin November 29th and to continue over three Sabbaths. Rev. William E. Fisher, Superintendent of the San Antonio District, Texas, is the evangelist, and the Wilde-Knight evangelistic quartette will have charge of the music. Thanksgiving day will be observed as an all day meeting and the contiguous churches of the Southern California District will be invited. We will spend

Monday, Tuesday, and Wednesday of the revival week in prayer for God's blessing upon the revival. First church is working beautifully and there does not seem to be a dissenter among us. We are expecting God to give us a gracious, old fashioned, Holy Ghost revival. The HERALD of HOLINESS family is asked to pray for us.—Reporter.

Meade, Kas.

The Lord opened the way for a revival to be held here the latter part of September, using Brother W. E. Miller of Dodge City as His messenger. Brother Miller's messages were strong and convincing. Six came to Jesus for forgiveness of sins, and three came for heart cleansing. Of course, the Lord met them. Praise Him for ever and ever! This means much to us and to them, when we realize that one soul is worth more than the whole world.—Mrs. MARTHA C. KLEWER.

Jacksonville, Fla.

We wish to let the HERALD of HOLINESS readers know something of what the Lord is doing for us in the mission work in Florida. We came here October 1st and now have a Gospel Rescue mission opened up at 300 Broat street, Jacksonville, Fla. We have the co-operation of some of the best holiness preachers in the city in our work and God is undertaking for us in a marvelous way. We also have a work begun in another part of the city and there is a bright prospect of organizing a Pentecostal Nazarene church at this place. We will be glad to have you visit our work and help us out if you are coming through Jacksonville. Pray that God will build up a great work here for His glory and for the salvation of lost souls.—LEILA BUSSEY AND ALMA CARRIKER, 1546 Ionia street.

Ephratah, N. Y.

We opened a revival campaign in our Methodist Episcopal church Wednesday evening, October 17th, with Rev. Fred W. Domina of Providence, R. I., as evangelist in charge. The indifference and empty seats were hard to contend with at first, but our God gave victory as we continued the fight. On the first Sunday the attendance began to increase and conviction settled on the community. The break came a few nights later when one woman prayed through. After that we had seekers at nearly every evening service. The campaign closed Sunday night, October 28th, with songs and shouts of triumph and waving of handkerchiefs. Some twelve or fifteen souls were saved or reclaimed and three were sanctified. The church has taken on new spiritual life and several have pledged to obey God in regard to the tithe. Each Sunday afternoon we hold an evangelistic service at Rackwood, our out appointment. The last of these services will long be remembered because of the presence of the Holy Spirit in melting power. Truly a man of God has been among us and the Lord has used Brother Domina to His glory in arousing, saving, and sanctifying souls. To Jesus be all the glory.—CLYDE R. SUMNER, Pastor.

Franklin, Tenn.

We are glad to send a note of victory from the Franklin church. We look back over the last three years we have labored here and can see how the hand of God has gently led us on. Sunday, November 4th, was a good day. Brother and Sister Miller and daughter from Nashville First Church were with us, and sang some beautiful songs which were enjoyed by all. We preached from Jer. 6:14 and God honored us with His presence. Pray that this, our fourth year, may be our best, and that God may give us a mighty revival.—A. L. PARROTT, Pastor.

Little Rock, Ark.

We are here on our new work in the capital city of one of the greatest states in the Union, with choice people as our collaborators. Sunday, November 4th, was a good day with us. The saints wept and shouted for joy while sinners and backsliders were being convicted. One precious soul found God. We are looking up and our faith is claiming great things for Little Rock church this year.—M. G. JONE, Pastor.

New Galilee, Pa.

We are still at New Galilee, Pa. We have five Presbyterian churches within a radius of two miles, one African church, and one Pentecostal Nazarene, and a population of only six hundred people which is largely foreign. The Catholics have no local church, but they are watched so closely by the priest that they are afraid to attend our services except for an occasional visit. The interest is increasing and we preached to the largest audience Sunday evening that we have had since our revival. The spirit of revival is taking hold of our faithful brethren. Our meeting opens November 25th, and will continue until the opening of the preacher's meeting, December 11th, at New Brighton, Pa. Pray for New Galilee.—L. W. FICK, Pastor.

Bloomfield, Ind.

Since the coming of our new pastor, Rev. K. C. McCollum and wife, our Mt. Zion church is moving on with increased interest and blessing. Our Sunday school is growing in interest and membership, for which we thank God and take courage. We had our much loved District Superintendent, Brother U. E. Harding, with us in a three days' convention closing Sunday night, October 28th. The Spirit

moved especially on the church Saturday night and Sunday as they saw their need of being real intercessors for the salvation of those about us. We were glad to have Rev. J. S. Randle in our midst on the Sabbath. We expect to begin a revival soon. Pray that God will give us many precious souls.—**ETHEL JOHNSON, Reporter.**

Stone Creek, Ohio

The little band at Stone Creek is still on fire for God. About two months ago Rev. Julius Miller and wife were called to this place to hold a tent meeting. God honored with forty or fifty precious souls. A real burden for the lost is settling on the hearts of the people. On October 21st we preached a missionary sermon. God blessed His Word. We asked for an offering and from a congregation of about twenty-five \$15 was laid on the table. Those who were not present when we took the offering gave at the next meeting. We desire your prayers for this new field.—**MRS. MARGARET HEVLON.**

Walter's Chapel, Ind.

We are going to begin a revival meeting November 4th. Rev. C. P. Roberts, of Seymour, will assist in the preaching and William B. Sparks will

lead the singing. We are expecting our District Superintendent, U. E. Harding, to give us a three days' convention at the close of the meeting, and on about the 20th we expect to begin a meeting at Franklin. Our intention is to stay a month. There is a vacant Pentecostal Church at Franklin which their people have opened to us. We desire your prayers.—**R. E. HAWN, Pastor.**

Everett, Wash.

After a much needed rest, I am glad to report restored health and that the work at this point is taking on new strength. Souls have been finding God and the Sunday school has been picking up encouragingly. We still believe that God can do things in these awful days.—**D. RAND PIERCE, Pastor.**

DuBois, Md.

We have just closed a two weeks' meeting conducted by Rev. Ralph Griswold, an evangelist of Louisiana, Ky., who was faithful in declaring the whole counsel of God. While we did not have the great visible results we hoped and asked for, we are glad to report three who professed salvation. Praise God! Though we are as sheep without a

shepherd we are encouraged to wait on God until Brother Hanks can send us a pastor. Those who know Brother Griswold will be glad to know his health is improving while in Maryland. God has laid it on our heart to hold a prayer service at our church each Sunday p. m. We desire the prayers of the holiness family that we may be kept for Jesus and used of Him in His way.—**DORSEY A. WARD, Treasurer.**

Middletown, Ohio

The work here goes steadily on. Evangelists Wireman, Brandenburg, and Roberts held a successful tent meeting here recently. We closed our evening services and co-operated with them. Our people supported them financially and spiritually. As a result of this revival effort we received four probationers. We love our people here very much. They are tithers, loyal, and spiritual. Our budget and foreign missions are paid ahead; all current expenses met and at the last board meeting the pastor's salary was increased, and a balance of \$70 was left in the treasury. So you can see we are not dead. A few souls are finding God at our altar and our attendance is increasing. Last Saturday evening the cottage prayermeeting was held at the

General Fund

Receipts

Districts—	
Alabama	\$ 341 06
Alberta	982 64
Arkansas	748 01
British Isles	204 54
Chicago Central	2,989 19
Colorado	705 81
Dallas	1,040 16
Dakotas-Montana	609 83
Eastern Oklahoma	1,170 68
El Paso, Texas (Missions)	73 10
Florida	132 25
Georgia	88 64
Hamlin	1,016 11
Idaho-Oregon	812 85
Indiana	1,275 61
Iowa	577 65
Kansas	6,859 76
Kentucky	221 47
Little Rock	392 08
Louisiana	208 16
Manitoba-Saskatchewan	339 00
Michigan	487 79
Mississippi	70 67
Missouri	255 09
Nebraska	1,305 21
New England	4,040 24
New York	2,228 36
New Mexico	543 25
Northwest	2,036 33
Pittsburgh	2,985 94
San Antonio	1,209 14
San Francisco	799 70
Southern California	2,923 24
Tennessee	2,870 76
Washington-Philadelphia	952 82
Western Oklahoma	1,341 37
Total, District Offerings	\$46,361 38

Miscellaneous—	
W. G. Prescott, Support O. P. Deale	\$ 210 00
W. G. Prescott, Support P. C. Nielsen	210 00
W. G. Prescott, Support P. C. Thatcher	210 00
El Paso church property debt	168 85
Interest from banks and investments	615 95
Individual remittances	61 83
San Francisco District, Support of Ethel McPherson	407 38
Dallas District, Nielsen transportation	451 00
Other sources, Nielsen transportation	213 05
Northwest District, Support of Eugenia Phillips	70 00
Total, Miscellaneous Offerings	\$ 2,621 66

Disbursements

Administration	\$ 4,087 50
Africa	2,746 00
Africa, P. C. Nielsen, salary	35 00
do do transportation	694 05
Brava	720 00
Canada	500 00
Central America	1,195 50
do J. D. Franklin	1,023 55
do Eugenia Phillips, salary	70 00
China	1,199 00
Contingent Fund	7,120 53
do J. L. Hinds	1,250 07
do Grace Mendel	120 00
Incidental Fund	3,186 02
India, Calcutta	1,032 33
do Kishoreganj	1,490 00
do Western	5,284 96
Interest	246 78
Japan, Fukuichiama	660 38
do Kumamoto	2,021 50
do Kumamoto, Rev. P. C. Thatcher	175 00
do Kumamoto, Mrs. P. C. Thatcher	175 00
do Kyoto	2,319 90
do Kyoto, Ethel McPherson	400 31
Mexico	907 08
do El Paso, Church mortgage	1,500 00
do D. F.	1,115 00
do Juarez	720 00
Pent. Naz. Pub. H. heating plant	50 00
Pern, South America	401 00
Postage	720 19
Scotland	1,000 00
Sears, Roebuck & Co. books	18 50
Mrs. E. M. Tanner, Hope School Sec'y	390 00
Traveling expense	2,530 17
Total	\$48,968 82

Report of Treasurer

General Foreign Missionary Board

Oct. 1, 1916, to Sept. 30, 1917

E. G. Anderson, Treas.

Recapitulation

Receipts, Districts	\$46,361 38	
do Miscellaneous	2,621 66	\$48,983 04
Cash on hand, Oct. 1, 1916		2,931 51
		\$51,914 55
Disbursements		48,968 82
Cash on hand, Oct. 1, 1917		\$ 2,945 73

Special Fund

Receipts

Africa Hospital, Mr. and Mrs. A. E. Fittin	\$ 500 00
Africa Hospital, Miscellaneous	405 08
Africa, Specials	1,321 25
do Horse fund	355 47
do Lillian Cole	182 70
do Etta Inalls	94 85
do H. A. Shirley	123 70
Archibald Fund	140 59
Bair Fund	140 50
Ruth Buell Fund	62 21
Central America	775 20
do R. S. Anderson	20 00
China	903 00
do P. Klehn	45 57
do Glenn Sims	2 00
do Ida Vieg	17 00
Cuba	35 00
Pearl Denbo Fund	393 06
Costa Rica, J. A. Dunkum	39 50
Zella Warner Deale Fund	547 30
O. P. Deale Transportation Fund	135 00
El Paso Church Property	123 70
El Paso Property Rent	124 85
Armenian Relief Fund	33 50
Japan, Fukuichiama	5 00
do Kyoto	611 26
do Kumamoto	719 02
Home Missions	20 05
Hope School	3,159 50
do Building Fund	1,521 20
House Boat Fund	209 10
India, Calcutta	8 07
Japan Building Fund	226 73
Ora Lovelace Fund	12 76
Minnie Martin Fund	300 00
Mexico, D. F.	35 50
McLennan Fund	41 50
The Other Sheep	232 22
Eugenia Phillips Fund	261 41
Pentecostal Nazarene Pub. House	606 12
Lillian Poole	5 00
J. E. Penn Fund	101 40
Myrtle Peller Fund	309 50
Eva Rixse Fund	300 00
Relief and Retirement Fund	4 31
South America	217 27
P. C. Thatcher Fund	828 06
Tract Fund	40 00
Maude Varnedoe Fund	386 30
Western India, Specials	1,027 33
do Vernald Orphans	35 50
do Well Fund	260 11
do L. S. Tracy children	101 00
General Superintendents	3 25
Miss Florence Williams (India)	35 00
Total	\$18,125 40

Disbursements

Africa, Hospital	\$ 250 00
do Specials	1,421 25
do Horse	150 00
do Lillian Cole	180 70
do Etta Inalls	94 20
do H. A. Shirley	123 70
Central America	825 39
do R. S. Anderson	20 00
China	1,245 00
do P. Klehn	45 57
do Glenn Sims	2 00
do Ida Vieg	7 00
Cuba, Specials	35 00
Pearl Denbo, Transportation	235 00

Costa Rica, J. A. Dunkum	30 00
Zella Warner Deale, Trans., Equip.	335 00
O. P. Deale, Transportation	135 00
El Paso Church, Applied on Debt	44 00
El Paso Property, do	123 70
Armenian Relief Fund	33 50
Japan, Fukuichiama	5 00
do Kyoto	440 15
do Kumamoto	660 23
Hope School	3,097 48
do Building Fund	385 00
Home Missions	20 05
India, Calcutta	8 00
do Western	1,020 76
do Vernald Orphan Fund	105 51
do Vernald Well Fund	200 00
do L. S. Tracy	101 00
Mexico, D. F.	23 00
The Other Sheep	301 94
Eugenia Phillips, Trans., Equip.	261 41
Pentecostal Nazarene Pub. House	610 62
Miss Lillian Poole, personal	5 00
South America	125 00
Miscellaneous Items	18 50
P. C. Thatcher, Transportation	828 06
Tract Fund	20 00
Maude Varnedoe, Transportation	312 50
Miss Florence Williams (India)	35 00
Abeysance Account	227 72
Total	\$14,276 55

SPECIAL AND TRUST FUNDS

Receipts

Support of Native Workers	\$ 3,763 81
do Foreign Sunday Schools	3,329 37
Annuities	5,800 00
Loans paid	3,300 00
Total	\$16,193 18

Disbursements

Support of Native Workers	\$ 2,779 20
do Foreign Sunday Schools	3,023 41
Loans	5,790 00
Chicklet Bungalow Fund (to India)	400 00
Crick Estate (Paid on El Paso Prop.)	103 58
J. D. Monroe Estate (taxes)	30 33
Total	\$12,118 52

Real Estate Received

47½ acres, St. Clair Co., Mo.	\$ 1,500 00
160 acres, Logan Co., Kas.	2,500 00
House and Lot, Los Angeles, Cal.	2,000 00
Total	\$ 6,000 00

Recapitulation—(Sp. and Trust Funds)

Receipts, Special Fund	\$18,125 40
do Special and Trust Funds	16,193 18
Cash on hand, October 1, 1916	34,320 58
Total	\$38,791 81
Disbursements, Special and Trust Funds	26,395 07
Cash on hand, October 1, 1917	\$12,396 74

RECEIPTS FOR THE YEAR

General Fund, Districts	\$46,361 38
do Miscellaneous	2,621 66
Special Funds	18,125 40
Special and Trust Funds	16,193 18
Real Estate Received	6,000 00
Total	\$89,303 02

KANSAS CITY, Mo., Oct. 13, 1917.

We have examined the cash account of the Treasurer of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene, 2109 Troost Avenue, Kansas City, Missouri, for the year ending September 30, 1917, and certify the foregoing statement of receipts and disbursements to be correct. We verified the balance on hand by a reconciliation of the bank accounts as of October 1, 1917, and by an inspection and count of the certificates of deposit on hand.

[Signed]

WRIGHT, MENDENHALL & WRIGHT,
Certified Public Accountants.

parsonage and we were agreeably surprised when the saints gathered in and filled our dining room table with many appetizing things. We expect to press the battle until Jesus comes.—E. WORDSWORTH, *Pastor*.

Manchester, N. H.

Praise the Lord for victory here. Interest was never better and deep conviction is settling on the people. Some are realizing their condition and we have had the blessed privilege of seeing seekers kneel at our altars in most every service. Sunday, October 28th, was a most wonderful day. In the morning our pastor, E. M. Jodrey, preached on "Consecration" and the saints were blessed, and at the evening service judgment day conviction settled on the congregation and many wept, and one young woman who had been fighting God for some months wept her way to the altar and found Jesus. Several requested prayers. Our missionary and Sabbath school work are on the increase. To God be all the glory.—I. M. H.

Christmas Exercises



"The Lowly King"

The writer of "The Lowly King" is known and loved wherever children meet to celebrate the birth of Jesus with recitation and song. The little people will welcome this delightful new exercise by one of their favorite authors. There is a distinction and classic beauty about Mrs. Adams's words and music that is sure to make the Christmas celebration a success.

Per copy, 5 cents. Per dozen, 50 cents.
Per hundred, \$4, postpaid.

"The Wonderful Birthday"



This charming exercise delights the children who take part in it and charms the hearers with its sweetness and simplicity. The author is a great favorite with the little folks, and, by constant work and association with them, knows just what is suited to them and will please them.

Per copy, 5 cents. Per dozen, 50 cents.
Per hundred, \$4, postpaid.

"Peace and Good Will"

A New Christmas Service

Compiled and arranged by Carl F. Price. A splendid Christmas Service containing eleven excellent musical numbers and eight good recitations. We heartily recommend this Service for all Sunday schools who desire to commemorate the birth of our Savior with a good, wholesome program that will interest and inspire young and old alike.

Per copy, 5 cents; per dozen, 50 cents.
Per hundred, \$4, postpaid.

Sample copies of these programs will be mailed at the single copy price.

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

TELEGRAMS

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Contract for new Bresee memorial building given to Contractor E. D. Dawney. Work has already started. The cost will be \$8,900. Students are enrolling almost every day. Prospect good for special Bible course in February.

C. B. WIDMEYER.

SAN ANTONIO, Texas.

HERALD OF HOLINESS:

Fourth week of revival closed with rising tide, and 375 at altar thus far. Collections good. Large class received into the church. Moving to heart of city for four weeks' siege. Great services with McKinley Avenue Methodist church Wednesday night while tent is being moved. On with the battle.

H. B. WALLIN, *Pastor*.

CENTRAL, S. C.

HERALD OF HOLINESS:

We are in one of the greatest meetings of our lives at this place. Fine services. No preaching. They rush to the altar while singing. Over two hundred professions—saved or sanctified. And the end is not yet.

C. E. TONEY.

DELAYED TELEGRAM

EVERETT, Wash.

HERALD OF HOLINESS:

A rally of the Seattle missionary center will be held at Everett, Wash., November 28th-30th. Will begin Wednesday evening. Let all the pastors and friends of the cause be on hand. Write me at once if you are coming.

D. RAND PIERCE.

Sidney, Ill.

We took up our work at Sidney September 16th, and began to preach the old-time gospel. The first Sunday there were twenty in Sunday school and forty at preaching service. The following Sunday there were thirty-four in Sunday school and seventy-five at the preaching service. God is helping us and we are going on. We had been on the work only one week when our folks came in and surprised us with about ten dollars in fruit and potatoes, and some money, and we surely thank the dear people. We have bought a lot and a house which we will use as a parsonage. We have raised \$125, taken two into the church, and about forty dollars has been paid on pledges. We are looking forward to a good year.—REV. MR. POPE, *Pastor*.

Malden, Mass.

We have just finished a long meeting with Rev. L. N. Fogg. He surely is an old-fashioned preacher of righteousness. The Lord was present to bless and a goodly number went forward for prayers. Our people were greatly stirred. Amen! The work of the revival meeting is still going on. Many are under conviction.—LEROY D. PEAVEY, *Pastor*.

San Diego, Cal.

God's hand of approval has been upon us in saving and sanctifying power. At nearly every service souls have been to the altar and prayed through. Quite a number of good folks have united with us. A number more are coming, thank God. Sunday, November 4th, was a great day. Seven prayed through to victory during the day. We had a great missionary service in the afternoon. Rev. and Mrs. A. M. Anderson, with their little boy Earl, were the missionaries. Being members of our church, and on their way back to Africa, we thought it was right and proper to give them a farewell meeting. The Lord was present and blessed a large company of people. Brother and Sister Anderson spoke of the work and the needs of the poor Africans, and how their hearts longed to get back and take up their work again and live and die if need be for the heathen. At the close fifteen young men and women came to the altar and put themselves in God's hands for Him to use in Africa or any place He would choose for them. Our hearts were stirred beyond expression with praise and thanksgiving to God for His goodness to us in giving us a class of young people who are out and out for God and holiness in the midst of

confusion, the booming of cannon and noise of aeroplanes over our heads and the beating of drums in our streets. In the midst of it all God is blessing and keeping our people and leading us on marvelously, giving victory and glory.—C. W. GRIFFIN, *Pastor*.

Chicago Heights, Ill.

On October 7th we dedicated another new church, this being the second new church built under our ministry, and four organizations in the



last four years. The Lord called us to leave a drunken life and give Him our heart, and we did. (The writer was converted in a briar patch, sanctified at the mourner's bench by himself and called to preach the gospel. The Lord has given him a good wife.)

We were called to the pastorate of the Chicago Heights church when it was small and discouraged, and in one year we were blessed of the Lord with another new church. We have just arrived home from Kentucky, where we had a great time. But the best of all was when we got back and met our little flock. Our church property cost about five thousand dollars.—L. G. MILBY, *Pastor*.

Indianapolis West Side Church

We called Brother and Sister Sloan, of Ohio, to help us in our fall meeting and God surely has been with us and helped us. We started in for two weeks, but are now in our third week. The tide is rising higher all the time and conviction is getting hold of the people. God is answering prayer and we are expecting great things before the end. Up to the present we have had over ninety pray through to victory. We want the HERALD OF HOLINESS family to pray for us.—J. W. CRAWFORD, *Pastor*.

Pilot Point, Texas

Sunday, October 28th, was our pastor's (Mrs. E. J. Harrell's) last day with us. She has been giving the Pilot Point, Texas, church half time this Assembly year. God has greatly used her in our midst with her sweet spirit and burdened heart for a lost world, and she has won the love and confidence of all. Her text in the morning was 1 Cor. 13:5. God blessed the message and we were all made to feel that in these last days of peril and turmoil we should truly examine ourselves and be sure that we are in the faith. At the close of the message the doors of the church were opened and Sister Harrell read a very touching letter from Barnett Rodgers, one of our Pilot Point boys, now in Washington, D. C., in the service of his country. He was raised by Christian parents, but like many drifted away from early training and from God. But of late he has been reclaimed, and desired to be taken into the church. He was not present for us to give him our hand of fellowship, so his mother was asked to come forward for him, and we pledged our love and prayers. This was a very precious service, and we all felt that God still answers prayer. Sister Harrell has gone to Ballenger, Texas, to meet her sister, our returned missionary from India, Myrtle Mangum, who has come home on account of ill health.—MRS. GRACE ROBERTS, *Reporter*.

PERSONALS

Rev. S. D. Stocum, who was pastor of our church at Argenta, Ark., last year, has recently accepted the pastorate of the church at Jonesboro, La. His friends will address him at the latter place hereafter.

We were glad to have Brother Haas, who is a member of our San Diego, Cal., church, make us a very pleasant call last week.

Sam the Nazarene was recently called home by wife to the bedside of his little boy who is dangerously ill with typhoid fever. Let us remember him at the throne.

Rev. Allie Irick and wife are engaged in an evangelistic campaign with Pastor Z. B. Whitehurst at Jasper, Ala. The meeting opens with bright prospects.

Our handsome forty-eight page catalog is just off the press. It is by far the best we have ever published and compares favorably with those of the largest book concerns of the country. We are putting out 25,000 this month and will duplicate that number the first of the year. Our sales department is rapidly growing, for which we are truly thankful.

TELEGRAM

HAMLIN, Texas.

HERALD OF HOLINESS:

Hamlin District closed the greatest Assembly ever held. God's presence manifested throughout. General Superintendents Walker and Reynolds, both preached soul-stirring messages. Dr. Reynolds' message on "The Value of the Soul," given first, will never be forgotten; nor Dr. Walker's sermon on "Love." Over four thousand dollars raised in cash and pledges for different purposes.

AUGUST N. NILSON.

Pastor Z. B. Whitehurst writes from Jasper, Ala., that the special revival conducted by Rev. Allie Irick and wife is starting well. Prospects are encouraging.

Sister Mittie Morris sends out the Macedonian cry from El Paso, Texas, a city of 75,000 without any Pentecostal Nazarene work except our Spanish mission under the leadership of Brother Achaus. Sister Morris would be glad to have some evangelistic help to plan a permanent work in that city. Her address is Mittie Morris, 1019 Elam St.

ANNOUNCEMENTS

Weeks-Stanton Wedding—Gorettta Faith Weeks and Frank Weaver Stanton were united in marriage by their pastor, Rev. A. J. MacNeill, in the parsonage at Derry, N. H. The impressive double ring ceremony was performed under a white arch decorated with evergreen and chrysanthemums in the presence of about fifty relatives and friends. Both Mr. and Mrs. Stanton are active members of the Pentecostal Nazarene church at Derry, and have our prayers that God will use their united service and make them a power for Him.—Reporter.

Books Wanted—We are establishing a library for children in our church. Any one who has any good books suitable for children and would like to donate to this cause, please write Mrs. Mary Akers, 20 East Nineteenth St., Anderson, Ind.

Notice to Colorado District—Two District group meetings will be held December 1st and 2d. The one for eastern Colorado will be held at Pleasant Valley church, twelve miles northeast of Yuma, Colo. The one for central Colorado will be held at Boulder, Colo. The mid-winter Preachers' Convention will be held at Greeley, Colo., from January 3-6, 1918.—A. E. Sanner, District Superintendent.

Notice—The readers of the Herald of Holiness can help the orphanage at Pencil, Texas, by sending 10 cents or more for a copy of "Sixteen Years of Trials and Triumphs." Some of the most interesting happenings in the ministry of Evangelist Ross B. Palmer. All over 3 cents a copy goes to the orphanage.—John J. Scruby, 710 Wayne Ave., Dayton, Ohio.

Notice—Sam the Nazarene has written the story of his life in tract form. Those wanting them, write him at his home address.—Rev. S. E. Polevina, Eldorado, Ill.

Announcement—A District missionary convention, Washington-Philadelphia District, will be held in the Pentecostal Nazarene church, January 18th-20th, at Norfolk, Va., Rev. J. W. Henry, pastor. The pastors on the District, and also one delegate from each church are expected. Rev. J. F. Dean and wife, outgoing missionaries to Africa, and Rev. E. G. Anderson will, the Lord willing, be present, and inspire us to missionary activity. The first service will be held Friday afternoon, January 18th, and then on until Sunday evening, January 20th, three services each day. The day services will be missionary, and the night services evangelistic. A District preachers' meeting will be held in connection with the above meeting on Friday morning, January 18th, at 9 o'clock. Arrangements are being made whereby all the preachers and delegates will arrive in Baltimore Thursday evening, and all go by way of the steamship line to Norfolk, arriving there Friday morning, thus allowing time for the preachers' meeting.—John N. Nilson.

Announcement—We are informed that Rev. B. F. Neely, of Pencil, Texas, has announced his intention to return to the work of evangelism. The writer knows Brother Neely very intimately, and we have seen his work several years, which facts justify us in saying that he is one of the best men, one of the strongest preachers, and one of the greatest soul winners in the movement. This man will be a great blessing wherever he goes. Our pastors will make no mistake in calling him, and in keeping him busy.—R. T. Williams, Gen. Supt.

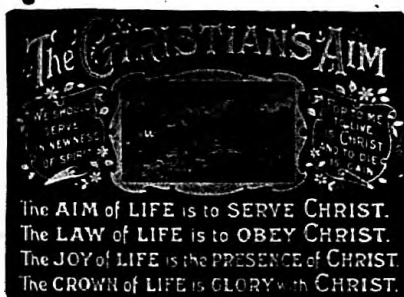
Notice to the Pittsburgh District—The National Holiness Association will hold a state convention in the Pentecostal Nazarene church, corner of King and Hunter Aves., Columbus, Ohio, December 4th-9th, inclusive. The workers will be Dr. C. J. Fowler, W. Ruth, Will Huff, with Brother and Sister Rhebarger as song leaders. Let all churches, missions, and associations within the bounds of Ohio send one or two delegates. All properly accredited delegates will be provided entertainment to the extent of lodging and breakfast. Please notify Mrs. Charles Stalker, 70 Starr Ave., Columbus, Ohio, at the earliest possible moment.

Ready for Calls—On account of ill health we were forced to cancel all of our fall and winter meetings, but being much improved in health we are now ready to correspond with any one who might desire our services.—J. O. and Bessie West, Box 132, Coleman, Texas.

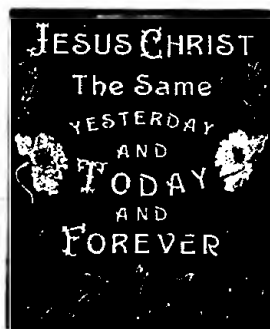
For Sale—"The Passing of Edith from Madras to Heaven," is the title of a sixteen-page pamphlet written by Rev. Arthur F. Ingler on the triumphant death of Edith Sarah Branstetter. The proceeds will be used for missions. Selling price is 10 cents a copy prepaid, \$1 a dozen, and \$5 a hundred, not prepaid.—Mrs. S. A. Branstetter, Madras, Ore.

For Christmas Gifts!

WE are expecting a great demand for Scripture Wall Mottoes this coming holiday season and now have in stock many thousands of beautiful velvet board mottoes. They do make excellent Christmas gifts. They are inexpensive yet quite artistic in appearance and will be an ornament to any home. The Scripture texts will bring inspiration and cheer to every Christian and at the same time thrust the arrows of conviction into the hearts of the unsaved. Send your orders early and avoid the Christmas rush. By placing one or more of these mottoes in the homes of friends and neighbors you may be casting bread upon the waters that shall return after many days.



No. 633. "Christian Aim Motto." Size 12 1/4 x 9 1/2 in. Corded. 25 cents each.



No. 5450. "Jesus Christ the same yesterday and today and forever."

No. 5451. "The Lord is gracious and full of compassion."

This pleasing series has a design showing poppies with buds. The texts are full of encouragement and are very artistically arranged. Velvet board.

Size 9 x 12 inches. Price 30 cents, postpaid.



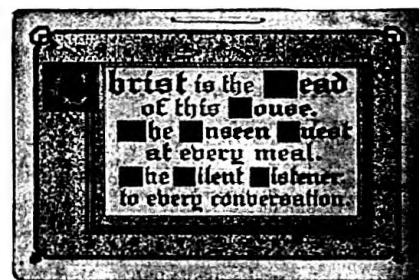
No. 5401. "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

A favorite text printed on the new art velvet cardboard. The white lettering on the red, green, and brown cards produces a striking effect.

Size, 10 x 12 inches. Price 30 cents, postpaid.



No. 537. Home Blessings. Size 13 x 9 inches. 30 cents each.



No. 629. Christ the Head.

Size 14 1/4 x 10 1/2 in. Silk cord to hang.

Beautiful illuminated Missal Design, after the style of the work of the medieval monks. This favorite motto, in this form, will appeal to all of an artistic taste.

35 cents each.



No. 5440. "My soul shall be joyful in the Lord."

No. 5441. "I will offer unto thee the sacrifice of thanksgiving."

A very pleasing series of velvet cards. It has an artistic design in colors showing little birds perched on a bough. Texts in white letters.

Size 9 x 12 inches. Price 30 cents, postpaid.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

B. F. HAYNES, D.D., Editor.

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

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2109 Troost ave.

E. F. WALKER.....Glendora, Cal.

District Assemblies

San Antonio: Meridian, Texas.....November 21-25
[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

J. W. GOODWIN.....Los Angeles, Cal.
Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

Evangelistic Dates

Lynn, Mass. (10 Story Ave.).....November 12-28
West Somerville, Mass.....Nov. 28-December 2

District Assemblies

Alabama: Florence.....December 4-9
Georgia: Donaldsonville.....December 12-16

E. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury.....Collingwood, Alta., Canada.

Arkansas—G. O. Crow.....Morrilton, Ark.
British Isles—George Sharpe.....Glasgow, Scotland
No. 1 Westbourne Terrace, Kelvinside.

Colorado—A. P. Sanner.....Kirk, Colo.
Chicago Central—Charles A. Brown.....Olivet, Ill.
Dallas—P. L. Pierce.....Peniel, Texas

Dakotas—Montana—J. E. Bates.....Minot, N. D.
East Oklahoma—E. C. Cain.....Shawnee, Okla.
Florida—M. M. Buser.....919 Fourth st., Miami, Fla.

Georgia—F. H. Kunkel.....Donaco, Ga.
Hamlin—J. C. Herrell.....Hamlin, Texas
Idaho—Oregon—N. B. Herrell.....Bulise, Idaho

Indiana—U. E. Harding.....Newcastle, Ind.
East Thornburg street.

Iowa—E. A. Clark.....University Park, Iowa
Kansas—Fred H. Mendell.....Hutchinson, Kas.
426 East Fifth street.

Kentucky—H. Rees Jones.....Louisville, Ky.
2522 West Walnut street.

Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—T. C. Leckle.....Vilona, Ark.
Manitoba—Saskatchewan Mission—C. A. Thompson,
Box 298, Regina, Saskatchewan, Canada.

Michigan—C. L. Bradley.....Berlin, Mich.
Collingwood, Mich.....November 20-22

Georgetown, Mich.....November 23-26
Muskegon, Mich.....December 1-2

Lansing, Mich.....December 8-11
Ingham, Mich.....December 12-17
Nashville, Mich.....December 22-24

Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—L. Deboard.....Dw Arc, Mo.
Nebraska—M. F. Leonard.....Omaha, Neb.
500 S. Twenty-sixth avenue.

New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—J. E. Threadgill.....Estancia, N. M.
Star route, Box 27.

Northwest—T. Little.....Newberg, Ore.
West Oklahoma—J. Hill.....Ponca, Okla.
Pittsburgh—James W. Short.....Dayton, Ohio
351 South Broadway.

San Antonio—Wm. E. Fisher.....San Antonio, Texas
138 Princeton avenue.

San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Eckel, Los Angeles, Cal.
1405 East Ninth street.

Tennessee—F. W. Johnson.....Nashville, Tenn.
Care Trevecca College.

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

EVANGELISTS' DATES

W. H. Cain—Troy, Ohio.....Nov. 11-Dec. 3

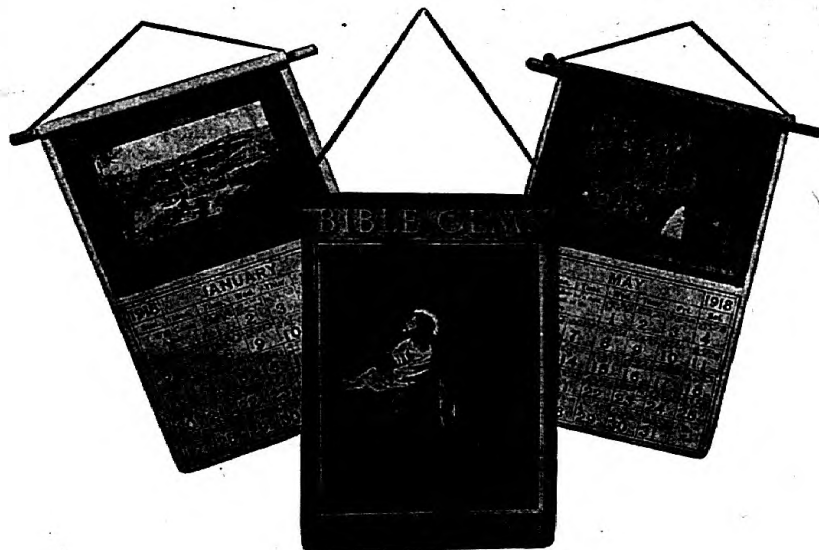
M. C. Adam.....
The Plains, Ohio.....November 15-December 2
Toledo, Ohio.....December 2-31

Gary, Ind. (People's Mission).....January 2-20
Allie and Emma Irick.....
Jasper, Alabama.....November 14-28

Theodore and Minnie Ludwig.....
Hastings, Neb.November 19-December 16
Jesse Ghler.....

Ottawa, Kas.....November 5-26
McCune, Kas.....November 27-December 16
B. H. Morse.....

Portland, Ore.Until November 25
Enterprise, Ore.December 2-16



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WE could with a good conscience say a great many complimentary things about our 1918 Calendars, knowing as we do very well that it is really the best that we have yet issued. However, we prefer to let others speak. In a case of this kind it's not what we say or think, but it's the opinion of others that counts. Read these unsolicited letters concerning the

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"Will you kindly send me 135 Bible Gems calendars? One hundred and twenty-five of them are already sold. Will send you the money within a week after receiving the calendars. We think the calendars are the best we have ever seen."—A. H. S.

"Your calendars have sold so fast, and I have so many orders to fill that I want you to send another hundred as soon as you possibly can fill the order."—F. M. R.

"I was greatly surprised when I saw what the calendars really were. My sample did not equal the ones which I received for selling. Several told me that the picture on the front was worth the quarter in itself,—and it really is. I am enthusiastic over them, and have already disposed of all but one."—F. L.

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