

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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Thy Will Be Done

Thy will be done, Oh blessed Lord.
My heart says Yes to all Thy Word;
To live, to work, to walk with Thee,
Through life and all eternity.

Thy will be done. In sorrow's hour
I'll need Thy help and wondrous power;
On Thy sure promise I'll depend,
For Thou wilt keep me to the end.

Thy will be done, shall be my song;
For surely Thou wilt make me strong
To bear Thy cross, to live Thy life,
Through all this sinful world of strife.

In all Thy will I'll steadfast be,
That men Thy grace shall always see,
And be constrained to follow in
The way that saves them from their sin.

—John F. Sanders.

EDITORIAL

REMEMBERING that Christianity has for its main purpose the making of man holy, we can the more easily understand a great many things in the Bible. We might make the statement stronger, and say that the only purpose or object of Christianity is personal or individual holiness. All other accomplishments or results of the Christian system are incidental. In an important sense holiness is a key to the Bible. Civilization, civic justice, social uplift, reformation of individuals or nations or communities, the elevation of ideals, education of the masses, are all incidental to the fundamental idea of holiness in the Christian system. They are, so to speak, by-products of the great Christian scheme. In the process of making men holy, and partly also as the result of this process, these reforming and civilizing and uplifting influences are set in motion.

With this idea of holiness as its main purpose, we read the Bible with a clearer understanding. We can understand the Mosaic ritual, and the Jewish sacrificial system better. The victim without spot or blemish, which was required in sacrificing, typifies under the fully developed antitype, the holiness without which no man can see the Lord. The priesthood is alone understood in this light. The sundry "washings" and "cleansings" of the ceremonial system are but typical of the personal cleansing to be required in the coming age when Christ the Great High Priest, would be manifested to destroy the works of the Devil.

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The tabernacle, with its court and Holy of Holies, and furniture, and its every appurtenance, becomes a marvelous lesson in type of holiness unto the Lord, as man's need and privilege and glory under the blood of the Lamb, slain from the foundation of the world. It is thus we read a new and deeper meaning in the Temple, its worship, its High Priest, and its wondrous system of sacrifices. The very garb of the High Priest, not only speaks of atonement, but also of holiness unto the Lord. In the typology of the Bible, in its history, its chronology, its system of worship, its prophecy, its Psalms of praise, and its poetry, we have holiness as the keynote and the underlying purpose and lesson. To ignore holiness as a provision for man, the Bible is a book hard to understand, and full of mysteries. To recognize holiness as the central idea, and the great fundamental purpose of Christianity, renders luminous and perfectly plain almost the whole range of the Bible's contents. The Bible is a record of God's great plan and method of recovering man from his fall, and restoring to him the image of holiness in which he was originally made, but lost by sin.

Our trouble being radical, our inward nature being fallen and sinful by Adam's fall, no mere example of life, however resplendent and beautiful, could reach the depths of our need. The leprosy lies too deep within to be reached and remedied by the outward influence of any mere example. There was needed radical, constitutional, remedial power, applied within the abyssal depths, where the malady resided, to emancipate, cleanse, and bind back to God the estranged and wrecked soul of lost man. Hence we hear that "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all Sin."

Blood and cleansing from all sin! The power lies in the shed blood. The application is made of this power by the Holy Spirit. The work accomplished is that of "cleansing from all sin." The condition on which we are to get this mighty work done, is that "we walk in the light as he is in the light." This is the culmination, the full flowering forth and fruition of the glorious system of Christianity, provided in and by the sacrifice of the Lord Jesus Christ.

Responsibility and Courage

HAPPY the man whose courage keeps pace with his responsibility. It should ever be the case that a courageous, heroic spirit should measure up to the changes in, or the increase of, responsibility. Where this is the case, there will be less of a temptation or disposition to shirk responsibility. Where this does not prevail, but where the degree of courage fails to keep pace with responsibility, the temptation becomes great to dodge burdens and to evade new responsibilities.

The Savior had something like this in view in the injunction: "Whosoever will come after me, let him deny himself, and take up

his cross, and follow me." The full force of this injunction will not be manifest unless we stress the word "his." It is not the cross of Christ here referred to. Great, glorious, divine as is the blessed cross of Christ, it is not the cross here referred to. There is no hope, no peace, no salvation; there is no support or rescue in the troubles and sorrows of life save in the power of the cross of our Lord Jesus Christ. It is a blessed experience with thousands, not only to be saved by the matchless power of the cross, but to be supported and solaced in hours of darkness and testing by its mighty power. Yet, when the Savior says to His hearers, that every one who would come after Him must take up "his" cross, He meant the individual's cross. He would have them understand that in the Christian life each of us will find here and there duties, burdens, difficulties which will be to us real crosses, and that as we meet these we must get under them, and manfully bear our cross in self-denying heroism if we would follow Him.

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In coming to the cross of Christ either for salvation from sin, or for support and comfort and strength in sorrow and difficulty in the Christian life, we come in weakness and in dependence, trusting in the infinite love and power of the blessed cross for strength and help. It is different with the cross to which the Master refers in the passage quoted. In taking up these crosses which we meet in our pathway in the way of difficulties or burdens, we are to approach them in a masculine spirit, with a purpose of great determination, with heroism and manliness. We are not to shift a responsibility or a burden because it is a new one or a heavy one, but with Spartan courage we must get under it and bear it. In thus dealing with our crosses in the practical Christian life we will find that in the very act of bearing them they will become light, and a means of strength and grace. Suppose the duty of forgiveness meets us in life's way. We have been greatly wronged by some one, and perhaps repeatedly so used. Now to discharge the New Testament command of forgiveness in the premises, makes this duty a great cross. We must not attempt to evade or dodge it, but walk squarely under it, and forgive the offender. The same is true when we have been the aggressor, and need forgiveness. It is indeed a cross to us to say, "I have done wrong." To make such a confession and apology requires a manly spirit, yet we must bear this cross. There are very many such crosses that meet us in the pathway of life which we must personally bear, and not expect Christ to bear for us. To be sure, the avenue of prayer is open, and if we need new grace and strength to bear these crosses we can seek it of God, and He will help us. Yet, after all, we will never be able to bear these crosses, and will never get help divine to bear them, until we have rallied to the duty every ounce of manliness, courage, and heroism which we possess.

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This is a great lesson to learn. The very process of such burden-bearing is a benign discipline out of which we will always come stronger and happier and sweeter in our experience. Such a regimen always results in bringing us closer and closer to Christ. The habit of thus bearing our crosses manfully will not only reveal to us the fact that the crosses were found to be lighter and easier in the act of bearing them than we anticipated, but every cross thus borne will help us all the more to bear those that are to follow.

There is one other side to this lesson, with which we close. The habit of heroically bearing our own personal burdens will tend to develop in us a feeling of sympathy and brotherliness for our brethren who are engaged in bearing their peculiar burdens. Our experience in such burden bearing will thus prepare us to be mutually sympathetic and helpful in this benign work of taking up our crosses.

NOTHING RECEIVES a sterner rebuke in God's whole Word than the hireling ministry. Ezekiel administered special rebuke to this class, and through him God warned the faithless shepherds that He would be against them, that He would require the flock at their hands, that He would deprive them of their call and their position as shepherds and bring them to personal dire want.

JESUS DECLARES Himself to be the Bread of Life. This means that we will find no satisfaction out of Christ, but that in Him we will find fulness and sufficiency of strength and grace.

A Marvel of Grace

IN THE death of Harry Monroe, of Chicago, there passed away a marvel of grace, both in that from which he was saved, and in the great work which God wrought through him after He saved him. He was a very wicked man. He was a drunkard, and an all-round tough, who contaminated everything he touched. He seemed almost incapable of moral or spiritual impression, and bent alone on evil, yea, on direct and pronounced wickedness. But in this abandoned state God found him, and won him, and he was led from darkness to light and from the power and dominion of Satan to the marvelous light and liberty of the children of God. He often related to the down-and-outs at Pacific Garden Mission, Chicago, how he was converted. He would say:

"When I was in the county jail an angel came to me and helped me. But my real conversion came in a saloon. It was there I found God. I had no work: I was sick; I was drunk, but God came to me. It was in February 1880, that I staggered past the mission and heard the singing. I had been wandering aimlessly, but came in. I heard men I drank with tell their stories, and their testimony rang true. The great-hearted Colonel Clarke, who founded the mission, came to me, smothered my poor, trembling hand in his and said: 'Young man, do you know Jesus loves you, and so do I?' That appealed to me, so I said: 'Here goes; I quit booze right now,' and I prayed the prayer, 'God be merciful to me a sinner and save me for Jesus' sake,' and I have never regretted it a moment since."

He at once wrote his mother, to whom he had not written before for twelve years, of his new-found joy. He went home and found her on the cottage porch, awaiting his coming, and he fell on her neck and wept. Her sad old heart, which had been broken with grief for twelve long years, leaped for joy, and lavished its love on the poor returned prodigal.

Harry went to work in the Pacific Garden Mission, where he had been converted, and continued it for all the thirty-six years till his death. No man knows the number of souls he led to Christ. Drunkards, thieves, defaulters, and every kind of sinner found in him a tender and loving and tactful soul-winner. God wondrously used him, and his memory is as ointment poured forth.

How this reminds us that God can use any and all who will be saved, and then consecrate themselves unreservedly to His work of soul-winning. It is not for what we are in ourselves that He wants us or desires us. It is not for our gifts or abilities or talents or possessions that He calls us into His service. He is not dependent upon any of these things to make us useful in His hands. "It is not by might nor by power but by my Spirit," is the saying of the Lord. His power and His might do the work. It is not our intellect or our strength or our educational gifts that God needs or depends upon to accomplish His marvelous work of salvation. He waits alone for surrendered and emptied and cleansed hearts to use in this wonderful work. The lost world, and weary, lost sinners, are thus awaiting the same conditions for their deliverance from the thralldom of sin, and the awful doom of a never-ending hell.

Learn the lesson, and learn it well, dear readers, that it is not what you are or what you possess that God wants to use. It is *you* yourself, surrendered and emptied, and cleansed by the mighty power of the Holy Spirit, that God wants to use for His great work in the world. Bow low at His feet, and surrender, and let Him cleanse and fill you with His mighty Spirit, and the world will feel the throb and mighty impulse of your influence thus employed by the arm of the mighty God.

The Poor in Spirit

THE first beatitude in the Sermon on the Mount pronounces the poor in spirit as blessed, appending the beautiful promise that, "theirs is the kingdom of heaven." It is a mistake to suppose that poor in spirit means poor-spirited—limp, spiritless, nerveless. It does not mean people should have no snap or force or dash. It means people who exhibit a poverty or meagerness in self-assertion, or in claims to merit or credit. It implies the absence of conceit, of a feeling that they know it all. It describes people who are open minded and impressionable—people who want help and are conscious of their need. Perhaps most tersely stated, the meaning of "poor in spirit" as used by our Lord could be best expressed by the two words, *teachable* and *receptive*.

This shade of meaning certainly expresses very beautifully the intention of our Savior in teaching that the initial step or condition for finding God is a spirit of absolute docility and self-renunciation. We are not to approach Him with the slightest feeling or claim of self-sufficiency. No greater bar to reaching God exists than to approach Him in such a spirit. The reason for this is that this spirit proves the absence of any conviction of helplessness and conscious need of Him. It is a fact that the hardest people for Christ to reach were always the self-sufficient class. Such were the Pharisees. Such were people who turned a deaf ear to His teaching; who criticized and misrepresented Him; who opposed Him in every conceivable way. Such were the people who conspired against Him; who sought to entrap Him in His words; who tried to get Him involved in conflict with Caesar; who sought to increase and organize opposition to Him. It was the same self-sufficient class of people who succeeded in crystallizing this opposition until it culminated in His arrest, His shameful mockery of a trial, His condemnation, and the final tragedy of Calvary.

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This spirit of conceit is a fundamental principle in human depravity. It inhered in the deception practiced on man in Eden, when he was persuaded to believe the Devil's lie that he would be exalted to godhood by disobeying his Creator. Down the stream of time the slimy stream of depraved human conceit has flowed, blighting, cursing, and damning man in all the ages of his history. Against this vile, damning curse of human conceit—the spirit of egoism—Christ made a definite and terrific thrust in the first utterance of the first sermon we have recorded as coming from His precious lips. It is a tremendous lesson we here get, and one which we must lay close to heart. That lesson is that the very first condition of receiving the saving knowledge of God, is freedom from the curse of conceit. The man who can not abjure himself, who does not feel his impotency, who does not realize his absolute dependence, lacks the first prerequisite to acceptably approaching or seeking God. The chasm is bottomless and impassible. God will make no compromise with man on this point. God will submit to no arbitration of this question. He will hold no parley with us on this matter, but stands radically and intolerantly on the demand of a complete surrender of any and all claims to self-sufficiency or personal rights or powers in the matter of salvation. The glory of our salvation is due Him exclusively and absolutely, and until we cheerfully concede this point we have not even begun to seek Him in a scriptural way, and in the way that will finally lead to the blessing of knowing Him in His saving power.

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Paul brilliantly and gallantly fought this great battle, and won a glorious victory in his great doctrinal epistles by his matchless logic which God so wondrously used in the theological argument in the letters to the Corinthians, Galatians, and Romans. Paul strove to settle once and for ever that salvation was *by grace*, and that no man could glory in His presence. By faith we reach and appropriate the marvelous grace of the blood of Christ, and not in any sense or degree do we reach this goal by works. This is humbling to man, we freely admit. Only by taking this humble place, however, can man hope to be exalted to sonship with God, and to endless glory with Him in the world to come. Let this blessed truth taught as fundamental by Jesus Christ, and urged and elaborated by Paul in all his ministry, be insisted upon in all our pulpits. God will honor such a gospel. He will pour out His Spirit upon such a message and He will make bare His saving arm in gracious results.

THE MAN HEALED at the pool of Bethesda "departed and told the Jews that it was Jesus, which had made him whole." So should read the history of every case of salvation. They should all be but the beginnings of testimonies of the divine power of Jesus. God emancipates, and the liberated should proclaim to other fellow-prisoners that there is hope.

CHRIST'S FEEDING of the five thousand with five loaves and two fishes is replete with encouragement. We learn that there are no perplexities nor difficulties with God. Also that giving does not impoverish Him. We learn the almightiness and majesty and glory of the God with whom we have to do. Truly may we exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out."

THE SABBATH.

Having its essential basis, from a moral standpoint, in the character of God as the other parts of the Law, yet God has used this provision of a separated day to mark at least three epochs: the completion of creation, the deliverance of Israel from Egypt, and that glorious day of the resurrection of His Son from the tomb. The fact of a Sabbath inhering in the nature of God and the need of humanity, can not be changed or set aside until all earthly Sabbaths are lost in the Sabbath of God's eternal day; but the day of its observance may, and we believe has been changed by Him who is its Author. To the children of Israel, the day of their deliverance from the night and woe of Egypt was greater than the memorial of the completion of material creation; so to the Christian the memorial of the Day of Eternal Life which dawned with the Son of God bursting the hands of death, is greater than Israel's memorial of deliverance. The six days of the week may be taken from man by the strenuous demands of this life; but God has ordained one day upon which the world and its affairs may not lay hand. One day out of seven is man's very own. Six days a man may be servant, but one day he may stand before God with free choice. Such is not only God's plan—it is His demand. And, it is not enough that the hours of the Sabbath be not exacted—woe to that commercialism which sends the toiler to the Sabbath hours broken and squeezed and wrung, until there is no Sabbath for the man, but a breathing spell to gather strength for the toil of other days.

THE VICTORIOUS LIFE.

Doubtless many are prevented from exercising faith in Christ for a life free from all sin by what they see in the lives of some who make such a profession, and by their own definition of the term "sin." It is because of this latter that holiness people are so often misrepresented, and their profession discounted. There are certain things which God proposes to do for us in this world, now, and certain other things which He reserves for the glorified state. The penalty for sin—damnation—and the inbeing of sin—carnality—He proposes to rid us of now through the application of the blood of Jesus. The effects of sin—impaired judgment, along with mortality, He reserves for the resurrection life to correct. He proposes to give to His believing children at once a cleansed will and cleansed affections, so that they may walk before Him without blame in holiness all the days of their lives. While others may misjudge a mistake as a sin, yet it is recognized that there is also a danger in allowing "sudden bursts of temper, little indications of pride" and the like, as mistakes. There is no conscious sinning in the victorious life. Nothing less than perfect love, and perfect heart obedience can be allowed as the standard for a holy life, which possibility is ours in the cleansing baptism with the Spirit. The *Sunday School Times* is very clear in its teaching in the following excerpt:

If our lives were kept free from every transgression of the perfect law of God while we are in this world, and in the body of our humiliation, we should need to be omniscient. There would be no room for a growth in the knowledge of our Lord Jesus Christ. If sin, therefore, be defined as "any want of conformity unto or transgression of" the perfect law of God, then Scripture offers no hope that such perfection will ever be attained by a Christian in this life. But if sin be defined as that transgression of the law of God to which the will, or the heart, gives conscious assent—even though that assent be sudden and momentary—then the Word of God does offer, in Christ Jesus, complete and continuous freedom from all sin. This kind of sinning the Sunday School

Times has spoken of as "conscious sinning," and has testified that Christ offers to take out the desire (which must necessarily be in the realm of consciousness) for all sin.

Sudden flashes of impatience, or of irritation, or unlove, a critical spirit, a subtle touch of pride, a desire after some world gratification, an uneasy doubting of God—none of these things should in the victorious life be classed as "unknown sin," even though we may have fallen into them suddenly and unawares. The victorious life is Christ: He produces the fruit of the Spirit—"love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control"; whatever, in spirit and motive, is contrary to this fruit, is conscious sin, and need not ever occur in the life that is fully yielded to Christ and trusting Him moment by moment for victory.

Let it ever be remembered that the victorious life is not only a state, but also an attitude. It is His victory that is made ours moment by moment by faith. And at any moment it is within our power to take back our surrender and trust, and then we shall be as incapable of Spirit-filled actions as the electric car whose trolley is off the wire that feeds it with the power-giving electricity is powerless to move.

JUST ONE VOTE.

Tremendous issues may rest upon the decision or action of just one man. We sometimes think that we are "just one," and it will not make much difference one way or another what we do. We have worked hard all week, and our absence at morning church service or Sunday school will not be noticed—just one. And so it is again when prayer-meeting night comes. We are just one, and our offering must be small at least, so we do not contribute to God's cause—our little would not be missed. This refusal to do our part, to cast our vote, whether it shall measure much or little, becomes a fixed habit, and when it comes to the weightiest of all matters—our personal salvation, we neglect to register our will, and our election to the eternal joys of the redeemed fails by just one vote. The man who fails to make his will count, and count for the right whenever the duty confronts him, fails in that much of being a man. The *Expositor* gives an instance of the far-reaching effects of one vote.

In order that we may not be led to underestimate the value of one vote, let us recall a case in point, and one that actually occurred, in the state of Indiana between 1840 and 1850.

In De Kalb county, Indiana, when the election day arrived, there was a man who was in doubt whether to go to the mill or to the polls. Finally, after a certain amount of coaxing, he decided that he would exercise his right of franchise and vote. He voted the Democratic ticket, and a Democratic member of the legislature was elected from his district by a majority of only one vote. That legislature elected a United States senator, and by the vote of the one member from that district Mr. Hannegan was chosen.

Mr. Hannegan took his seat in the senate, and was president of the senate pro tem when the vote was taken for the annexation of Texas. On the floor the vote was a tie, and Mr. Hannegan's casting vote decided the question in favor of annexation; and this action brought on the Mexican war, which has so shaped the subsequent history of our country.

This illustration certainly brings before us an extreme case, but who knows when another instance may occur proving the same value of one vote?

UNOBSTRUCTED CHANNELS.

Many people seem to think that Jesus Christ must be begged and passionately urged to bestow the Holy Ghost in His cleansing, empowering baptism, when the truth is, they themselves are holding an obstruction to His entrance. As it is only necessary to open the blinds to allow light to enter a room, or raise a window and the air will rush in, so all God asks is that the preventing obstruction be removed, and He will rush into the soul. A channel is all He asks, but an unobstructed channel He will have. F. B. Myers, says pertinently:

When there is a flaw or fault in the insulation of the wire through which currents of divine power and grace come to us, it is useless to pray for help until we have repaired the defect. Much

of the time spent in public and private prayer would be better employed by subjecting our relations with the people around us to a searching scrutiny. It is a mistake to lie on the ground pleading for the pentecostal blessing, when there is an evil thing in our hearts that blocks out God's incoming. He can not ally himself with consciously permitted sin. Achan must be discovered and stoned!

NOT HUMILITY AND REVERENCE, BUT COWARDICE AND DOUBT.

There is criticism in some quarters of those who testify publicly to their experiences of salvation, and more especially to that of entire sanctification. Why should one not speak loyally and joyfully of a friend, and especially of a Friend who has done such wondrous things? Silence in the face of such benefits is no mark of reverence or humility—it is cowardice in the face of the enemy, and an indication of doubt and distrust of Jesus. An exchange says, truly:

We need n't be afraid that others will think we are too good, or are trying to seem so, if we talk naturally and gratefully about Jesus, our Lord. To refer in a large and comfortably vague way to "a higher power" and to avoid attributing our gifts, our guidance, and our ground of hope to the Lord Jesus in so many plain words is not the covering up a too obtrusive piety, but is the exposing of reluctance in our loyalty. How many times have you today suddenly avoided the mention of the name of the Lord Jesus when his was the name that came to your mind? Why?

THE HABIT OF REJOICING.

The habit of rejoicing in a Christian is not "putting on" or the assumption of something which does not exist. It is the habit of letting ourselves "be natural." We are so accustomed to let the unknowing, unblest world about us overshadow our joy, that we have unconsciously formed a habit of repression, that will in time dwarf our spirit and dry up our joy and praise. Let us rejoice! Let us praise! Let us stand forth from the fear of the world, the flesh, and the Devil, and be habitually happy. It is our right, our inheritance. A recent writer says:

Life, to the man who has forgotten how to smile or laugh, becomes a dreary, creaking thing, a matter of machinery and routine, rather than a glad, meaningful experience, filled with new daily adventures of the heart and spirit. The Christian should leave spaces in his busy life for the cultivation of a spirit of rejoicing. If our hearts are to be filled with song in heaven, can you think of any reason why the habit of singing should not be natural to us here? Is not the habit of rejoicing and being happy like other habits, dependent upon exercise?

WHY DO WE NOT PRAY?

If we are to believe the words of Jesus Christ, and the record of the Bible all through, prayer is the mightiest factor in the bringing of things to pass, possible in the life of man. Why do we not pray? The directions for successful praying are not hard to understand—they are not couched in some mystical ambiguous terms—they are the loving words of a father to his child. Nor can there be doubt as for what we may pray. The Book is full of promises. Why do we not pray? A recent writer comments upon and answers this question:

Prayer is the power-room of all Christian service that is worthy of the name; and if we do not believe that, we shall never accomplish anything, however industrious we may be. Time spent in prayer will yield more than that given to work. Dr. Andrew Murray has said, "If we will but believe in God and His faithfulness, intercession will become to us the very first thing we take refuge in when we seek blessing for others, and the very last thing for which we can not find time. Between our impotence and God's omnipotence, intercession is the blessed link." Why, then, do we not betake ourselves to prayer? Practical infidelity is the real reason.

The message of the hour is for the main body to come up to the firing line.—Selected.

In the Sight of God

George W. Bugh

THE Psalmist says, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psalm 34: 15). Jesus also said, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6: 6). He uses the like words concerning almsgiving in verse 4. The subject thought is contained in *God seeth in secret*. His sight is without defect. It is an all-penetrating, secret sight, an all-reaching foresight, and an all-searching insight. His judgment is accordingly perfect, and His cognizance or knowledge can never be improved upon. There is no hiding before Him. There is no hypocrisy concealed from Him, and there is no deceiving of Him by means of untruth.

But sinners are bold with deceit. They lie to God. They hide in darkness with their deeds. They boast, they feign, they dissemble, and they dare to mock the majesty of God as well as of law. Adam, the first sinner, hid lest God should see his shame. But men have now gotten so bad they have become shameless in their deeds. Deceiving, lying, cheating, and taking of advantage in trade is so common that men have no thought of the eyes of God. To "do as you please," or independence of Providence, with unthankfulness, characterizes the most of souls. Daring with deadly weapons, and escaping into darkness, is getting more prevalent in America every day, as God and all of the invisible world looks on. Jesus said, "Men love darkness rather than light, because their deeds are evil" (John 3: 19). But darkness is as day with the Lord. He sees it all. Let the deed be done ever so dark, and hidden from the justice of men, there comes a time to sinners when it will be revealed, found out, and the sinner will be exposed to justice. (Num. 32: 23.) For there are hosts of witnesses, as well as God; and the judgment is coming as sure as death.

Depraved hearts, boasters of self, black criminals, and murderers, seek honor and applause even for their fearful deeds. They call it bravery, to be smart, and some of them seek glory in gifts of stolen goods; and generosity or philanthropy in almsgiving; but strange as God sees things, He holds a poor woman's pence of greater value than the thousands of dollars given by the rich. God is watching the children of men. He is forming His judgment in what they do. He measures the cup of every man's life. He himself will be witness to all purposes, intents, and deeds. He will be Judge, and the Executive of every soul. But with us much money counts, for it is to go for debts, the church, the preacher, the Sunday school, or for poor people. Well, God sees this, too; but He keeps accounts different from the way we see things. Jesus once said, "This people honoreth me with their lips, but their heart is far from me" (Mark 7: 6). People who do things to be seen, suppose that God should look upon their deeds when they are questionably done. Jesus said, "They have their reward. It is written, True worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him" (John 4: 23).

Now, upon earth we have all sorts of worshippers. God has a great spectacle before His eyes; but it is not all of vision, it is what His all-wise judgment sees. Jesus points out that hypocrites love to be seen and heard of men. The heathen like much noise to be heard. Nominal Christians give themselves to forms and perhaps to rituals. Some are devoted to "vain repetitions"; so that God sees but few worshippers who worship Him in true faith and from the heart. God teaches secret devotion; He watches for that; He hates a show of worship. Yet even noise counts with Him when the cry comes from the heart. It is written, "I will look even to him that is poor and of a contrite

spirit and trembleth at my word" (Isa. 66: 2). The helpless people are touched by the Lord's emotions, affections, and sympathy, because He sees and hears. God will reward openly every honest, needy prayer. How unwise are those who worship to be seen, and to be heard of men.

Some worship or preach for speculation, or for the money obtainable. Indeed, some are well paid, and will have no further reward. Others quit their calling for something which may pay better, and will deserve no reward. This takes in many pastors and evangelists. To support the gospel is Christian duty, and woe to the church that fails to do her obligation. But men who fleece the people are called wolves. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7: 15).

Jesus knows His own, and discerns the wolves also. Such men live high, abuse their privileges, and are worse than murderers of the sheep; for they lead souls to hell. These hypocrites usually are low, reckless, and shameless sinners.

Jesus added, "By their fruits ye shall know them." Others may act quite nice, and keep up a good reputation, having a bad purpose. But Jesus sees and counts each deed of evil they do. As a rule they oppose holiness; but we have also found holiness preachers who morally were as low. Some who would not pay their debts; others who were full of lasciviousness, or had two or more wives. All such lack in the fear of God; are void of the love of God. God's eyes follow them. He knows their secrets, and will judge each one (Ecc. 12: 14).

The New Birth a Radical Change

C. H. Lancaster

"Except a man be born again he can not see the kingdom of God. . . . Ye must be born again" John 3:3, 7.

HERE Jesus was talking to Nicodemus, who was evidently inquiring the way of everlasting life. Nicodemus was a Pharisee, a member of the proudest, narrowest, and most exclusive sect to be found; he was a Jew. This Jew, Nicodemus, "came to Jesus by night," and confessed that our Lord had more than ordinary power, for he said: "We know thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." Jesus answered and said: "Except a man be born again he can not see the kingdom of God." This Pharisee was not satisfied with this statement, so he proceeded to argue the question with Jesus, and said: "How can a man be born when he is old?"

Jesus was not speaking of a physical birth; but a spiritual, and after Jesus had proceeded to tell him about the spiritual birth, he asked: "How can these things be?" There are thousands of church members over the world today who are just as ignorant as Nicodemus, when it comes to an experimental knowledge of God's saving grace. This man should not have stopped one moment to argue the question with Jesus; whatsoever our Lord has said should settle the matter without further controversy.

1. *The new birth is a necessary change.* "Ye must be born again." There are some things that may be, but this one thing (if we are to ever see God) must be. These statements by our Lord can not be reasoned nor explained away; they are unmovable; not to be cast aside. Many things are being substituted for the new birth, but they can not take its place.

Education says: "Learn again." Gain knowledge, skill; and truly men may acquire knowledge, and be endowed with great human skill, but these things can not take the place of the new birth.

Philosophy says: "Think again." Wisdom, or Wisdom—knowledge of phenomena—explanation of the reason of things.

Reformation says: "Try again." To grow better, or simply amend your ways. Reformation is not salvation, and the man or woman who takes it as such will soon break down;

something must be done besides making resolutions, promises, and turning over new leaves; or even being baptized and joining some church. A man or woman had as well have their names on a board fence as a church roll, unless they have been "born again."

Priestcraft says: "Pray again." Say or repeat prayers—religious frauds.

Formalism says: "Worship again." Many there are who have the form but deny the power; they are ceremonious, precise.

Jesus says: "Except a man be born again he can not see the kingdom of God. . . . Ye must be born again."

To live in heaven we must have the life of heaven. We can live in no world without its life; it belongs to the very nature of things, and nature is divided into kingdoms, and each has its own laws.

(a) The vegetable must reach down and take up the mineral.

(b) The animal must take up the vegetable.

(c) The human must take up the animal.

One of the laws of nature is that the lower can not get into the higher unless the higher reaches down and takes it up.

The new birth means that Jesus Christ must reach down and take up the human into Himself. Man is far from God in his natural condition and therefore can not rise to the spiritual life unless God reaches down and brings him up.

2. *The new birth is a radical change.* A radical change is that which goes down into the very roots of our nature and completely changes our lives. Rev. J. Gregory Mantle tells the following story, which is to the point: A raw countryman brought a gun to a gunsmith for repairs. The gunsmith examined it and found it too far gone for repairs.

He said, "Your gun is in a worn out, ruinous condition. What sort of repairing do you want?" "Well," said the countryman, "I don't see as I can do with anything short of a new stock, a new lock, and a new barrel; that ought to set it up." "Why," said the smith, "you had better have a new gun altogether." "Ah," said the man, "I never thought of that; a new lock, a new stock and a new barrel is about equal to a new gun, and that's what I'll have." That is just the kind of repairing human nature requires, and when a man is born of the Spirit, the whole man is affected by this radical change, and only thus can he become a subject in the spiritual kingdom. Evil is so wrought into his condition and habits that he needs to be completely, spiritually reconstructed in order that he may even see the kingdom of God. It is the shame of man that he has fallen so low; that the whole head is sick and the whole heart faint; and it is man's glory that he has a capacity for God; that he is capable of being born plans here, and of enjoying His companionship again, of entering into fellowship with God's hereafter.

"Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made
Gathered fragments when he bade."

Don't Need to Study

Bud Robinson

I WISH to speak of Brother F. M. Messenger's article on the licensed preacher studying good books, and his Bible. If the people who read this letter will not think that I am trying to put myself in the front, I will say that I have known several young men who said publicly that they did not have to study, because Brother Bud Robinson was not an educated man, and he was a success. If he was, they could be, too. My reply to any such young men is this: In my day, forty or fifty years ago, I had no chance to attend school, and when I was saved my heart so longed for an education that I lay on my face with my Bible before me by day and by night. As it was the only book I had, I made that the man of my counsel. I have rarely heard a man take a text or read a chapter for years, but what I knew the text or the chapter by heart, and could quote every word of it correctly. As the great holiness movement swept on, they began to send out good books, and as they came from the press I bought and read and reread them. As others would be printed I would grab them and almost devour them. I can say that I have read good books by the hundreds. I have read almost every word that Doctor Haynes has ever written, and I consider him one of the soundest men on theology that I have ever known. Brother Morrison has not written a book, or scarcely a line in the PENTECOSTAL HERALD, but what I have read it.

Then there are Doctor Fowler, and Doctor Reese, and Doctor McLaughlin, Doctor Carradine, Doctor Godeby, Brother C. A. McConnell, Brother Pickett, Dr. A. M. Hills, and the great and good men by the hundreds who have written on the great theme of scriptural holiness as a second work of grace. I am familiar with some of the writings of each. There is hardly a man in the holiness movement—West, East, North, or South—but what I have preached by his side for weeks, and some of them for years. If I do say it, there is not a man in the holiness movement who has had a better training in Bible theology of scriptural holiness than I have had. Let no young man think for a minute he ought to stop studying and quit school because I have not had a college education, and in spite of it have had some little success.

Although I am not by any means a scholar, and do not even know what a verb is, yet I have had so much training in the great holiness movement that I know just as well what sound theology is as any man in the holiness movement. I am making no plea for my stupidity and ignorance. Don't let any young man, or young lady, think for a minute that he should not strive for an education, because he thinks somebody has done something without an education. All that I have done has been done at a great disadvantage; and if I were not too old today I would start in now and go to school for four or five years. If I could drop back about sixteen years, and that would make me forty, I would take five years to get a good education.

God has blessed the uneducated boys in the great holiness movement wonderfully; but it was not their ignorance that He blessed—it was their faithfulness. Praise His dear name, He is still blessing them, and He will as long as they are faithful and true. I have often done and said things that hurt my meetings, but I said them purely through ignorance. God blessed my earnestness and faithfulness, and gave me fruit in spite of my mistakes and blunders. So it is not weakness after all that God is blessing; it is our strength, or our faith and love and good works that we have been able to do through the grace of God, and the power of the blessed Holy Ghost. We holiness people are publishing good books, and good holiness papers, and are scattering them broadcast over the land, that the great multitudes

may be enlightened as to what scriptural holiness is, and what we mean by being sanctified.

That brings us to another point which is so necessary: and that is our great holiness schools. We need them, and we need them badly. We must educate our children in places where the whole Bible is taught, all of it believed, and every word of it received; and where the blessed Holy Ghost is not grieved, and our students are not deceived. Thank the dear Lord we can do it, and we are doing it as a people. The holiness colleges are growing every year. Some twenty years ago we only had one in the whole land. It was at Wilmore, Ky., under the charge of Brother J. W. Hughes. He built better than he thought. God put it into his head and heart, and he just had enough sand in his hair and blood to go into it; but the Devil put up an awful fight. Old Hughes has won out, bless God, and is still ahead. Now we have some twenty good holiness colleges, close to one new one each year since Brother Hughes started in at Wilmore. Well, thank the Lord for what we see, and for what we have, and for what we know. Then thank the Lord for what we are; we are a holiness people, all out and out for God and full salvation.

Boosting the Boosters

L. F. Cassler

ONCE upon a time—so the story begins—I employed a neighboring pastor to assist me in holding my summer meeting in the town where I was pastor. He did some good preaching and we succeeded in getting a few of the people saved, and the church had something of an uplift.

Why, certainly! I expected all that before we began. All told, there was nothing extraordinary taking place; and the meeting, though good, was not a "howling" success. We witnessed no cyclones, downpours, or landslides. It may be the brother had a poor chance to make a good showing, as is often the case. However, what we had was good; just that, and nothing more.

Afterward, it seemed to be the right thing to make some favorable mention of the meeting through our holiness paper, which I also did. I was really asked to enlarge somewhat in my report, because it would help my good brother to secure another good meeting he had in view.

The foregoing narrative will introduce what I desire to write to the edifying of the body of Christ. It is no small offense to so hyperbolize, equivocate, or exaggerate in reporting the success of meetings God permits us to hold to His glory, that the reader can scarcely see the hand of God in it at all. What an array of superlative adjectives is frequently pressed into service when telling about the wonderful success in Sycamore Hollow. "The biggest meeting the place ever had!" "A mighty downpour!" "The fire fell!" "The people of that place never saw the like." "A great many prayed through in the old-time way." "We were entertained at the home of Sister Puff; she certainly knows how to take care of a poor, tired preacher." "Professor Skypercercer led the singing; the best leader I ever had with me. I take pleasure in recommending him to any church in need of a song leader." "Finances came easy." "We next go to Rocky Point and from there to Goat Ridge." "I have a few open dates." "Write me if you want an old-time meeting." "The pastor stood nobly by us."

Poor pastor! Is that all he was good for? Who made that meeting possible? Who stood by the pastor?

Brethren, this is a very great evil among us. The editors of our holiness papers are not to be blamed for it. No, no! Very ordinary holiness preachers have an insane love of seeing their names in print in a holiness paper, follow-

ing some astounding report of things so exaggerated that the Devil knows the statement is not more than half true.

Twenty-five years ago when I first took up with the holiness crowd, and read of the marvelous things God was doing for His people in other states, in the *Way of Faith* and *The Kentucky Methodist*, then published, I seldom failed to read all the reports from the field, because I believed them true. How I longed to witness some such duplicate of Pentecost! I have seen them since; many of them. I have read the inflated statements of them until I seldom care to read more than the tenth part of what is being reported.

Why? Because I can not understand just what the language implies. When Brother Slightly reports, "Finances came easy," I can not tell how easy he was on popular sins. Because when the Reverend O. U. C. reports "All the old-time church people supported the meeting, and have called me back for another meeting," I can not tell if it was a holiness meeting at all. Because when Brother I. D. Clare says they had a landslide, I am at a loss to understand just what it was like; and when N. I. Witness reports signs and wonders, I fail to understand what kind of goggles he is in the habit of using when he writes.

Brethren, this is an unblushing shame; it is more; it is a soul-deadening sin.

Shall we so prostitute the privileges of our papers that we insist on using their columns to boost ourselves and friends, and flaunt every compliment ever offered us? Oh brethren, give us facts plainly and modestly stated. Be careful how you bear down on your pen, when writing of those who do not agree with you. Study the meaning of your adjectives. Boost no one. To be sure you will be complimented occasionally. It may be justly due you sometimes; but do not repeat them to any one. Compliments are dangerous things on the lips of the sanctified. The greater our stock of compliments the more we stand in need of being prayed for. Do not place them on exhibition in the columns of the church paper; better thrust your index fingers deep into both ears and run. Flattery gratifies self-love, and is low and base and should be scorned. I have made it a rule for many years to not reply to any complimentary remarks, especially if mixed with flattery, and have found it the safe way.

Brethren, when you have read this, breathe a prayer for me, and remember I have written this in love.

Our Obligation to the Heathen

J. Warren Slotc

EVERY Christian is indebted to the heathen. Jesus told his disciples in days of yore to preach the gospel to every creature, and His command to His people today is nothing less than it was in that day. To change the phraseology—every person who has accepted Jesus Christ as a personal Savior and been saved is under obligation to do all within his power to carry the glad news of salvation to those who are not saved, and especially to those who have never heard. Paul gave expression to his feeling on the subject when he said, in writing to the Romans, "I am a doctor to the Greeks and to the Barbarians, both to the wise and to the unwise."

Every member of the Pentecostal Church of the Nazarene is peculiarly indebted to the heathen, for inasmuch as our church holds up a very high standard of personal experience, it should follow that great pains be taken to carry out, in a very practical way, the last and great command of our risen Lord, viz., the one to go into all the world and to carry the gospel to every creature.

It being then the case that you, reader and member of the Pentecostal Church of the Nazarene, are doubly and inexcusably indebted to the heathen and under obligation to them, let me ask you to take a retrospective view and ask yourself and answer to yourself these questions: What have I done during the last

year, if anything, to discharge my obligation to the heathen? Have I prayed for them? If so, how much? Have I contributed anything for the purpose of maintaining those who have gone to preach the gospel to the heathen? If so, how much? How does what I have given, if anything, compare with what I have spent unnecessarily on myself, or given for work at home? Have I ever asked the Lord whether He could use me as an ambassador to the heathen? And have I ever told Him that, if so, I would gladly go?

The trouble with us is that most of us are only half in earnest on the missionary issue, if we are at all interested. The Pentecostal Church of the Nazarene, holding as a criterion the very highest standard of personal piety, should be the foremost missionary body in the world. It should carry on missionary work in every unevangelized country in the world. Every local Nazarene church should be a live, energetic, praying missionary body, and a center of missionary fire, enthusiasm, and effort. In each church candidates for the foreign field should be found, and from each church liberal missionary offerings should be sent hilariously every month. Every Nazarene pastor and evangelist should be a foreign missionary at heart, preaching at least once a month on the subject of foreign missions, and the members of every church should be given opportunity regularly to make a public offering for the foreign work. Any pastor or evangelist who is not

sufficiently informed to preach on foreign missions once a month should write to the general missionary secretary, Rev. E. G. Anderson, and get instructions as to how to study world conditions, especially conditions where our missionaries are working, and their needs from time to time; and any pastor, evangelist, or member who will not take upon himself the proper responsibility for our foreign work because of indolence or selfishness, should be honorable enough to leave us and affiliate with a denomination which does not believe in giving the heathen an opportunity to hear the gospel.

Millions of heathen are perishing — in China alone, one heathen dies without having heard of Christ every time your clock ticks. God is mightily moving upon all the denominations acknowledging His leadership. There never was a time since the days of the apostles when more effort was being put forth to give the heathen the gospel — a fact which goes to prove that the return of our Lord is near, for the gospel must be preached to all nations for a witness before He comes.

Dear reader, pastor, evangelist, and layman, will you not now resolve to do more for the heathen than you have ever done? And will you not, more than that, now doubly resolve, God being your helper, to do all within your power to make the Pentecostal Church of the Nazarene the greatest factor for evangelistic missionary effort in the world?

Who would not be driven to prayer by reading this? The real burden is brought on by God, telling us the condition and the need through His Word, showing us the remedy, and giving us the Holy Ghost to help us pray (Rom. 8:26). God speaks by His Word, and the Holy Spirit will bring the Scriptures to us as Jer. 33:3; Matt. 18:19; Mark 11:24, etc., and by faith we grasp His promise as we pray and have the consciousness that we have reached the throne and won our case. Why? Because we took God's Word to the throne and pleaded the promises. All heaven will bend to answer the prayer inspired by the Holy Ghost.

The Word of God is our sword of the Spirit, and it is good to use in our prayers. The Devil knows this; he knows its mighty slaying power, and will do all he can to draw us away from the Word. Brethren, let us pray.

Seattle, Wash.

Pastors Needed

Bessie Williams, Evangelist

W have heard and read much about creating a fund to keep evangelists on the field with tents. While we are in sympathy with this, we feel the greatest need of the Pentecostal Church of the Nazarene is of pastors to conserve the work the evangelists are already doing.

The pastors, on account of small support, are having to take on so many churches until they are greatly handicapped, and are not able to do justice to any of them.

A new church certainly needs much of the pastor's time and attention, and to prosper it must have at least one-half time.

Last year the writer spent most of the time in new fields, and organized several new churches, but had to turn them over to pastors who already had so many appointments that the new churches never got the attention they needed, and the result was that some of them instead of being built up, went down. Now when this happens it is often said of the evangelists that they are not doing a thorough work. No work is so thorough but that it must have the attention of a pastor to keep it alive.

The time the Devil works the hardest and prejudice is strongest is immediately after a Pentecostal Church of the Nazarene is organized in a community. This is when it needs every moment of a pastor's time.

When an evangelist sacrifices and fasts, prays, and toils for several weeks in a place, and finally digs out a work, then has to go off and leave it without any one to give it proper care, and it goes down, it is a thing greatly to be deplored, for it not only brings a reproach on the cause, but it is very hard to do anything at that place any more.

Taking these things into consideration, we think it would be a good idea for each District to create a pastoral fund to help the little new churches that need the attention of a good pastor to pay a pastor for at least half time. No pastor can do justice to any church where he is giving only one-fourth time. So what we as a church need most is not an evangelistic fund to put more evangelists on the field, but a pastoral fund to put more experienced pastors in charge of the work the evangelists are digging out.

However, there is plenty of work for more evangelists to do, and plenty of new fields to go into, but we, as evangelists, feel no encouragement to go into new fields and stay until we get a church organized when we see no way to conserve the work.

We find it much easier to raise money for the evangelist than it is to raise money for the pastor. To illustrate, the writer has received more money, going into new fields, burnt districts, and hard places this last Assembly year than has been received by nearly any pastor on the District. So let's at least while we are considering creating an evangelistic fund to buy tents and put more evangelists on the field, consider a pastoral fund.

Prayer and the Word of God

Vert Anglin

THE Word of God and prayer are inseparable. Each must be used properly to keep us well balanced Christians. The Bible is God talking to us, advising, warning, pleading, guiding, sustaining. Prayer is man pleading with God. Let us bear in mind, as Gordon says, "Prayer does not change God's mind, but it makes it possible for God to do something that He has already wanted to do, and which He can not do without us."

How is He going to talk with us except through the Word, directly or indirectly? Of course we are impressed by the Holy Spirit what we ought to do, but it will always be in perfect harmony with the Word of God and will deal directly with some particular portion of it.

A constant Bible student, who neglects prayer, is apt to become legalistic, and follow the letter, but miss the Spirit. Such people are always crying Do, do, and yet that which they do seems to be a misfit; out of divine order; in the wrong place. Again, one who prays much, yet lets God do little talking to him through His Word, is sure to become fanatical, and get away from the leadings of the Word, branching out on some scheme of his own and become sidetracked. The final conclusion of one in this sad case is, "We don't need the Bible; God leads by revelation." Thank God there is a well balanced life. If we were to visit a neighbor, rush into their house and begin talking, and keep it up until we leave, not giving them a chance to say anything, they would think it strange of us. So if we rush into God's presence, and begin talking, and keep at it until we jump up and rush away, that is not real Spirit-inspired prayer. No. The prayer that God delights to answer is the prayer that is put on us by reading the Word. That gives God an opportunity to show us the need, and how to pray for it, and how to receive the answer.

In the ninth chapter of Daniel and the second verse, he says that upon reading the Word he was brought to see that the seventy years of desolation were fulfilled, and the time was ripe for Jerusalem to be restored. The Word gave the knowledge, the Spirit gave the burden, and Daniel began to pray and fast until God heard and answered prayer.

You say, Why was it necessary for Daniel to pray for something that God had already promised? Let us again repeat Gordon, "Prayer

does not change God's mind, but it makes it possible for God to do something that He already wanted to do." God always will work through man. He has given man the most important work of winning souls to Him. He is always looking for a man. He found one in Daniel, and there was no time lost in showing him what to do through His Word.

As it was with Daniel, so it is with us today, when we come into God's presence. Let Him talk first, read the Word, deliberate, and then He will give the burden. We may be reading Isaiah 42, and we hear God saying, "I will work and who will let it," and "Behold I will do a new thing," "I will make a way in the wilderness, and rivers in the desert," and we say, "O Lord, why have not the floods come?" We have the knowledge that it is God's will and promise, then we read down to the twenty-sixth verse, "Let us plead together," and the Holy Ghost gives us a burden. Oh the preciousness of the prayer that is really given by the Holy Ghost. It is the divinely ordered prayer, directly from the throne, and the one God delights in answering.

Again we may read in Jeremiah 32:26, "Is there anything too hard for me?" There is the knowledge; then we read in 33:3, "Call unto me, and I will answer thee, and shew thee great and mighty things that thou knowest not," and the burden comes upon us if we are in accord with God.

What child of God is it who will not gladly get under the burden while reading the ninth Psalm, the twenty-fourth of Matthew, the thirty-third of Isaiah, the fifty-third of Isaiah, the twentieth of Revelation, and the fourth of Amos? The Bible is full from Genesis to Revelation with such heart-touching Scriptures and admonitions. We find in the third of Genesis that soon after creation, God's plans were broken into by sin and His loving heart grieved.

"Oh, tender Christ, bless Thou this year!
Bless thou its dawn, and bless
Its noon-tide and its evening, Lord,
And let each heart confess
As days and weeks and months go by
To help the year grow old.
That of Thy glory, King of kings,
The half not yet is told."

Promissory Notes

W. R. Gilley

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

THIS is one of God's promissory notes, and is payable on demand to the holder; and every repentant sinner is a holder. 1 John 1:7 is another promissory note. It is due and payable to the holders, all believers who are walking in the light, on sight of a heart of faith. God is not a bankrupt. His assets far overbalance His liabilities. If you hold one of these notes, dear reader, it is good, and worth face value. If you hold 1 John 1:7, fulfill the friendly processes of grace, and present your note for payment, you will be richer in Christian experience, stronger in spiritual assets, and higher in moral qualities. In fact, you will have such strong backing in grace capital that you need never fail, but may grow constantly richer in holy character as the years go by.

People are spiritually poor because they have considered the notes they hold in their hands as worth no more than the paper they are written on. Some people look upon the Bible only as representing the dollars and cents which it cost them at the bookstore. Why not look into the pages and see the promises, the great promises, the *exceeding great and precious promises*? Each one of them is a promissory note payable on demand, or when due, and they are signed in the blood of God's own Son. Think you that He will not redeem them? His honor is at stake. He will pay every one if He had to bankrupt heaven to do it. But he does not need to do that. His capital is inexhaustible. "His coffers are full, He has riches untold." Riches of mercy, riches of pardoning love, riches of cleansing power, riches of glory.

If you are a guilty sinner, take your "on demand" note and present it for payment, and God will telegraph you by wireless a draft covering all your need; yea, you will be rich in His pardoning grace. Are you troubled with carnality? Meet the conditions of your note (1 John 1:7) and you will be free, gloriously free. Are you careful about the future? or your Christian experience? Then plead for a payment on your installment note in 1 Cor. 2:9-11. Are you hungry for bread? or in need of a new suit? Then carry to your heavenly Father in believing prayer, your notes numbered Matt. 6:26 and 6:30, and you shall have all needs supplied.

Who Should Go?

"Go ye therefore, and make disciples." After three years' labor in an African mission one man was baptized, a cripple, who was denied the movement of either hands or feet. He could not go to others, but they came to him at his invitation, and at the end of the year thirty-one savages, from seven warring villages, assembled about the table of the Lord. At that service one, upon his own initiative, arose and proposed that it be made the rule of the new church that every member of the his income. To this they heartily and unanimously agreed. Again this whilom child of paganism and superstition arose and with passionate energy proposed that one out of every ten of their number give his entire time to heralding the good tidings, and that these be supported by the other nine members in each group. This was as joyously accepted as the first proposal. After nine years the congregation had multiplied to four, and the membership had grown from thirty-one to two thousand; and yet the practice has been persistently and credibly followed. They have no doubt who Jesus meant should go.—*Men and Missions.*

Preparedness

1. *A People for Himself.* "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17).
2. *A Place for Their Abode.* "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).
3. *A Kingdom for Their Sovereignty.* "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the king-

dom prepared for you from the foundation of the world" (Matthew 25:34).

4. *A Throne for Judgment.* "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19).

5. *Vessels for Service.* "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Timothy 2:21).

6. *Grace for All.* "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage" (Matthew 22:4).

7. *Fire for His Enemies.* "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).—Rev. C. E. PAXSON.

Carbonized by Worldliness

In tearing down some furnaces at the Columbia Tire Works, in Anderson, Ind., the workmen discovered a chemical wonder. Sparrows, in attempting to fly across the great chimneys of the furnaces, were often overcome with the heat and fell as though dead. A great many had in this way dropped into the furnaces. The workmen came upon four of these birds that were perfect in color and eye and feather. They looked as though they

We Are Growing Old

BY J. P. COLEMAN

Yes, we are growing old.

The years are slipping by;
We soon shall walk the streets of gold,
And live beyond the sky.

Yes, we are growing old.

The friends of youth are gone.
They've reached their home within the fold
And we are left alone.

The mem'ry of those years.

When we were young and strong,
Bedim the eye with falling tears,
As we are pressing on.

What though we're set aside,

And left to trudge alone;
The Lord will be our faithful Guide,
And lead us safely home.

He'll not refuse to own

A single faithful soul;
In heaven we'll know as we are known,
While endless ages roll.

There we'll be young again,

Free from infirmity.
We'll praise the Lamb for sinners slain
Through all eternity.

had just died, but when touched, the birds were found to be perfectly carbonized and hard as flint. Even the tips of the feathers were perfectly tempered. The chemical conditions which brought this about are a mystery. It is thought that a small vacuum was formed in the furnace and that they fell into this and were exposed to the intense heat.

I have seen men and women in the same condition in a spiritual way. Sometimes the fierce heat of worldliness seems to carbonize people's hearts until they are as hard as flint. They look like men and women, but they are really only carbonized money-getters, like the iron toybank that sits on the mantel

Testimony of a Cherokee Indian

BY SAM K. WEIR

I WAS born January 4, 1870, on the Delaware district of the Cherokee National Reservation in the Indian Territory. I was converted in August, 1915, and was sanctified wholly December 6, 1915. For years I was a sinner, disobeying God, blinded by the Devil. I hated the followers of Christ. When I heard a holiness sermon on perfect love, I saw my need of a personal Savior. I repented and God forgave me, and blotted out all my sins, to be remembered against me no more. Glory to God! Later I saw my need of the Holy Ghost, and I sought the blessing of entire sanctification. I cried out, "O God, You know Your promises! I believe them, and I am determined I shall not be denied this blessing." God took me at my word, and sent the Comforter to my heart to abide. God does exactly what He says He will do.

Forts or Trenches

The present war has taught us one thing, and that is that no fort is impregnable, but a trench is. The defenses of Liege were "the last thing" in steel and cement, but they went to pieces like egg-

Marriages Among the Unsaved

Walter C. Brand

ARE the unconverted married in any but a civil way in the sight of God? I answer, Yes. While every boy ought to seek first the kingdom of God, and find it, long before seeking a wife, the Bible recognizes the fact that many do not, and that many marry while unsaved. Esau did so. "Marriage is honorable in all." But to neglect salvation is not honorable in anybody. I can not think that in God's sight there is "a civil way" of being married which differs from a religious way. Such a distinction is beyond my ken.

"Does God recognize the marriage of the heathen?" I answer, Yes. God's Word often mentions marriage as existing among them. And Paul wrote to converts from heathenism: "Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband." Is not this a clear recognition of the validity of marriages some of which were contracted while the parties were unconverted heathen? God hateth putting away, even when the marriage was formed by worldlings. Children have a right to the training and help of both their parents. Divorce deprives them of at least one parent.

Marriage is not exclusively a Christian institution by any means. Jesus says the wicked were marrying and giving in marriage, until the day that Noah entered into the ark. Certainly those were not Christian marriages.

When one repents he must undo his past evil deeds so far as he can; but to apply this principle correctly to the rectification of marital relationships is not always easy. Many things must be taken into consideration. Some things can not be undone. An effort to do so may make matters worse rather than better. God was displeased with David's adultery, and with his murder of the husband against whom he had sinned. David truly repented, but this could not restore Uriah to life. God did not require David to put away Bathsheba. Probably it was for her sake that God did not demand a separation. It seems not to be a parallel case to that of Herod, to whom it was said, "It is not lawful for thee to have thy brother's wife." How much unhappiness can be avoided by having salvation beforehand, and following God's guidance in all such vitally important things as matrimony. And how much better and easier it is to keep out of unlawful alliances than to get out when once in!

shells before the new guns. It is safe to say that the war will be won when won by the man who has "dug himself in." The proverb writer was impressed by the thought that while "the conies are a feeble folk," yet, making their habitation in the rocks, they live longer and multiply faster than the lions. So we see that centuries after the wolf and the panther have disappeared from our eastern states, "little Molly Cottontail" flourishes in all their woodlands. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Ages ago, the Psalmist wrote, "Thou art my hiding place." The soldier of the cross needs his whole armor and his sword; but most of all, when hard beset, he needs a hiding place in God.

A Missionary Messenger

"Ye shall be my witnesses." In China, an ignominious form of punishment is to fasten upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large letters. The offender is turned into the street to wander in the presence of a jeering, hooting mob. Recently in one of the villages a man was seen walking slowly up and down the street bearing upon his neck this badge of shame. The curious crowds that pushed forward to learn his crime were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like this: "Believe on the Lord Jesus Christ, and thou shalt be saved." The man was not ashamed of the gospel of Christ. Longing to share with his countrymen the good news of salvation, he chose to wear the criminal's collar that the thronging crowds that should gaze upon it might thus read a message from the true God.—*Expositor.*

Report of the Treasurer, General Foreign Missionary Board Pentecostal Church of the Nazarene October 1, 1915, to October 1, 1916

Receipts: Bresee Memorial Program

Alabama District—	
Florence, Ala.	\$11 07
Millport, Ala.	8 75
Jasper, Ala.	18 00
Cullman (Shiloh) Ala.	47
Oakman (Grace Ch.)	18 75—\$57 04
Alberta (Can.) District—	
Stettler, Alberta	\$ 5 70— 5 70
Arkansas District—	
Searcy, Ark.	\$ 5 02
Morrilton, Ark.	0 32
Ozark, Ark.	0 00
Argenta, Ark.	3 03—23 97
Chicago Central District—	
Bloomington, Ill.	\$10 10
Racine, Wis.	6 54
Fitchian, Ill.	12 00
Georgetown, Ill.	2 45
Carterville, Ill.	10 53
Aurville, Ill.	10 03
Chicago Heights, Ill.	7 50
St. David, Ill.	3 53—72 30
Colorado District—	
Greely, Colo.	\$ 2 50
Hohe, Colo.	5 00
Yuma (Bethel) Colo.	3 00
Colorado Sprgs., Colo.	11 92
Kirk (Olivet) Colo.	11 04—33 05
Dakota-Montana District—	
Fergus Falls, Minn.	\$ 1 01
Judith Gap, Mont.	1 95
Velva, N. D.	6 50
Flaxville, Mont.	13 00
Minot, N. D.	5 10
Hydro, Mont. (Ger.)	1 00
Mt. Vernon, N. D.	25 85
Van Hook, N. D.	22 00—89 47
Dallas District—	
Kirbyville, Texas	\$ 2 27
Mt. Hope, Texas	1 00
Texarkana, Texas	4 00
Tessie, Texas	2 60—10 47
Hamlin District—	
Hamlin, Texas	\$ 3 00
Wichita Falls, Texas	1 83
Pilot Point, Texas	10 00
Rotan (Mt. Zion) Tex.	14 00—31 83
Idaho-Oregon District—	
Enterprise, Ore.	\$ 4 30
Potlach, Idaho	5 40
Burns, Ore.	6 63
Boise, Idaho	27 90
Emmett, Idaho	5 03—49 29
Indiana District—	
Indianapolis, Ind.	\$ 5 78
Seymour, Ind.	30 16
Worthington, Ind.	6 02
Connersville, Ind.	7 00
Lowell, Ind.	6 00
Eby, Ind.	3 51
Evansville, Ind.	10 40
Richmond, Ind.	5 00
Bloomfield (Mt. Zion)	8 46
Marion (Keller Chap.)	5 53
Hammond, Ind.	0 00—92 01
Iowa District—	
Chariton, Iowa	\$ 6 25
Farmington, Iowa	4 50
Sioux City, Iowa	12 50
Oskaloosa, Iowa	2 10
Ottumwa, Iowa	1 10
Webster City, Iowa	15 15—40 60
Kansas District—	
Pleasant Hill, Kan.	\$26 25
Kismet, Kan.	6 00
Palco, Kan.	18 23
Kingsdown, Kan.	4 70
Newton, Kan.	12 00
Cherryvale, Kan.	8 00
Lawrence, Kan.	5 02
Plainville, Kan.	25 50
Garden City, Kan.	5 00
Hutchinson, Kan.	6 25—114 01
Kentucky District—	
Newport, Ky.	\$ 3 00
Delmer, Ky.	3 00
Highway, Ky.	8 00—14 00
Little Rock District—	
Mansfield, Ark.	\$ 8 40
Mena, Ark.	5 00—13 40
Louisiana District—	
Jonesboro, La.	\$ 5 05
Jennings, La.	5 35
Lake Charles, La.	5 00—10 00
Manitoba-Sask. District—	
Ernfold, Can.	\$50 00—50 00
Michigan District—	
Lapeer, Mich.	\$10 50
Midland, Mich.	1 40
Osagetown, Mich.	0 00
Ellington, Mich.	25 50
Grand Rapids, Mich.	33 00—70 40
Missouri District—	
Beulah, Mo.	\$10 00
St. Louis, Mo.	7 00
Maplewood, Mo.	5 70
Noxall, Mo.	7 00—20 70
Nebraska District—	
Curtis, Neb.	\$13 12
Grand Island, Neb.	3 50
Farum, Neb.	17 25—33 87
New England District—	
Providence (People's)	\$ 7 00
Portland, Me.	2 33
Fitchburg, Mass.	2 85

GENERAL FUND: RECEIPTS

Districts—	
Alabama	\$ 258 76
Alberta	409 10
Arkansas	644 35
British Isles	120 01
Chicago Central	2,009 50
Colorado	488 54
Dakotas-Montana	810 93
Dallas	458 38
Florida	101 10
Georgia	89 27
Hamlin	949 97
Idaho-Oregon	568 31
Indiana	1,033 22
Iowa	566 01
Kansas	2,519 12
Kentucky	181 34
Little Rock	230 80
Louisiana	104 00
Manitoba-Saskatchewan	115 00
Michigan	237 72
Mississippi	77 66
Missouri	213 14
Nebraska	620 69
New England	2,950 54
New Mexico	201 27
New York	1,815 53
Northwest	2,480 71
Northern Mexico	123 85
East. Oklahoma	000 54
West. Oklahoma	1,002 23
Pittsburgh	2,341 02
San Antonio	900 18
San Francisco	801 34
Southeast	10 35
Southern California	3,682 00
Tennessee	3,073 70
Washington-Philadelphia	618 52—\$33,882 31

GENERAL FUND: DISBURSEMENTS

Administration	\$2,847 04
Africa	2,357 50
Brava	600 00
Canada	200 00
Central America	672 00
China	1,450 00
Contingent	4,022 40
Cuba	1,200 00
Incidental	2,072 40
India: Calcutta	3,024 65
India: Western	4,536 15
Interest	80 01
Japan: Kyoto and Fukuehiyama	2,641 00
Japan: Kumamoto	1,601 00
Mexico: D. F.	840 87
Mexico: Northern	1,317 00
Scotland	926 03
E. M. Tanner	300 00
Traveling expense	1,117 57—\$32,900 05

SPECIAL FUNDS: RECEIPTS

Africa Specials	\$1,257 08
Brava Specials	15 00
Central America Specials	211 50
Chickell Bungalow, Interest	280 00
Children's Day Program sales	24 00
China Specials	1,480 50
Cuba Specials	109 57
El Paso Church Debt	80 00
El Paso Property Rents	183 25
Garb Work	135 00
Hallelujah Village	4,334 85
Hitchens Estate, Interest	24 00
Hope School, Calcutta	3,252 83
Hope School Building Fund	823 65
Western India Specials	1,750 73
Japan Specials	1,245 86
Mexico Specials	213 78
J. D. Monroe Estate	670 34
J. D. Monroe Missionary Fund	211 22
Publishing House Books	11 72
Scotland	102 00—\$10,427 10

SPECIAL FUNDS: DISBURSEMENTS

Africa	\$1,157 08
Brava	15 00
Central America	174 50
China	601 50
Creek Estate	120 00
Cuba	109 57
El Paso Church	80 00
El Paso Property	171 75
Garb Work	135 00
Hallelujah Village	4,705 00
Hope School, Calcutta	3,234 00
Hope School Building Fund	175 00
Western India Specials	1,738 93
Japan Specials	1,227 20
Mexico	190 17
J. D. Monroe Estate	50 00
"The Other Sheep"	111 35
Scotland	102 00—\$10,104 89

RECAPITULATION

Receipts: General Fund	\$33,882 31
Balance on hand, October 1, 1915	1,905 23—\$35,847 54
Disbursements: General Fund	\$32,900 05—32,900 05
Balance on hand, General Fund, Oct. 1, 1916	\$2 041 49
Receipts: Special Fund	\$10,427 10
Balance on hand, October 1, 1915	4,230 02—\$14,657 12
Disbursements: Specials	\$10,104 80—10,104 80
Balance on hand, Specials and Trust Funds	\$ 4,471 23

Program Receipts--Continued

Manchester, N. H.	10 00
Pembly, Mass.	7 50
Old Town, Me.	2 01
Hartford, Conn.	5 50
Johnson, Vt.	6 50
Cliffdale, Mass.	8 00
Waterville, Vt.	4 00
Providence (West) Ind.	5 00
No. Manchester, Conn.	5 00
Beverly, Mass.	7 00—\$72 04
New Mexico District—	
LaLonde, N. M.	\$14 19
Montoya (Lone Vale)	1 25
Deming, N. M.	2 00—17 44
New York District—	
Syracuse, N. Y.	\$ 3 02
Sartoga Sprs., N. Y.	3 00
Sag Harbor, N. Y.	3 00
Patchogue, N. Y.	3 15
East Rockaway, N. Y.	3 88
Brooklyn (Ulton Ave.)	7 20
Danbury, Conn.	5 00—27 91
Northwest District—	
Chelan, Wash.	\$ 2 00
View, Wash.	2 07
Canby, Ore.	10 00
Condon, Ore.	2 70
Portland (Sellwood)	13 94
Tillamook, Ore.	4 88
Diamond, Wash.	7 00
Mukletto, Wash.	12 40
Garfield, Wash.	2 10
Colfax, Wash.	17 40
Spokane, Wash.	36 00
Lincoln Hts., Spokane	7 00
Portland (Brentwood)	4 50
Harvard, Idaho	1 60
Troy, Idaho	3 00
Ashland, Ore.	4 44
Portland (1st Ch.)	10 15
Portland (Hind. Pr.)	1 80
Portland (Seas.)	4 82—145 22
East. Oklahoma District—	
Wann, Okla.	\$ 2 75
Ada, Okla.	21 48
Bethlehem, Okla.	0 12
Sulphur, Okla.	10 43
Kingston, Okla.	11 07—55 15
West. Oklahoma—	
Bethany, Okla.	\$ 9 50
Brownlow, Okla.	2 50
Eschold Valley, Okla.	7 70
Gen. View and Altus	23 30
Edmond, Okla.	1 10
Oklahoma City, Okla.	3 00
Altus, Okla.	22 00
Harmon, Okla.	4 00
Parkman (Olive Hill)	0 20
Kedee, Okla.	5 58
Leedey, Okla.	15 00
Blackwell, Okla.	4 00—99 07
Pittsburgh District—	
Lincoln Place, Pa.	\$ 9 22
Springboro, Pa.	3 10
Garfield, Pa.	2 00
Manchester, Ohio	6 00
Bradford, Pa.	8 00
Newell, W. Va.	5 70
West Branch, Pa.	7 00
Glyndon, Pa.	13 00
West Point, Ohio	3 00
Columbus, Ohio	12 00
New Philadelphia, Ohio	4 00
Lisbon, Ohio	3 05
East Palestine, Ohio	15 53
Christiansburg, Ohio	1 00
Ironton, Ohio	4 50
Middletown, Ohio	18 48
Pittsburgh, 1st Ch.	57 00
Urichsville, Ohio	4 43—102 33
San Antonio District—	
Cranfills Gap, Texas	\$ 1 39
El Paso, (Mexican)	7 68
Reedlake, Texas	0 63
Waco, Texas	3 03
Lytton Springs, Texas	10 00
Red Rock, Texas	2 10
Yoakum, Texas	5 50—39 03
San Francisco District—	
Oakland, Cal.	\$25 78
Berkeley, Cal.	18 00—33 78
So. California District—	
Brea, Cal.	\$ 4 25
San Diego, Cal.	8 00
Santa Ana, Cal.	8 18
Engle Rock Ave.	4 07
Los Angeles, 1st Ch.	81 08
East San Diego	4 21
Long Beach, Cal.	9 18
Sunnyvale, Cal.	4 10
Pasadena, 1st Ch.	77 66
Fairview, Cal.	4 08
Hawthorne, Cal.	2 00—203 47
Tennessee District—	
Erin, Tenn.	\$12 05
Nashville, 1st Ch.	101 43
Gordonsville, Tenn.	2 00
Tennessee City, Tenn.	2 05
Murfreesboro, Tenn.	0 48
Monteary, Tenn.	8 00
Chattanooga (Taber)	25 00—157 01
Wash.-Phila. District—	
Loblighton, Pa.	\$30 45
Baltimore, Md.	3 00
Chicamuxen, Md.	8 70
Bloomsburg, Pa.	3 41
Norfolk, Va.	6 08
Hollywood, Md.	3 22
Northeast (Hammett)	3 30
Clementon, N. J.	1 75
Herridon, Va.	10 97
Martinsburg, W. Va.	7 50—77 44

THE WORK AND THE WORKERS

FROM MISSIONARY EVANGELIST FRED H. MENDELL.

God has given us a marvelous three weeks in the opening of our District missionary campaign. It has been my privilege to visit First church, Hutchinson, and the churches near—Johnson City (Bethel), and Sylvia (Pleasant Hill). At each place God gave great liberty in preaching, and our hearts were stirred by the vision of fields unoccupied and waiting for the gospel. At Hutchinson we had a blessed time of victory together with Brother Francisco Saltero and others, in breaking the Bread of Life to some of the Mexicans. At Bethel we participated in the dedication of their attractive new church building. At Pleasant Hill we went with the brethren over to Zenith, and listened to Brother E. J. Lord as he preached the opening sermon for the revival campaign, which the Pleasant Hill folks are beginning in that town. At all three points God gave us attentive ears and receptive hearts. At Hutchinson the cash and pledges for home and foreign missions amounted to \$1,400.17; at Bethel, a little band of about twenty gave in cash and pledges \$218.57; and at Pleasant Hill the offering and subscriptions went to \$1,465; besides \$75 which had already been paid, making a total for them of \$1,540, which the offerings of the year will carry past the \$1,600 point. Thank the Lord! Truly, God is speaking to hearts concerning their brethren in the darkness. I go next to Garden City, and then shall visit our other churches in Southwestern Kansas. Our faith is in God. Our heart is encouraged.

I would not fail to mention that I have had, also, the privilege of attending the General Missionary Board meeting at headquarters. My soul was blessed beyond measure, as I sat in that assemblage, looked on and drank in the missionary facts and fire. My soul was caught in the onward sweep of the great missionary movement. Thank God! "The Lord is leading on to certain victory." Amen and amen.

IN THE HIGHWAYS AND HEDGES.

The writer has just returned from a tabernacle meeting in Gloucester county, Virginia, which began on September 24th.

Richard A. Roane, who got the blessing of entire sanctification twenty years ago, after an up and down life of twenty years in a church where his testimony was ignored, was constrained to go out and preach holiness. He has built the church and presented it to the conference, and then built three tabernacles, and another meeting house during the last three years, in which holiness is preached by holiness evangelists. Brother Roane is in his seventy-fifth year. He lives at Roanes cross roads, two miles from Roane's wharf on the Ware river, which is tributary to the Mobjack bay and Chesapeake bay, west of Old Point Comfort, on the eastern shore of Virginia, making it one of the most delightful parts of the world in which to live. The writer preached the first sermon on Sunday morning, the 24th of September, in the new tabernacle on holiness of heart, "Without which no man shall see God." Hundreds heard the gospel preached in its fullness, with the demonstration of the Spirit and with power.

Sister E. J. Moffitt, of Deltaville, Va., was the evangelist, whom the Lord is making a great holiness preacher. Brother J. A. Ward, evangelist in the New York church of the Nazarene, was to be in this meeting, but on account of accepting the District Superintendency of the Washington-Philadelphia District, was unable to attend. God was with us in great power, convicting many for holiness of heart, and we rejoiced because souls were born into the kingdom, and others who were determined to continue seeking until they find the pearl of great price—a clean heart.

N. B. SHADE.

FROM BUD ROBINSON.

We have fought another hard battle, and won another victory for Jesus. We just closed a meeting in Berkeley, Va., which is a part of Norfolk, just across the river from Portsmouth, and Norfolk. You remember our first meeting up here was with the Friends' church at Portsmouth. The next was in the church at Berkeley, where Brother C. A. Roane is pastor of the Friends church, and Brother J. W. Henry is the pastor of our church. We saw two hundred seekers saved or sanctified in these two meetings. Each church was greatly built up. Brother Henry's church at Berkeley was started a few years ago by Doctor Ramsey, and when he left for California to teach in the Pasadena University, he turned it over to the Nazarenes. To turn a church over to another congregation is no trouble, but to turn the people over is a different matter. I never met a finer band of people in my travels than are here, but they are few in number. When Brother Henry took the church he found twenty-four members, and at the beginning of this meeting he had forty-six. Several more will be added soon now. We had a packed house almost every night, and some were

Clarke's Commentaries

We can now fill orders promptly. On account of new plates being made, and our old stock exhausted, it has been necessary for us to file the orders received from our patrons for some time past. All orders now can be filled the day received.

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

turned away. This is a fine field for the Nazarene work. We have had fine District Superintendents, but they have been compelled to hold down a pastorate and try to man the field too, and no man can make a success of his District and hold a pastorate. We now have on this field a Superintendent, our old friend Brother Ward, who has no pastorate, and he ought to go forward by leaps and bounds. Several places within a few miles of Berkeley are greatly in need of some holiness preaching. They seem interested in the Nazarene work, and with a good meeting and a preacher to follow up the work, they might organize into a good Nazarene church.

Norfolk is in great need of holiness. Some time ago when the annual conference of the Southern Methodists met in one of the large churches in Norfolk, after the conference adjourned the ladies had to have their carpet taken up and sent to the cleaners' it was so tobacco soaked. Now any one who doesn't think Norfolk needs holiness is probably one of those dirty fellows who squirted tobacco juice all over the floor of one of his churches. Any man that will put his church on a level with a dirty old saloon, or on a level with the lobby of an old, dirty hotel is as far from what God wants in the pulpit as day is from night. Don't that prove total depravity, to disgrace the house of God in that way? It is simply beyond the comprehension of a man that is clean, when a Methodist preacher will throw old tobacco chews under the seats of a nice church, and squirt tobacco juice on the nice carpet. He is too dirty to bait a mink trap with, and he ought to be honest enough to go out of the ministry. He should go to work with the Bull Durham tobacco company. The Lord surely did not get here with the Nazarene church any too soon.

FROM EVANGELISTS LEWIS AND MATHEWS.

Since our last report we have held meetings in Pomona, Cucamonga, Whittier, Upland, Santa Ana, Orange, and Elysian Heights. In some places many have knelt at the altar; in others, few; but in all cases some. We have made holiness our keynote in sermon and song. A week ago Sunday night we were invited to the Epworth League service of the First Methodist church, Los Angeles, and we sang, testified, exhorted, and gave an altar call. About a score of seekers came. Last Sunday night we had charge of the service again. About thirty responded. The president was among those who claimed to be sanctified. Doctor Locke, the pastor, invited us to sing "The firing line" in the main auditorium, and they called us back for another song, so we sang "The very God of peace sanctify you wholly," and in that way we got the message of holiness to nearly three thousand people, before skipping away to our own service at the Nazarene church at eight o'clock. Our slate (subject to change) is: Alhambra and Boyle Heights for November; Whittier, December; then Tillamook and Burns, Ore., and other northwestern dates.

REPORT OF OKLAHOMA NAZARENE HOME.

This has been a year of victory for the Nazarene Home, and the blessings of God have been on us every step of the way, yet we have had some hard tests and trials that are peculiar to this kind of work.

I have attended all the public services in the home except when I was in the bed sick. I have done much praying in the home and for the home, and have held several special prayer services besides the regular services.

The number of girls received during the year, forty-seven; babies, thirty-one. All the girls that came to us this year have been saved and sanctified except four. There have been about one hundred professions in the home during the year.

At present, every girl in the home is saved. Our public services have been a source of blessing to the town of Bethany, as well as to the girls in the home.

This closes my seventh year in rescue work in Oklahoma, and in the Nazarene Home. We have

registered 558 girls during this time in the home. Three of them are now getting splendid salaries as nurses, who got their training in the home; eleven of them are married and living happy lives; seven are teaching school, and many of them have found work as bookkeepers, stenographers, and clerks, where they are making their way through the world, leading clean lives, while a few have betrayed our confidence and returned to their old lives. For all of the service we have been able to render, we give God the glory, and believe that rescue work pays.

MRS. JOHNNY JERNIGAN, Superintendent.

RESOLUTIONS OF APPRECIATION.

We, your special committee appointed to draft resolutions of appreciation of the services of Rev. C. B. and Mrs. Johnny Jernigan, and Rev. and Mrs. S. H. Owen, beg leave to submit the following report:

WHEREAS, These dearly beloved brothers, Rev. C. B. Jernigan and Rev. S. H. Owens, and our beloved sisters, Johnny Jernigan and Sister Owens, will shortly leave the District and cast their lots in other fields of labor for our Master, in the spreading of scriptural holiness; therefore be it

Resolved, By the Western Oklahoma District Assembly of the Pentecostal Church of the Nazarene, that in the removal from our midst of Brothers Jernigan and Owens, this District loses two of its strongest expounders of the doctrine of entire sanctification, for which the Pentecostal Church of the Nazarene stands, two fearless preachers against sin in all its forms. These men came into the spiritual desert of Oklahoma in its pioneer days, and by their godly walks, their godly conversation, and conduct, their clean lives and Holy Ghost preaching, caused this desert to blossom as the rose. While we regret to lose these tried and true men of God, we most cheerfully commend them to the fields of labor to which they go, and ask that God's richest blessings may go with them all along the way until they reach the end of the road, where the toils of life will seem nothing; and when they receive their abundant entrance through the pearly gates may they hear the blessed words of Jesus, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Be it further

Resolved, That in the removal from the District of Sister Johnny Jernigan this District loses one of God's noblest, most self-sacrificing women. It can truly be said of her that she has lived for others, sacrificing everything, even to her very lifeblood, for the sake of the lost. Hundreds, yea, may be thousands, of poor, unfortunate girls who lost their way, have been taken into her home and kindly ministered unto, and were born into the kingdom of God by her patience, by her preaching, by her prayers, and by her kindness. May God richly reward Sister Jernigan according to her noble works and deeds. She has broken the alabaster box; "she has done what she could."

Resolved further, that we fully appreciate the life and labors of love of Sister Owens. No one can fully appreciate the many sacrifices and hardships of the wife of a District Superintendent, and God only knows how she has toiled to assist in the great work. The District loses a faithful, sacrificing, uncomplaining servant of God. May God reward her openly for her many secret sufferings.

Resolved, that this Assembly, as a small token of its appreciation and esteem of these dear ones, stand and give a wave offering, and sing "The Eastern Gate."

Respectfully submitted,

A. C. SMITH,
J. W. OLIVER,
W. M. REAVIS,
Committee.

FROM EVANGELIST M. L. BATEZORE.

I am out in the northeastern part of Oregon, where the snow never leaves the mountain tops. Truly, this is one of God's beauty spots. Sin of all sorts exists here in spite of nature. Three years ago I came to this part of His vineyard, and put in three months preaching to the people. We had a great time of salvation, and many sought and found Jesus. Last winter I came back to renew the attack. After two great battles our Christ gave us the victory, and the good saints in Enterprise would not take no for an answer, but prayed clear through, and said God showed them that I must come to them as a pastor for at least a year. They had prayed and paid and suffered until they had built a church building; had it all paid for excepting \$130, and I came on the work the 1st of April. The work has grown till now we have thirty-four members. We held a tent meeting here the last of July that lasted three weeks. We are going to make another charge in November with Brother and Sister Tullis, our District Superintendent and wife. At

TELEGRAM

McPHERSON, KANSAS.

HERALD OF HOLINESS:

Closed greatest revival last night ever held in Nazarene church in McPherson! August Nilson, of Portland, Ore., was the evangelist. Opposition to holiness received a hard blow through the scriptural, logical, and forceful preaching of the evangelist. Brother Nilson won the hearts and confidence not only of the whole church, but of many of the leading citizens of McPherson. The offering was over \$200. Brother Nilson was unanimously invited back for a great campaign next summer.

HENRY A. DUNLAP, Pastor.

that time we will dedicate our church. I have raised most of the indebtedness, and our faith is looking up for the balance. There is work here for three or four evangelists, as I am the only one in this country who is preaching holiness. There are young men and women in this country who have never seen a holiness preacher, heard a holiness sermon, and hardly know that there is a God.

FROM JAPAN.

We have just closed a special revival, or rather a special effort, as we are a revival church. This special effort was blessed of God. There were forty-three seekers, four of these seekers for holiness. While the special meeting is closed, yet the work of salvation continues. Souls are continuing to come to the Lord, and while the intense heat is on, we do not have as many services as usual, but God is marvelously blessing. We are in our new church and the attendance is greatly increased.

W. A. ECKEL.

FROM EVANGELIST B. M. KILGORE.

We had a great time at the Dallas District Assembly. General Superintendent Williams proved himself to be the right man in the right place. Brother Sanders did some good work for the Publishing House. I am now nine miles west of Butler, Okla., in an old-time revival. There were twelve at the altar last night. I am ready for meetings in Oklahoma or West Texas. Address me at Canute, Okla.

FROM EVANGELIST JULIUS MILLER.

We started meetings at Inez, Ky., October 5th, and continued over the 15th. God gave us real victory. The first part of the meeting pulled rather hard, but toward the last the windows of heaven were opened. The last Saturday night was a blessed time. The power of God came down in a wave of glory and the saints shouted and praised God. One woman was saved and another sanctified while singing. Instead of preaching we gave an altar call, and several came forward. The closing Sunday was a good day. Seekers were at the altar, and we were sorry to close. Mrs. Miller and myself came to the Woodlawn church, eleven miles from Goff, Kas., last Saturday night. They have a nice, new church, and a good crowd of folks who love God and holiness. They know how to pray, sing, and shout here. God's blessing is upon the services. Last night the altar was full, and seven prayed clear through.

DAKOTAS-MONTANA DISTRICT.

On September 12th we left our home for Morrilton, Ark., where Brother Joseph Speakes planned a meeting for us. Rev. E. H. Kunkle was the pastor, and there were certainly a fine bunch of Nazarenes there. Brother Kunkle is much loved by his people, and is one of our Dakotas-Montana District boys, who was dug out of a backslider's condition and called to preach. Brother O'Neal and Sister Clipperton are the main workers in the church to push holiness. Brother O'Neal is an ordained minister. He goes to the country on Sundays and preaches. We were entertained in his home while there. Our next meeting with Brother J. B. McBride and Joseph N. Speakes, at Argenta, Ark., was a good one. This was the first time we were privileged to work with Brother McBride. On October 3d the church extension board met, Brothers McBride, R. B. Mitzbum, of Nashville, Tenn., J. N. Speakes, and myself. We laid plans for the future.

Our next meeting was at Beebe, Ark., Brother Moir, pastor. We had a blessed meeting with this church, and found them all true disciples of Jesus. Holiness has been preached there for twenty-three

years, and it is a burnt over field. We were invited to return again. We found Brother Speakes working over his District.

We are looking forward to a great year on the Dakotas-Montana District, and are planning some pioneering in the state of Montana. Brother J. B. McBride will hold several meetings in the Dakotas, commencing at Surrey, Minot, Velsa, Van Hook, and others. Others on the District, who want him please notify me at once, and we can put you in touch with him. Pastor Clymer is moving to Granville, N. D., where he will open up some new work.—LYMAN BROUGH, Dist. Supt

ARKANSAS DISTRICT.

We have been as busy as a whole swarm of bees since our last report. Have been in two camps, Calamine and Ozark. Brother A. F. Daniels was with us at Calamine, and I am pleased to say that he is a fine yokelfellow. We had a big time together and the Enemy knew that we were on his trail. A goodly number were either converted or sanctified, and five new members were taken into the church. At Ozark camp we led the singing and preached afternoons. L. Milton Williams did the "heavy" preaching, and of course it was done well, as every one knows who ever heard this great warrior. People were very busy picking cotton, and this hindered the weekday services considerably, but the Sunday crowds were large. Souls were saved and sanctified. At times conviction was awful. Seeking was definite, and the professions clear.

We were next in a fine meeting with our own church, which has few equals, and we believe no superiors. Brothers Brough and McBride did the preaching, and the Lord did the blessing. Some of the enemy's trenches were taken, and the cause of holiness more firmly established than ever.

Was one night with Brother Brough at Beebe, and preached for him. From there went to Sulphur Rock for a meeting. Too busy a time for much of a revival. Farmers were going after their 18-cent cotton. It is a silver mine this year. I'm glad for these poor Arkansas farmers; they need it.

Was at Calamine one night after the meeting at Sulphur Rock. Stopped off at Batesville a short time, and arranged to have a mission opened there after our coming Assembly, and work it in connection with our Calamine church. Spent one night at Rosie, and set in order a small class, which will also go on the Calamine work. Ran by and spent a night at Searey, where dear old Brother Pruitt was in a few days' meeting. Preached for him, and had a good time in the Lord. The next night I made the West Pangborn church, which was organized this summer by Brother Brightwell. It was my first visit to this church. Held their annual meeting. This brings me up to date.

Am to organize another class next week at Springfield, then on to the Assembly at Vilonia, November 8-12.

This has been a strenuous year for us. We have tried to fill three men's jobs, which of course we have not succeeded in doing as well as the three men could have done it. We feel that we must unload soon.

We have had a good time, and the brethren have been exceedingly kind and patient with us. We have tried to appreciate it and be good, too. Haven't had a single scrap with any of the boys this year; that is good behavior for us. We hope we have done good and no harm to any one.

This report is too long. Don't think I'd read it if any one else had written it, for I seldom read long-winded reports.

JOSEPH N. SPEAKES, Dist. Supt.

General Church News

Kansas City First Church.

The Lord is blessing us on all lines, but especially in Missions. In thirty days our church pledged the support of seventy Sunday schools, twenty-five native workers and five missionaries from this country on the foreign fields! Praise the Lord! On November 5th, we have to raise twelve hundred dollars for our building fund debt. This is a heavy obligation. We trust the Lord to help us through.—JOHN MATTHEWS, Pastor.

Carterville, Ill.

After serving one of the best churches on the New England District for five and a half years, on October 15th we bade them good-by. While it was hard to leave them, we carry away many sweet memories which we shall always cherish. We have accepted a call to our church in Carterville, Ill. Pray that God may make us a blessing there. G. G. EDWARDS.

Marshalltown, Iowa.

After some weeks without a resident pastor in Marshalltown, we were glad to welcome Rev. D. S. Deware and family, of Racine, Wis., coming to us on April 26, 1916. Brother Deware is proving an able pastor. Under his ministry the church is pressing on. We have six services a week, a growing Sunday school, morning worship, Young people's meetings, street meetings, cottage prayer-

meeting, church prayermeeting, and a special Friday night's prayer service for the burden of lost souls. Seekers have been saved and sanctified, and some added to our church. The Young People's meeting has been reorganized. The church has been repaired throughout, with new windows, new arrangement of the basement, auditorium cleaned, papered, and painted. Our church is located on the corner of Third street, and West Church. Services are well attended, and the Sunday evening services are especially evangelistic. Brother Deware has won the love and respect of business men, laboring classes, and his church.—MISS SMALL, Reporter.

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ALABAMA DISTRICT.

We have just closed a fine meeting at Wylam, Ala., where we organized a good church at the close of the meeting. Rev. J. A. Mannasco was my collaborer. I am doing all I can to spread scriptural holiness. Our District Assembly will be held at Jasper, November 22-26, and we are expecting a time of salvation. All our preachers and delegates are requested to be on hand at the opening and stay until the close. All who wish to appear before the examining board will meet November 21. If you are expecting to attend the Assembly, notify Rev. Z. B. Whitehurst, the pastor, at Jasper, that entertainment may be secured.

P. M. COVINGTON, *Dist. Supt.*

DALLAS DISTRICT ASSEMBLY.

The eighth District Assembly of the Dallas District, convening in Sherman, Texas, closed Sunday night. It was in many ways a great Assembly. The doors of the large Methodist church were opened to us. The pastor of the Presbyterian church, and president of the Pastors' Association of Sherman, spoke words of welcome to which General Superintendent Williams and Rev. B. F. Pritchett responded with words of appreciation. The delegation was large, and was warmly received by the citizens of Sherman. The evangelistic services each evening were attended by large and appreciative audiences. The sermons delivered by General Superintendent Williams, Rev. B. F. Neely, and Sister Mary Lee Cagle, were forceful and fruitful.

The reports from our pastors, evangelists, and deaconesses showed that during the year we had "lengthened our cords and strengthened our stakes." Some new churches have been organized, and the old ones enlarged. The good report from our faithful District Superintendent, Rev. P. L. Pierce, encouraged our hearts, and inspired us to undertake greater things. He was unanimously re-elected.

The untiring efforts of the pastor, Rev. B. F. Pritchett, and his faithful wife will long be remembered by those in attendance. During this short stay of two years in Sherman, a great work has grown up. It is planted on a good foundation, all departments of the church being well organized. Splendid property has been purchased in a nice location. The pastor and people have the confidence and fellowship of the people of this city.

On Friday night, Rev. J. T. Upchurch presented the cause of rescue work. At the opening of the service Brother Upchurch gave a short but stirring address.

An educational service was conducted by President J. B. Chapman. After a short address, Professor Chapman presented the plan now on foot for the increasing of equipment and strengthening of the faculty to comply with the requirements of

an A-1 college. Many responded to the call of assisting in raising the fifty thousand dollars needed for this purpose.

We were glad to have with us again Brother Sanders from our Publishing House, who made a strong address, and made us feel like doing more for our publishing interests.

Our missionary service was conducted by Rev. E. G. Anderson, general missionary secretary and treasurer. This was his first visit to Texas, and our Assembly received him joyfully. His missionary spirit and earnest words stirred our hearts to greater missionary activity.

It was to the great delight of the members of the Assembly that we had with us as our presiding officer Rev. Roy T. Williams. We count ourselves happy to have him as a member of this District. For years he has been connected with our work, and as either college president or evangelist he has served us well. We are delighted with his splendid services in the capacity of General Superintendent. His efficiency, and spirit of brotherly love endeared him more and more to his old friends, and made him many new ones. Sunday was a great day. At ten o'clock Mrs. W. B. Pinson was consecrated as deaconess. This was followed by ordination services. Four ministers were ordained. The General Superintendent preached both morning and evening. Altar services followed, and souls were bleat. Special songs were rendered throughout the Assembly by Rev. H. B. Wallin and wife and the Peniel quartet. Mrs. I. W. Young and Mrs. R. T. Williams, soloists. We feel like going on.

ARRANGEMENTS.

District Superintendent, P. L. Pierce.
 President and dean of theology, Peniel University, James B. Chapman.
 Principal of English department and dean of Peniel University, F. H. Bugh.
 Missionary to the colored people, E. C. De Jernett.

CHURCHES.

- Peniel.....B. F. Neely
- Dallas.....B. H. Haynes
- Milano, Gause, Hat Prairie, Pin Oak, Leo F. Maedgen.
- Lufkin.....V. B. Atterberry
- Cedar Hill.....Frank Daniels
- Blossom Corner.....J. W. Land
- Shiloh, Oakland.....C. W. Johnson
- Bonham, Milton.....M. J. Guthrie
- Nelson's Chapel, Yantis.....G. W. Hightower
- Rocky Point, Balesboro.....J. W. Sharp
- Ash Grove, Copeville.....George Aklin
- Denison, Valdosta.....S. W. Gregory
- Rockdale, Culeoka.....J. R. Radican
- Alba.....Virgil Fisher
- Grand Saline.....H. R. Lee
- Wolfe City.....I. W. Young
- Texarkana.....W. B. Pinson
- Kirbyville, Pineland.....Miss Jessie Albritton
- Sweet Home.....H. L. White
- Port Arthur.....J. R. Lee
- Macy.....J. P. Sparks
- Sherman.....Oscar Hudson

Howe.....Mrs. Nettie Hudson
 Arbala Mission.....W. W. Hinton
 Johnson's Chapel.....I. T. Williams

To be supplied - Batson, Burrows Chapel, Blossom, Blvins, Independence, Lisle, Mt. Hope, Whitesboro, Henry's Chapel, Cedar Mills.

INA LEE HUGHES, *Reporter.*

FIRST CHURCH, LOS ANGELES.

We closed a three weeks' revival last night (Sunday, October 22), with Rev. C. W. Ruth as the evangelist. There were twenty-five at the altar the closing night. The meetings were much hindered by unusually bad weather, the diversion of the minds of the people to the great dry campaign that is waging here, and the onslaughts of Satan, but in spite of it all, we enjoyed a good, steady revival, with some very remarkable cases of salvation. Brother Ruth preached in the demonstration and power of the Spirit. His Sunday sermons were especially strong, and his afternoon Bible readings unsurpassed. We had visiting delegations from nearly all of our churches in the city and contiguous to the city. These were headed by their pastors and came with shouts and songs. The fraternal relation was simply delightful. Immanuel church of this city brought the largest delegation headed by the two pastors, Rev. Lucy P. Knott, and Rev. J. Proctor Knott. On Sunday school night, the Nazarene University turned out well. The university has a fine body of students. Whittier, Alhambra, First church Pasadena, and many others, with the Nazarene mission, all came and brought inspiration and cheer. Old First church gave all of her children a most hearty welcome.

The outlook is hopeful for California "dry." The pastor of First church is the chairman of the general committee on a great street parade to be held on Saturday afternoon, November 4. It is expected that from thirty thousand to fifty thousand will be in line. First church will march from five hundred to seven hundred.

It is contemplated to soon improve the church by painting and decorating, new carpets, etc. Plans are now in progress, and some of the work has already been done. We expect to push the battle for continued victory.

Under the direction of Mrs. Paul Bresee, great missionary Christmas boxes have been sent to our missionaries in all countries. This is a stupendous task, but it pays well, as the missionaries are greatly cheered by these fine boxes of the choicest articles, useful and practical.

First church is in for the largest things, for the building up of the kingdom of Christ.

C. E. C.

CHURCH NEWS

New Brighton, Pa.

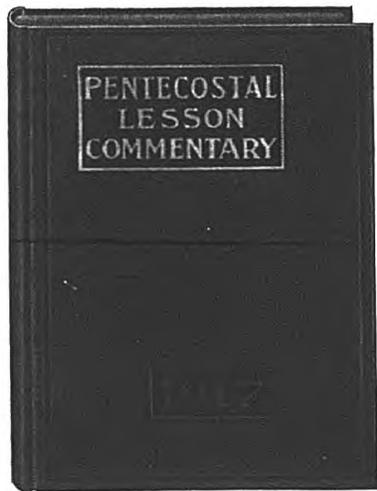
Evangelist R. M. Kell just closed a series of meetings at New Brighton. He is a power for God. There were about fifty seekers at the altar during this meeting. The power of the Lord was on the services. Two hundred and fifty dollars had to be paid on the church, and Brother Kell raised it on subscriptions in a few minutes. The Devil was defeated in this place, and as a result eight new members were added to the church. Through our pastor, Dr. J. H. Sloan, and wife, God was glorified. They have done much for this place. Brother Kell goes to Marion, Ind., where he has held three series of meetings.—CHARLES T. STAFFER.

Red Key, Ind.

Our meeting just closed which was held by Misses Lura and Sadie McNeese. They certainly know how to pray and preach. The meeting was a hard pull, and some things had to be overcome, but God wonderfully came to our rescue, and several prayed through. The last Sabbath of the meeting there was great victory, when two preaching services were broken up by penitent seekers coming to the altar. We are planning for a new church, and hope to get started on it soon. We do love the HERALD of HOLINESS and the Nazarene movement. Truly God is carrying on His work.—LOREN R. PENDRY, *Pastor.*

Burke, N. Y.

It was after much prayer and thought on the part of our District Superintendent, Rev. Paul S. Hill, that the way opened for us to hold the tabernacle meeting from September 16th to October 10th in his old home town. The Lord was with us from the very start. There were not many at the altar, but there were some definite cases of conversion and sanctification. We were up against great odds, with meetings going on in another church nearly every night, in addition to dances and farmers' meetings. But in spite of all, prejudice was broken down to some extent, and a way was opened for a weekly holiness meeting, and a desire was expressed for a camp next year. There are many such places in this state. The Lord provided us with \$130. and \$100 paid. Some books and mottoes from our Publishing House were sold. Rev. I. D. Archibald, of East Rockaway, N. Y., was my coworker, and gave no un-



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certain sound in presenting the gospel. Our District Superintendent was with us at the start, and got blessed in telling the old, old story. Wife and I expect to return to Burke for an all-day meeting on our way in another evangelistic tour.—F. E. MILLER, *Evangelist*.

Chicago Heights, Ill.

Upon the arrival of our new pastor and his wife, Brother and Sister Milby, folks seem to have taken on new courage, and the work is building up, crowds are increasing, and the Lord is blessing. Sunday, October 22d, was the greatest day we have had. In the morning service we gathered around the altar to partake of the Sacrament, and all seemed to get a new vision of Calvary. How the Lord did bless the gathering of the saints together. After a powerful sermon on "I will heal their backslidings," four seekers found their way to the altar. Since Brother Milby came here twelve seekers have been forward. The pastor and wife have won the hearts of the people. They began the revival services in Harvey, Ill., Sunday afternoon. We are praying and expecting the greatest year we have ever had.—BERTHA SLEGRIST.

Wann, Okla.

We have just closed another year's work. We have been pastor of the Ada, Okla., church this last year, and in some respects it has been a hard fight. God gave us the greatest Assembly ever at Ada. It was a revival from beginning to the end. From there we came to Liberty Hill church, our old home, where God gave us two very precious services. In the morning service the writer preached on tithing, and organized a band, and raised fifty dollars for the new pastor. We are now on the work at Wann, and find everything in good shape. We expect and are praying for the greatest year of our lives.—F. C. SAVAGE, *Pastor*.

Milo, Mo.

We have moved into a new hall, and had our first meeting there last night. The Lord put His seal of approval on the service by giving us four seekers, two reclaimed, one saved, and one sanctified. One was healed in the evening service. We are satisfied with our new location although we hated to leave the old place, but we are sure God makes no mistakes. Our Bible school is in fairly good order, except that the change of location will affect the attendance somewhat. We had our class over at the parsonage last Saturday afternoon for a social time, and there were thirty-one boys and girls present. We had a fine time, and had our pictures taken. Our District Superintendent, Brother Washburn, was with us one night, and preached for us. He gave us new courage.—CHARLES S. JENKINS, *Pastor*.

Norfolk, Va.

We have just closed one of the greatest meetings that has been held in this city, in such a short time. Rev. Bud Robinson, and Rev. C. C. Rinebarger and wife were in charge of this meeting and the preaching and singing by our brethren and sister was of such an order that the city felt it in all the nearby community. Our church has received an uplift that will never leave them unless they leave God. Opposition and prejudice were broken down, and people came from far and near, until the church was too small to hold the people and we had to turn them away. There was a goodly number at the altar. Fifty-seven seekers really prayed through to victory and there was a real shout in the camp. The Robinson-Rinebarger campaign here will never be forgotten, and as they left us we could feel that they left behind them a real fragrance from their lives that will live through the endless eternity. They are really and truly God's people. Our church has taken on fresh courage and we expect to push the battle to the front in spite of the Devil, for God and holiness. We expect a goodly number to be received into membership through this meeting. We have a good people and they are going through on the clean line.—REV. JOHN W. HENRY, *Pastor*.

Keens, N. H.

Rev. L. D. Keeler, of North Attleboro, Mass., supplied the pulpit recently while the writer supplied the pulpit of the Baptist church at Chesham, N. H. Brother Keeler preached two strong sermons on the Sabbath, and under God was made a blessing to the people. May God abundantly bless our Pentecostal Collegiate Institute boys, who are preaching the old-time gospel.—H. REES JONES.

Johnson, Kas.

Sunday, October 12th, was a blessed day at Bethel church. The dedication was well attended. Brother Mendell preached with unction and power. The morning service was a missionary service, when Brother Mendell preached on the Great Commission. Some caught the vision, and we raised in cash and pledges \$102.92 for foreign missions, and \$10 for home missions. The Lord helped us to raise four hundred dollars in cash and pledges for the remainder of the indebtedness on the church and furniture. In spite of the stormy night God gave us a good evangelistic service, and one seeker knelt at the altar for heart cleansing. We

begin another revival on the 2d of November, with Thomas Keddie, of Hutchinson, Kas. We hope to make this the best year we have ever experienced.—G. H. WEBB, *Pastor*.

Stockton, Cal.

Our congregations are increasing, and we have taken eleven new adult members into the church. We feel that we need the HERALD of HOLINESS, it makes our job of getting folks out of the brush so much easier. We are in concord with Doctor Matthews' plan for missions and mean to get to work.—M. F. GROSE, *Pastor*.

Morrilton, Ark.

We just closed a two weeks' meeting here, with Rev. Lyman Brough, of North Dakota, as evangelist. Brother Brough did some hard preaching, with little response. This is an old battle field, and the recent one was one of the hardest fought battles I was ever in. The time was too short to break through, with so many things against us. However, the church was built up, prejudice broken down, and the people more determined than ever to stand by the old gospel. Morrilton church has some of the finest and most godly saints in it that I ever met. They feel the burden of the lost world upon them, and they don't get discouraged when they go against the tide. Most all are tithers, and all have the gift of "helps." At our annual meeting they gave the writer a call to serve them as pastor for another year. Since coming here July 27th I have preached fifty sermons, here and in the surrounding country, had thirty-six professions, and taken eleven into the church. Arkansas is a needy field, and calls are coming in continually for help. People are starving for the Word. The great need today is real ministers of God, who are able to go out and dig out a work, preach the Word, and lift up Christ. We can build churches that the Devil will never shake.—E. H. KUNKEL, *Pastor*.

Woodlawn Church, Chicago.

These are days of great blessing. We had a most glorious prayermeeting last Wednesday night, with an unusual spirit of prayer, and a great burden for a revival. The presence of the Holy Spirit was felt in a marked degree, and we believe God is going to answer prayer. Our people are meeting every Tuesday afternoon at the hall for prayer, and we are expecting great things from God. Brother W. E. Shepard, who came to us as a supply when Sister Wines left, has accepted the call to the pastorate, and enters upon his labors in that capacity immediately upon his return from Sioux City, Iowa, where he is engaged in a special series of meetings. We look forward with great hope and courage to a year of victory under the leadership of this humble Spirit-filled man. Woodlawn church expects to put itself forward as a tithing church. At a recent meeting of the church board the budget for the coming year was taken up, the tithing plan presented, and all members of the board, who were not already tithers, willingly pledged themselves to put a tenth of all their income into the treasury of the church. The action of the board was presented to the church on the following Sunday and it was gratifying to see the large number of our members who were will-

ing to stand and pledge themselves on the same proposition. Sunday, October 22d, was a good day all day. Brother Slotz supplied the pulpit in the morning, and in the evening John Wesley-Lee brought the message. Five precious souls found their way to the altar at the close of the evening service, and a spirit of deep conviction was over the audience. God is blessing every service; congregations are good; and our people are truly getting down under the burden.—F. A. RUNQUIST.

Richmond, Ind.

We left Topeka, Kas., on September 11th, after one of the best years of our life, and came to the Indiana Assembly, where we spent a glorious week. On Monday, September 13th, we came to Richmond, Ind., where we found a loyal band of Nazarenes awaiting us and a church building that will seat at least four hundred people. It is the best located church of any in this city of 25,000. On Wednesday night we held our first service, and one man was brightly converted. The congregations are increasing all the time, and last Sunday night three people were definitely blessed of God. We are now praying for a great evangelistic campaign to begin November 5th, and to run on three weeks, with Rev. C. E. Roberts and wife as evangelists. We are busy, as we have been called as pastors of the Stringtown church also, where we preach once in two weeks, and give them a Sunday morning and afternoon service. On October 15th, our District Superintendent, Rev. U. E. Harding, was with us at Stringtown to dedicate our new church. It has a large auditorium, Sunday school room, a nice basement, a furnace, and good gas lamps. Miss Eunice Oaks was also there, and a number of visiting preachers, Rev. and Mrs. Aikers and the male quartet, of Anderson, Mrs. Mattie Wines, of Dayton, Ohio; the Hollenback brothers; and Rev. and Mrs. Earl Davis, of Greenfield, Ind. Brother Harding preached Saturday night and Sunday morning and afternoon, and Sister Wines preached on Sunday night. It was a glorious day; and \$1,400 of the \$2,600 indebtedness was raised by cash and pledges. Our father, Rev. B. S. Taylor, is with us, preaching helpful and inspiring sermons to our congregation.—A. F. and LEONORA BALSMEREI.

Wichita, Kas.

The church here called us back for another year. We thank God for the privilege of laboring among so faithful and loyal a band of saints. Last year the Lord gave us about two hundred seekers, most of whom claimed the victory. Since our Assembly the fire has burned hotter than ever. Last Sunday was a great day. We were blessed in the Sunday school, and as Rev. J. O. Orndorf brought us the message in the preaching service, the Spirit was poured out upon preacher and people. In the evening service eight came forward to the altar, and all heard from heaven. Four have united with the church since our Assembly. We expect to make an extra effort this year to build up our church work.—H. CALHOUN, *Pastor*.

Woodbine, Kas.

God permitted us to open our new field of labor with victory. He has put His seal of approval upon our coming here as pastor by giving us seek-

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.

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ers at our first services, and the saints a time of shouting and praising Him. We expect a great year of continual victory. The church here is standing faithfully by me and praying as well as giving.—L. A. WINDSOR, *Pastor*.

Sunnyside and Hawthorne, Cal.

The work at Sunnyside and Hawthorne is in better condition than ever before. Our people know how to claim the promises of God. While we were away in revival work this summer, Sister J. E. Dishman had charge of the work at Sunnyside, and Brother I. F. Medcalf had charge at Hawthorne. They are both able preachers and good people. They did splendid work, and God honored their labors. We begin a meeting at Sunnyside next Thursday night, October 26th, with Brother Langdon as evangelist. We expect a great time of salvation.—W. A. WELCH.

East Wareham, Mass.

Rev. and Mrs. G. G. Edwards were given a farewell reception Monday evening at the home of Mrs. B. B. Bumpus. Over thirty friends were present and the evening was spent very pleasantly in playing games and singing. In behalf of the members and friends of the Pentecostal Nazarene church, Harold Ellis, in a few appropriate words, presented Mr. and Mrs. Edwards with a coffee percolator and teapot. Mrs. Edwards was also given a handsome bouquet of yellow chrysanthemums. Refreshments of ice cream and cake were served, and after a prayer by the pastor, and singing "God be with you till we meet again," and "Blest be the tie that binds," the guests left for their homes, wishing Mr. and Mrs. Edwards success in their new pastorate. They went Tuesday evening to visit friends in Weymouth, Lowell, and Lynn, and will leave next week for Carterville, Ill., where Mr. Edwards is to be pastor of

the Pentecostal Nazarene church. Rev. T. W. De Long, of Everett, Mass., is supplying the pulpit for us. He is a man of God and is giving us some straight preaching. Souls are getting mightily stirred, and we expect a sweeping revival.—*Church Reporter*.

Franklin, Tenn.

Sunday was a precious day here. A collection was taken for foreign missions, and the folks gave liberally to this worthy cause. Steps were taken to start a systematic plan of giving to the missionary fund. There are some consecrated men and women at Franklin. We have accepted the pastorate again this year, which will be the third with them. We certainly enjoy the HERALD OF HOLINESS.—A. J. PARROTT, *Pastor*.

Boulder, Colo.

The Boulder and Boulder Valley churches have just called as pastor, Rev. Charles Williams, lately of Monterey, Cal. Brother Williams will be ably assisted in his work by his wife, Rev. Ada Williams. They are both ordained. Last Sunday was a good day with us. We have jail meeting, Sunday school, and preaching services. We have just secured a new wall roll of the Beatitudes, maps of Palestine, and Paul's journeys, and some Sunday school mottoes. In the jail meeting one man knelt with the workers, confessed his sins, and professed Jesus as his Savior.—WILLIAM BROWNELL, *Secretary*.

Orange, Cal.

Our revival meetings under Evangelists Lewis and Mathews closed with victory. About seventy-five different persons knelt at the altar. The meetings continued two weeks longer than planned, lasting over five Sundays. The interest was good to the last, with seekers at the altar. The church at the beginning of the meeting was few in num-

ber, and it looked difficult to pay two evangelists. But God helped us, and we raised about seven hundred dollars. We met all expenses and the balance goes toward a lot for the church. The Devil did his best, even trying to arrest us for disturbing the peace, but God gave us the victory.—MARY E. WHIFFLE, *Pastor*.

Decatur, Ill.

I have accepted the pastorate of the Nazarene church at this place. I came on the field September 28th. God gave us wonderful victory in our meeting at Deering, Mo., in the Methodist church. There were forty-one professions of justification and sanctification, in the eleven days. The Methodist pastor claimed the blessing in the last morning service. His wife prayed through at the last night service. We have had four Sundays at this place, and the Lord has given us nineteen professions in the regular services. We had 115 in Sunday school yesterday. We have commenced giving the fourth Sunday offering to missions. Yesterday the offering was about \$10.50. We hope to make it twenty dollars by another missionary Sunday. The people here have the fire. The church raised our salary about \$82 on the year, put in our telephone, and gave us a nice donation of about \$14 since we have been here. Our special meetings begin November 3d. We expect Brother W. G. Selurman with us on the 19th of November. We expect to clear our church debt at that time. The Lord has surely blessed Brother and Sister Milby in this work, and we know He is able to keep us.—J. O. and EDNA WELLS HOKE.

Pueblo, Colo.

We are in the midst of a people who need God. Almost every denomination is represented here outside of the Nazarenes, and our hearts long for a work here. The Salvation Army is doing some good, but is weak in numbers. We need some true Nazarenes here to preach the whole gospel to this city of 150,000.—Mr. and Mrs. J. W. HANEY.

Bloomington, Texas.

Yesterday, October 22d, was the close of another year for the church at this place. It has been a spiritual, profitable year. We have had Mother Tetrick and Daddy Tetrick with us, and they have been an encouragement to all. At present the church is truly strengthened, and in harmony with each other, and we are looking forward and praying earnestly for a revival.—MRS. LULA KENNEDY.

Tarentum, Pa.

We are having good, spiritual meetings, and seekers are being saved and sanctified. The Lord has recently blessed us with a good, second hand piano, which was given to us by Mr. Windsor, the local piano merchant. We are few in number here, having only five or six active members, but the Lord is with us. We have a new kind of prayermeeting, which meets on Saturday night to pray until we feel that our petition is granted. We call it praying through. It took over two hours to pray through in our last Saturday night meeting, but it pays to pray through. We begin evangelistic meetings, November 7th, to continue over three Sundays, with Brother C. L. Wireman in charge.—CHESTER E. TULGA.

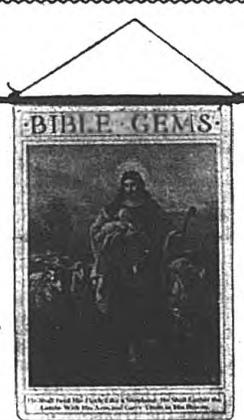
Hondo, Texas.

When the writer came on this charge he found an old grandmother, over eighty years of age, on the bed of affliction from a broken thigh. She had used tobacco nearly all her life, and she was drinking nearly twenty cents' worth of whiskey a day. The church made this woman an object of prayer. Conviction seized her, and she consulted a physician, who told her she could not live without the use of these stimulants. Some of the children of God told her of the cleansing from all sin. One day her little grandson came into the room while she was drinking her whiskey, and said, "Grandma, don't you know it's wicked to drink whiskey?" That was more than she could stand, and, like Hezekiah, she called on God, and He came. She has not used whiskey since, and told them to take her snuff box out of the room. She not only was cleansed, but is now able to walk around in her room, and her mind that the doctors said she would lose if she quit tobacco, is better than ever. She has cast her lot in with the Nazarene church, and she is truly a wonder to the folks around her. We have great victory in our week-day prayermeetings. We have brought up our apportionment in full. The church and pastor have worked in harmony. Our attendance is good, and the prospects for another year are fine.—E. R. GENTRY.

Beatrice, Neb.

We opened meetings here October 1st, and closed October 22d, with Theodore and Minnie E. Ludwig as evangelists. Brother Ludwig preached with much unction. Mrs. Ludwig was detained until the latter part of the meeting on account of injuries received in an auto accident. The meeting was held in a frame tabernacle, built temporarily, until we get into our new church, which is now being erected. The new church will cost

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October 19, 1916.

DEAR BROTHERS: One week ago my calendars came all O. K. I have already orders for 225 of them to be delivered by the middle of next month, the most of them. If you have them to spare, send us 250 more. If you can send them, let us know at once, so I can keep on selling; also ship them as soon as possible.

TRUMBAUER.

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October 3, 1916.

If you will please send us 500 more calendars, our first order was for 500.

LEE.

Pentecostal Nazarene Publishing House,
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POLEN.

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TELEGRAM.

HAMLIN, TEXAS.

HERALD OF HOLINESS:

Great missionary anniversary! Raised \$2,300! Apportionment increased to \$2,000. District raised \$949 last year.

E. G. ANDERSON.

from five to six thousand dollars. The attendance was good. Between twenty-five and thirty seekers bowed at the altar, and there were some happy finders. Several men were delivered from the tobacco habit. The closing service was a powerful one, Mrs. Ludwig preaching in the demonstration of the Spirit. The altar was filled. Nine were received into membership. We are looking forward to having them with us again. Brother Fred Frenzel, a traveling salesman of Colorado Springs, added much to the song service by leading the young people. — C. E. RYDER, *Pastor*.

Millport, Ala.

At our last writing we were at Haleyville, Ala., in a battle. There is no house of worship at this place, but some true soldiers, and many friends in other churches. We held the meeting in the Methodist church, where Rev. Mr. Winkler, the pastor, gave us a hearty welcome, and took us into the parsonage, entertaining us royally. He also gave great assistance in the meeting. Some were saved, some sanctified, and many helped. Our people are preparing to build at this place. Brother S. E. Galoway and wife held our summer meeting at this place with good results, and are called to hold a campmeeting next summer. Brother and Sister Galoway are both fine preachers. Brother Galoway was elected District Superintendent of the Mississippi District, and great things are expected of him. We are now at Holly Springs, Miss., awaiting the train, enroute to Grenada (Rosebloom) Miss., for a few days' meeting. We have held two meetings there already this year, but the people are anxious for preaching. We just closed the Mississippi Assembly with great victory. There are great prospects for our work in this country. — S. B. GOSEY.

University Church, Olivet, Ill.

The blessing of God is unmistakably on the church and school. Last night after wife had put the babies to bed, we were quietly sitting in our home, when a chorus outside began singing, "You may look for me, for I'll be there." We opened the door and about two hundred of our folks pressed into the parsonage. Brother Keister soon had a program under way, consisting of recitations, duets, quartets, and a violin solo by Professor Rosagnol. Remarks were made by President Haynes, which were responded to by the pastor and wife, followed by one of the brethren leading in prayer. When the crowd had gone we found provisions scattered all the way from my study to the kitchen, among which were forty-two cans of fruit and preserves, and nine living chickens. Our services are taking on increased strength, our mid-week prayermeetings are great. From one hundred to one hundred and twenty-five gather, and nearly all testify to the saving grace of God. The school here is undoubtedly destined to become one of the leading institutions in our connection. — C. P. LANPHER, *Pastor*.

Caldwell, Idaho.

Three weeks ago the Lord gave us a glorious day, with a full Sunday school, and increased attendance at the preaching services. Two weeks ago our band of young people, with Sister Dilley, went out about twelve miles to a country church, and held an all-day meeting. The people of the vicinity brought basket dinners, and in the afternoon two were at the altar. Rev. Carl F. Shaver had charge of the morning services. One of the young lady students of the Northwest Holiness College, at Nampa, preached in the afternoon. The Lord wonderfully blessed, and seekers were saved. On the 18th of the month our beloved District Superintendent, Rev. Mr. Tullis, was with us, and God gave special blessing on that day. Our pastor, Brother Dilley, has arranged for Sister Eaton and little Sheshu, from India, to be with us on the 1st of December, to stay over Sunday. Our revival will begin on Sunday, and will continue as long as the Lord leads. Brother Tullis will help Brother Dilley in this battle. — Reporter.

New Galilee, Pa.

The writer was called by our church in Rochester, N. Y., to conduct revival meetings from October 8th to 22d. We arrived on the 8th, found a few Nazarenes whose faith was strong, and who dared to step out on God's promise. Our church in Rochester is young, and not strong in numbers, yet they are forging ahead. They have purchased from the city a large, two-story, frame school building in fine condition, heated by furnace, lighted by electricity; seating three hundred. It is situated on Jersey street, one block from Main

street, on East car line, and in a residential part of that great city. We had a great meeting, and saw some folks really saved. Six members were added to the church. Our home was in Rochester until we were twenty-seven years of age, and while there we had the pleasure of visiting the scenes of our childhood. The church extended a cordial invitation to the pastor, and after prayer we accepted. We love the work there, and believe the Lord will give us the battle, and souls this year. — C. E. BAIRD, *Pastor*.

North River, N. Y.

We came here to take charge of the work on July 1st, and found a band of spiritual people. Our numbers are few, but they are rich in faith. The Lord is doing great things for us. Evangelists F. E. Miller and wife opened up this work in the spring and put up a tabernacle suitable for worship, during the summer. We have it now nearly completed. It seats about two hundred. Wife and I have tramped these mountains, and have called in nearly every home, Catholics included. We have found the people courteous, and have had the privilege of praying with them all. We are leaving the booklet, "Jesus the Way," and we think it the best thing of its kind in print. Our Sunday evening congregations are increasing, and we have had some seekers and real finders. We have started cottage prayermeetings two miles from here, among folks that never get out to service. — R. J. KIRKLAND, *Pastor*.

Marion, Ind.

Since we last reported we have had another great revival to which we give the Lord all the praise and glory. I have suffered for months, but prayers have been answered. The Lord has marvelously touched my body. I have gained eight pounds in less than two weeks. I have just closed a meeting in New Brighton, Pa. A number of seekers were saved or sanctified. The church seemed to be blest. We came by Newell, W. Va., and preached Monday night. There were five at the altar. I preached in the Evangelical church, Westerville, Ohio, Tuesday night. Several of our Columbus friends were over, and the Lord graciously blessed us. Fifteen or twenty hands went up for prayer; seven came to the altar, and prayed through to victory. We were glad to hear the good report of our church in Columbus, and that the work is going good there. We are now in Marion, Ind., in our fourth revival in the last three years. The Lord has given us great victories here, and we are expecting this to be the greatest ever. We are in a hall, but it is too small; a new tabernacle will be erected next week. It will seat several hundred people. — R. M. KELL.

ANNOUNCEMENTS

To the San Antonio District—Those who wish free entertainment at the District Assembly, send their names to Rev. E. W. Wells, 87 San Marcos

street, Austin, Texas, not later than November 10th. — E. W. Wells, *Pastor*.

Correction—The recommendation as an evangelist, of the writer, by Rev. J. G. Nickerson, our District Superintendent, and the recommendation of Miss Lottie Ogeltree as an evangelistic singer, were so closely associated that many think she is to travel with me as a singer. I wish to correct this by saying that it is not the case; trusting this will be clear. — W. J. W. HANKES.

Recommendation—We take pleasure in heartily recommending Mrs. O. L. Benedum as an effective gospel singer. As a soloist she is of the first rank. She has experience in revival and campmeeting work. She is a true Nazarene, a member of our Uhrichsville, Ohio, church. Any church desiring a singing evangelist will not make a mistake in securing her services. — Rev. Ephraim Wordaworth, *Pastor*. Having heard Mrs. Benedum sing through a campmeeting of which I had charge in Ohio, I take pleasure in recommending her to any church having need of an evangelistic singer, as an efficient soloist, and an all around Christian worker along full salvation lines. She sings in the Spirit, and carries the burden of a meeting, and will prove a blessing to any church inviting her services. — C. W. LUTTH, *Mrs. Benedum may be addressed at Saleville, Ohio*.

Pastor Wanted—We want a man filled with the Holy Ghost and fire and who will fight sin in all its forms. There is a large field and plenty of work for the right man. Any one wishing to apply please correspond with Miss Rancea Boyce, 2829 Avenue A, Council Bluffs, Iowa.

Notice—Rev. W. B. Godbey will be with the First Pentecostal Church of the Nazarene, in Hutchinson, Kans., on November 11th and 12th. You are invited to hear the doctor once more ere he slips off to glory. — H. N. HAAS, *Pastor*.

Recommendation—Having known Rev. J. E. Wigfield for several years, I am glad to recommend him as one of the evangelists in the Nebraska District. He has labored twenty years in pastoral and revival work. Rev. G. J. Beckman and wife accompany him in his evangelistic work this winter, and have charge of the singing. Address Brother Wigfield at Hastings, Neb. — M. F. LIENARD, *District Superintendent*.

Notice, Indiana District—On and after the 30th of October your District missionary treasurer's address will be, O. E. ENOS, Upland, Ind.

Northwest District, Notice of Examinations—In accordance with statement found on page eight of the District minutes, the mid-year examinations will be held at the places named, beginning at 9 a. m. Tuesday, December 5, 1916. All those intending to write on these examinations must notify the secretary at once, stating at which place they will write; what subjects they desire to take, and in which year. Those failing to comply with these requests will be unable to take any examinations until the time of the District Assembly. Rev. H. C. Baker has been appointed to take the subjects assigned to Rev. J. F. HARVEY. Candidates will not be required to study "The Teaching of the Books," by Willet and Campbell. — G. S. HUNT, *secretary, 1414 Kilbourne street, Seattle, Wash.*

Request for Prayer—Rev. Jacob Luchsinger and wife, of Surrey, N. D., are in the City Presbyterian Hospital, in Chicago, both for an operation. We earnestly beg the prayers of God's people for these saints who have suffered so much. Any of our preachers going through Chicago, please call and encourage them. — Lyman Brough.

PASTORS

IF you will delegate one of your Board members, deaconesses, or some one with a burden for souls to stand near the door of your church at the close of each service, and hand to the strangers and those not in the experience of holiness one copy of JESUS THE WAY, you will observe in return for such an effort a greater number of people at your altars; immediately your average attendance increasing; your offerings coming up; the church debt, if any, disappearing, foreign missions increasing, and pastor's salary increasing.

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District Assemblies

- Louisiana, Shreveport..... November 7-12 Meeting to follow over November 19th.
- Alabama, Jasper..... November 22-3
- Georgia, Adrian..... November 28 to December 10 Assembly and revival meeting.

R. T. WILLIAMS..... Peniel, Texas

District Assemblies

- Little Rock, Mena, Ark..... November 1-5
- Arkansas, Vilonia, Ark..... November 8-12
- San Antonio..... November 16-19 Each Assembly opens Wednesday morning at 9 o'clock, of the first day given in the state, and is to be preceded by a great religious service on Tuesday night.

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington..... Jasper, Ala.
- Florence, Ala..... November 1-3
- Nazarene Chapel..... November 4
- Nauvoo..... November 11
- Saragossa..... November 11
- Alberta Mission—James H. Bury, Collholme, Alta., Canada.
- Arkansas—Joseph N. Speakes, 200 Locust street, Argenta, Ark.
- British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
- Chicago Central—W. G. Schurman..... Olivet, Ill.
- Colorado—R. J. Plumb, 126 North Chestnut street, Colorado Springs, Colo.
- Dallas—P. L. Pierce..... Peniel, Texas
- Dakotas-Montana—Lyman Brough..... Surrey, N. D.
- Florida—C. H. Lancaster..... 828 Fourth st., Miami, Fla.
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- Hamlin—J. C. Henson..... Roscoe, Texas
- Idaho-Oregon—W. H. Tullis..... Nampa, Idaho

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- Nebraska—M. F. Lienard..... Burr Oak, Kas.
- New England—N. H. Washburn..... Beverly, Mass.
- New York—Paul Hill..... New Berlin, N. Y.
- New Mexico—R. E. Dunham..... Artesia, N. M.
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- East Oklahoma—F. R. Morgan..... Henryetta, Okla.
- West Oklahoma—J. I. Hill..... Ponca, Okla.
- Oklahoma City.....
- Cleveland..... November 2-3
- Skedee..... November 4-5
- Ponca City..... November 6-10
- Blackwell..... November 11-12
- Ingersoll..... November 14-15
- Alva..... November 16-17
- Woodward..... November 18-19
- Prairie Gem..... November 20-21
- Knowles..... November 23-24
- Ludy..... November 25-26
- Butler..... November 27-28
- Eagle City..... November 29-30
- Watonga..... December 1-2
- Isabella..... December 3-4-5
- Pittsburgh—James W. Short..... 351 S. Broadway, Dayton, Ohio.
- Bradford, Pa..... October 30 to November 10
- Urbichsville, O., Preachers' Convention, Nov. 12-19
- San Antonio—William E. Fisher..... 635 W. Agarita ave., San Antonio, Texas.
- San Francisco—D. S. Reed..... Oakdale, Cal.
- Southern California—Howard Eckel..... 1405 East Thirty-ninth st., Los Angeles, Cal.
- Tennessee—F. W. Johnson..... Dickson, Tenn.
- Washington-Philadelphia—J. A. Ward..... 1011 West Allegheny ave., Philadelphia, Pa.

Evangelistic Meetings

- S. E. Polovina (Sam the Nazarene)..... Eldersoo, Ill.
- Rantoul, Ill..... to November 5
- Janesville, Ill..... November 6-20
- Boswell, Ill..... November 27 to December 23
- Olney, Ill..... December 31 to January 21, 1917

REVISED LIST AND ADDRESSES OF OUR FOREIGN MISSIONARIES

AFRICA

- Peniel Mission—Rev. H. F. Schmelzenbach, Mrs. H. F. Schmelzenbach.
- Grace Mission—Rev. Herbert Arthur Shirlley.
- Government Camp—Miss Etta Innis, Miss Lillian T. Cole.
- Address: Pigg's Peak, Swaziland (via Barberton), South Africa.

CAPE VERDE ISLANDS

- Rev. John Joseph Diaz. Address: Brava, Cape Verde Islands.

CENTRAL AMERICA

- Rev. R. S. Anderson, Mrs. R. S. Anderson. Address: Coban, Guatemala, Central America.

CHINA

- Rev. Peter Klehn, Mrs. Peter Klehn, Miss Glennie J. Sims. Address: Chaocbenghsien, Shantung Province, North China.

CUBA

- Miss Leona Gardner, Mr. Teofilo Castellanos, Mrs. Teofilo Castellanos. Address: Trinidad, Cuba.

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- Eastern—Rev. George J. Franklin, Mrs. Hulda L. Franklin, Miss Lela Hartgrove. Address: 47½ Gariahat Road, Ballygunge, Calcutta, India.
- Miss Myrtle Mangum, Miss Leoda Grebe. Address: Kishorgunge, Mymensluh District, India.
- Western—Roy G. Coddling, Mrs. Roy G. Coddling, Miss Olive Graham. Address: Kharidi District Thana, India.
- Miss Jessie Basford. Address: Vasind, West Khandesh, India.
- Miss Eva Carpenter. Address: Vasind, District Thana, India.
- Rev. A. D. Fritslan, Mrs. Daisy Fritslan, Mrs. Ella Perry, Rev. L. S. Tracy, Mrs. L. S. Tracy. Address: Buldana, Berar, India.

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- Rev. William A. Eckel, Mrs. Florence M. T. Eckel, Miss Lula Williams. Address: Higashi 6 Chome Gohjohashi Shimokita, Ku. Kyoto, Japan.
- Rev. J. I. Nagamatsu, Mrs. J. I. Nagamatsu. Address: Kyoto Fu, Fukuchiyama, Japan.
- Mr. I. B. Staples, Mrs. Millie L. Staples, Rev. Hiroshi Kitagawa. Address: 89, Komatsubara, Kumamoto, Japan.

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- Rev. V. G. Santia. Address: 7a Calle de la Luna, No. 194, Mexico, D. F.
- Rev. S. D. Athans. Address: 715 South Oregon St., El Paso, Texas.
- Mrs. Santon Elzondo. Address: 815 South El Paso St., El Paso, Texas.

A Gasoline God

"Ye shall receive power, when the Holy Spirit is come upon you." How often churches trust in machinery, in organization, for their success! There are "Boards" and "Commissions" and "Societies" galore. There is so much harness you can hardly see the horse. But there is no power! The missionaries received from the homeland a gasoline engine with which to pump water for irrigation. Among the many gods worshipped by the natives there was one favorite deity who was supposed to preside over the sending of moisture. After the new equipment had been tried out and was working successfully, the missionaries were greatly surprised one day to find about a hundred natives bowed upon their faces worshipping the gasoline engine! Thousands in America worship their gasoline autos, even mortgaging homes to contribute to them, and giving all their Sundays to devout attendance upon them.—*Expositor*.

The main thing about a road is, after all, where it leads us.—ALEXANDER MACLAREN.

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