

HERALD of HOLINESS

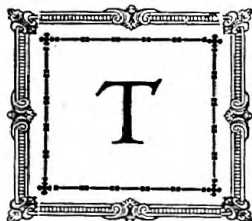
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

The Real Cause



THE real cause of the present war lies below the view generally taken by most people. The methods are so shocking; the brutality employed so shameless; the deception and the falsehoods and the treason to every obligation of national honor; the German barbarity to helpless non-combatant women and children; the ruthless murder and butchery of the helpless both among prisoners and innocent and unoffending children which renders the Germans in this war far more ferocious than the Huns or the Indians or any species of savages the world was ever cursed with — all these things make it an interesting question, What has brought about all this? We are to remember that Germany is a cultured nation and boasts of this fact. Can we reconcile these two classes of fact: that a cultured nation can descend to the lowest bottom which the meanest and most beastly savages ever reached? We think this can be explained.

Let us look at the following facts: The imperial German government of Germany has for forty years absolutely controlled education and the press and the church of Germany. In that empire the school teachers, the preachers, and the editors of the nation are all under the absolute domination of the German government, which government has always held war to be the acme of glory to their nation.

Now what have the teachers and the preachers and the editors taught to the people for a generation? We are to look into their text books, and the scientific works which have been accepted and indorsed by the imperial government, and the doctrines allowed the preachers to proclaim from their pulpits and professors' chairs. We shall omit the unpronounceable names of the authors of these philosophic and scientific works as there can be only confusion by the reader attempting to pronounce them. We have them and can supply them.

One of these authors who has had a tremendous influence in molding or debauching the national mind and conscience advocated what he called the doctrine of the superman and the supernation. That is, that Germany was the supernation and the German was the superman. These had rights which no other nation or individual was bound to respect. For instance, here is a sample: "One single highly cultured German warrior represents a higher intellectual and moral life value than hundreds of the raw children of nature whom England, Russia, France, and Italy oppose to them." One of their greatest lights, well known on this side, says: "We have a right to say that we form the soul of humanity." Another, that "God has chosen the German people and that can never be altered." Another, "Ye shall love peace as a means to new wars, and the short peace more than the long." Still another bit of their superman evolution teaching in which

the nation has been steeped is expressed by another, thus, "That the lambs should bear a grudge against the great birds of prey is in no way surprising; but that is no reason why we should blame the great birds of prey for picking up the lambs."

Another author of one of their books says: "A great people needs new territory. It must expand over foreign soil. It must expel the foreigners by the power of the sword." "Let us organize great forced migrations of the inferior peoples." Another has said, "We must see that the outcome of the next war must be the acquisition of colonies by any possible means." German writers advocated the glory of war as a civilizing agency; one saying, "War is a fountain of health for the people." Another, "Wars which have been deliberately provoked by far-seeing statesmen have had the happiest results."

These authors have glorified force and belittled love and peace. Hence is to be found the very germinating principle of the inhumanity so ruthlessly practiced in the present war. Says one of these men, "I warn you against pity." And again, "The evil impulses are as expedient and indispensable and conservative as the good." Another says, "Every sovereign state is entitled to repudiate its treaties." Another, "Terrorism is useful to keep people in a state of submission." Another, "Anything that terrorizes the enemy is a patriotic and praiseworthy act." Another, "In the struggle for possessions, sovereignty and power, right is respected only so far as it is compatible with advantage." In reply to the charge that their soldiers had committed barbarous outrages against noncombatants, one of their great generals said: "Frankly we are and must be barbarians if by this we understand those who wage war relentlessly. Every act of whatsoever nature committed by our soldiers for the purpose of discouraging our enemies is fully justified." One of their greatest professors says, "Great nations have a right to stride over existences that can not defend themselves." A German writer has compiled a volume of five hundred "gems" of German thought from German professors, military men, pastors, and such lights all to show "German superiority and right to rule, and to break treaties, disregard international law, and terrorize by ruthlessness all who oppose."

The very essence of German philosophy teaches that the supernation rules by divine right and can do anything which is to its advantage. The voice and teachings from the German pulpits can be illustrated by the following words from one of their number, "Whoever can not approve the sinking of the Lusitania we count no true German." But we have not space for a great deal more we might quote. We pause here only to add just now an observation or two.

When we remember that the German nation has been fed and filled for more than a generation with such infamous rot and devilish stuff as this we need not be surprised that

they have been able to build up the greatest commercial, financial, mechanical, and military machine the world has ever seen. With men who are led to believe that whatever they decree is right, and that other nations have no right which they are bound to respect, it is easy to see how they were able to erect such a stupendous war machine. It is at the same time just as plain that in debauching their people to this diabolical level of sentiment and belief, they have carried them to the level of the swine. The hogs practice just this principle: for the old sow will grab three ears of corn when the feed is thrown into the pen because she believes the other hogs have no rights which she is bound to respect. The rest may starve and die for all she cares.

Atrocious Leadership

IT is remarkable how men of intelligence and high-standing will sometimes put themselves under the leadership of men and influences opposed to every end and aim these men themselves are called to seek in life. To be plain, we have in mind very many leading ministers, college professors, editors, and chief rulers in the great denominations of our country. These leading clericals have for a generation taken their cue in things theological and biblical from German rationalists and higher critics.

A survey of Germany for a generation past will reveal the atrocity of such leadership for American pulpits and church writers. The German nation has for more than a generation been saturated and steeped in a line of false philosophies and science which undermined the decalog and made Germans believe that might was right. The fact that this war has shown us that the German rulers and military leaders and counselors are but educated assassins is the legitimate result of the wretched teachings the German people have had for forty years. These leaders have also succeeded during the present war, with the assistance of said teaching, in making a large number of the German people common assassins.

When the people are taught to believe that treaty-breaking, lying, plunder, ruthless murder of neutral thousands, wholesale murder by poison, fire, bullet, shot, and shell, wholesale rape of innocent women and the murder of children — indeed that any and all crimes against God, humanity and decency — are legitimate and right when done to terrorize an enemy or in any wise help Germany's inordinate greed for conquest, it is easy to see that the horrors of the present German warfare are but the natural fruit of such teaching.

Now to our special point. How has it been possible for American preachers, theological teachers, and writers to have gotten their consent to become the apes and mimics of such abominable teachers as have thus debauched and damned a whole nation? These preachers, like imbeciles, have accepted the assaults of these German rationalists and critics on the inspiration of the Bible and on all the great fundamental doctrines of our holy religion. They have dished out these miserable German doubts and denials and blasphemous contradictions of sacred truth from their pulpits and tripods and in their classrooms, until they have debauched the faith of the public in the Bible and its teachings. We wonder with what complacency these blind and ignorant American copyists of so-called German scholars can look upon the havoc and wreckage wrought by their foreign masters in Germany during this war! They seem utterly dead and insensible to the destructive work which they themselves have done here at home to faith and hope and piety, under the leadership of these German masters.

It is to be hoped that this war, when its underlying causes shall have become understood, will tend to open the eyes of the reading public of this country to the atrocious leadership they have been under so long in the persons of prominent American preachers and high-salaried theological professors and church writers. If this should be the case we may possibly hope to see a wholesale repudiation of such teachers, and a return to the Bible as the inspired Word of God, and to evangelical truth in its entirety and purity.

IF CHRISTIAN VOTERS had half as much moral courage as the saloon voters have immoral courage, the liquor traffic would long since have been given resurrectionless burial.

THE WORLD never wearies reading the gospel of a human life that has become heroic through Christly suffering and service.

The Basic Stone

THE very mud-sill on which rests a second work of grace for the regenerated believer is the fact that somewhat or something remains in the nature of the regenerated which is a source of danger or trouble to the new life implanted in regeneration, and which needs and requires the operation of the Holy Spirit in a second work. If there be nothing thus remaining in the regenerated, there can be no necessity for a second work.

That something is thus left in the regenerated has been the unbroken belief of all the churches of Christendom for unnumbered centuries. Mr. Wesley says: "The same testimony [of sin in believers] is given by all other churches, not only by the Greek and Romish churches, but by every reformed church in Europe of whatever denomination. . . . The opposite doctrine, that there is no sin in believers, is quite new in the church of Christ; was never heard of for seventeen hundred years — never until it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless, perhaps, in some of the wild, ranting Antinomians."

This "something" left in the converted believer has received a great many names. No agreement has ever been reached by the creeds and the creed-makers as to the best name by which to designate it. While there has been a singular, if not indeed a phenomenal, unanimity of belief as to its existence, there has been no agreement as to a name for it. Some have called it "inbred sin," some "the carnal mind," some "original sin," some "innate depravity," some "the remains of sin," some "perversity," some "the corruption of nature." Time would fail us to enumerate all the appellations by which the creeds of Christendom have designated this "something" left in us after regeneration. Happily there is no need for agreement in its name or of accuracy of appellation. On the vital matter there is absolute agreement, and that is that there is "SOMETHING" remaining in the regenerated. And happily the cognate truth, also vital in its character, is also universally recognized by all the churches, and that is that this "something" left in us at regeneration is the subject of a second work of grace. The churches only differ as to the time of this second work. There is agreement, therefore, as to the fact of a disease and the need of a remedy, the difference between the doctors being only as to when the remedy may be applied and the patient allowed to get well. Our Romish friends defer the application of the remedy until after death, teaching that the patient must suffer the malady all his life. This is a doctor we should not want in our individual case. It would be poor comfort to a sick man to tell him that there is a sure remedy for his trouble, but he must die before he could have it applied. Yet such is the teaching of Rome when she presents purgatorial fires as the means of cleansing the soul of the believer after death.

Others say we can only apply the remedy in or near death's hour. This is little if any better than the other. It must be a life-long agony in either view, and the patient rightly asks, "Why must I suffer so long? If there is efficiency in the remedy at death, why not now when I need it so sorely?"

Both of these views, as inadequate and tantalizing as they are to a hungering, thirsting child of God, can yet boast of ecclesiastical parentage. Hoary and venerable churches father these views.

There are two entirely modern ideas or theories that we mention. One teaches that regeneration includes the remedy for this trouble — that we "get it all in regeneration"; the other that we grow out this "left something" after regeneration. These are known as the Regeneration and Growth theories. These are Melchisedecial in character, to say the least. They are without father or mother ecclesiastically. They are lonely orphans — the offspring of Methodist apostasy from her creedal, historic, and original position on this question. The brother who in this enlightened age gives adhesion to either of these views flies in the face of the consensus of enlightened Christendom, and accepts a view unsupported by a single church in this world.

THE MURDERER, THE THIEF, the harlot, the gambler, are not greater sinners in the eyes of God than is the user of the ballot that gives governmental protection and security to the saloon. And this is morally and logically true because the saloon, to which the ballot gives and guarantees legal life, has as a business the inherent liberty and the power, and finds it easy and profitable to produce in abundance these depraved classes.

Do You Have It?

BY REV. ELWOOD TAYLOR

Acts 18:2. "Have ye received the Holy Ghost since ye believed?"

THE text before us is a very plain one. It portrays to our hearts the blessed thought of heart purity.

Paul was in a way like Christ, his Captain. It seems that he always happened around in time to help some one who was in need; to a life of more noble living. When he came to Ephesus he found ten disciples who had been converted under John's preaching about twenty-four years previous to his meeting them.

They had wandered out from Jerusalem and it is possible they had not been further instructed in the religion of Christ. While John constantly spoke of Christ's coming after him as He who would baptize them with the Holy Ghost, yet they marveled at the question of St. Paul. "Have ye received the Holy Ghost since ye believed?" They said, "We have not so much as heard whether there be any Holy Ghost." They meant to say, "We have not so much as heard that the Holy Ghost has yet been given." For they were taught that the Holy Ghost was not to be had until Pentecost. But when Paul had talked with them, he laid his hands on them and they received the Holy Ghost, or were sanctified.

While the second blessing, holiness, or heart purity is so plainly taught in the Bible, yet we as a race of people seem to differ not a little as to how, where, and when we receive it. All classes of people believe in sanctification, but differ in the fact of when, where, and how we get it. Therefore it is our aim on this occasion to study the different theories of sanctification, and see which one is right.

There are people in all denominations who are conscientious in what they *seem* to believe. But it is possible for men to be conscientious in what they believe, and yet be wrong. Therefore while we study the different theories, let us have minds and hearts disposed to see the truth. Let us not be contentious, but have a desire to know the right way.

The first theory to which we wish to call your attention, is that of Count Zinzendorf. Zinzendorf lived more than a century ago and taught that men are sanctified in conversion. This theory was wholly unknown before him. If Zinzendorf is right, we will go with him; if not we can not afford to listen to him. We know no better way to test his theory than to put it beside the theory of the Man of Galilee.

If Zinzendorf were here we would be pleased to place him on the witness stand and ask him to state his belief with reference to sanctification. Should we do this we would find it to be, "Men are sanctified in conversion." If Jesus were here and we should place Him on the stand and ask Him if men are sanctified in conversion? He would answer it by quoting John 14: 17, "Whom the world can not receive."

Who shall we believe, Zinzendorf or Christ? Zinzendorf spoke as a man and said we are sanctified in conversion, but Jesus spoke as one in authority; as the Son of God! and said, the world can not receive the Holy Ghost.

If honest at heart we are, under God, compelled to take the words of Jesus instead of the words of man. And if we do this, we shall never again preach sanctification in conversion. Having refuted this theory we pass on and take up another.

We wish to call your attention next to the death theory. We have thousands of good people up and down this fair land of ours who say they believe in sanctification, but we get it when we die. We can never afford to be harsh with these people, for many of them are honest in what they believe. But we should show to them, in a Christlike spirit, that more perfect way. The best way perhaps to do this is to do it by holy living!

If their theory is true we would be glad to receive it. However, we would be very sorry to think that there was no deliverance from all sin in this life. We are persuaded that if a human

soul ever needs sanctification it is in this earthly abode, while on the tempest-tossed, uneven way to the great beyond, while in the midst of a sinful and a perverse nation.

In refuting this theory that men can't be sanctified until the hour and article of death, we wish to ask those who believe it, if they would believe God on oath? Of course, they will. If so, will you please turn with me to Luke 1: 73-75, "The oath which he sware to our father Abraham. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear. In holiness and righteousness before him, all the days of our life." God, knowing that man would teach no one could be made holy in this life in order to protect His truth, put Himself on oath, that men can be made holy and live it all the days of their lives; and that without fear. "All the days of our life" conflicts with the statement of those who say, "You can't be sanctified here," does it not? Thank God for an unlimited atonement.

To say Christ can't sanctify us means to cast a reflection on the atonement, thus regarding Him as an Imposter, while in other things we regard Him as being omnipotent. Having looked at this theory we must admit that Christ can sanctify and keep us in this life, else He is not what He claimed to be.

The next theory to which we wish to call your attention is the after death theory.

The Roman Catholics even believe in sanctification, but say it is to be gotten after death in purgatory, a supposed place. They say the fiery flames of purgatory will purify us for heaven. In proving this theory to be false, we wish only to say it is the blood that sanctifieth, and not the fiery flames of purgatory. 1 John 1: 7, "The blood of Jesus Christ his Son cleanseth us from all sin." Others may do as they wish. They may take the way of purgatory, but we prefer the way of the cross, and advise all others to take it, too.

We wish to next invite your careful and prayerful attention to the growth theory. There is a class of good people who believe in sanctification, but say we get it by growth. They say it is a progressive work begun in regeneration. We admit that sanctification is begun in regeneration, in that it is not a different kind of religion to that of regeneration, for no one is completely redeemed until he is freed from carnality.

If God's Word says we are sanctified by

growth, all right. If not, we can't be sanctified that way. These people say we are sanctified by growth, but Jesus said to the apostle Paul, "[ye] are sanctified by faith that is in me" (Acts 26: 18; see also Acts 15: 9). You say, "Why, brother, do you not believe in growing in grace?" Ten thousand times yes!

After having refuted the above theories, we trust sufficiently, we now wish to notice briefly, the true way. The theory of sanctification corresponding with the Bible, and the personal, and universal experience of every sanctified child of God is that sanctification wrought in our hearts, subsequent to regeneration, at the end of a complete consecration, with a faith unwavering; and one which takes no denial. This blessing is not received through growth; but it is by faith that this instantaneous experience is to be had.

If you were to charter a Pullman coach and ride up and down this fair land of ours, visiting every state in the Union, you would find in every state sanctified people, and if you were to listen to their testimonies you would hear each of them say, "One time in life God convicted me of my sins and I repented of them and God saved me from them, as I believed and trusted Him. And at a later date I received the blessed experience of sanctification when I consecrated my all to Him."

Then if you were to visit the lands beyond the briny deep you would hear the same old, old story. Some of these may not have heard of this just as probably some of us, but if they have it they can show you the place where they received it.

Again if you were to take the wings of the morning and fly to heaven and light on the celestial hills of glory, there you would hear the testimonies of departed heroes, those who have outstripped us and are now enjoying the prize for which they so earnestly fought. You would hear the disciples tell of the great success after they got their Pentecost. Especially you would hear Peter tell how carnality made him doubt his Lord before Pentecost, and then how he stood after he was sanctified at Pentecost. It was said of Peter that when at Rome they went to crucify him head upward, he refused, saying if you will crucify me, crucify me head downward, for I am not worthy to die like my Lord.

You, too, would hear Paul tell about being sanctified by faith and say it was that grace that made him what he was.

Of all the testimonies you would hear you would not hear one say he was sanctified by purgatory, death, or growth, but by simple faith in Him who wore the seamless robe!

DES ARC, MO.

Keep Looking Unto Jesus

J. F. S.

KEEP looking unto Jesus,
Do not weary of the fight
Hold fast thy Holy calling,
God will give thee strength and might.

Keep looking unto Jesus,
Walk within the narrow way,
Dark clouds may hover o'er you
Yet His light will bring the day.

Keep looking unto Jesus,
Turning not to left or right,
Having on the gospel armor,
Fully clothed with raiment white.

Keep looking unto Jesus,
Thine heart with love all stirred,
Standing firm on every promise,
Ever trusting in His Word.

Keep looking unto Jesus,
Though in body weak and sore,
Grace sufficient He will give you,
Constant victory o'er and o'er.

KEEP looking unto Jesus,
Thy Redeemer, Savior, Friend,
Ever pressing toward that city
Where His love and glory blend.

Keeping looking unto Jesus
In thy daily round of toil.
Let not duty make thee linger
Nor from service o'er recoil.

Keep looking unto Jesus,
Saved from self and happy be.
Take delight and sing His praises
That from sin thou art set free.

Keep looking unto Jesus
In the disappointing hour—
Let Him comfort and possess thee
With His wondrous keeping power.

Keep on looking, upward looking,
Praying, watching, shouting, weeping,
Till thy earthly day is ended
And thy soul to heav'n goes sweeping.

The Six Remaining Parables

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

SPACE warns us of the necessity of brevity. Happily after the preliminary work of the previous articles we can be brief. Indeed we have not intended anything like exhaustive exposition of these parables, designing to be only suggestive in our treatment.

We can only hope in our limited space to touch upon some mountain peaks of patent exegesis which the reader can take and follow out the line of thought and discover fuller and deeper foundation for safe and sound exposition of this wonderful chapter of the Gospel of Matthew.

When we come to the second parable, that of the Tares, we meet kindred teaching to that of the first parable in the *mixed results* which followed the sowing of the good seed and the subsequent sowing of the bad seed by an enemy. We have here the mixture of the true with the false. The good seed springs up with the darnel or spurious seed, and there is both crops apparent. Darnel and wheat grow together side by side. The laborer is forbidden to root up the tares or darnel, but is commanded to "let both grow together until the harvest." Darnel was an imitation of wheat and looked very much like it. This teaches an adulteration of Christianity which was to afflict this age. There was to be a large quantity of the spurious kind of professing Christianity which would have place in the church side by side with the true and both would be allowed to grow together. *Both would grow*, it must be remembered. This darnel represents an empty profession—those who have a name to live but are dead.

How aptly this fits the present age when we are confronted with this exact condition of things in the church life of the age. Look at Romanism and Protestantism for confirmation. This empty profession class in the church has grown to such proportions that it very largely controls in church affairs today.

We have here in another form the same thought of partial results from the sowing and from the same cause—the work of an enemy to the seed, which met us in the Parable of the Sower.

We have as the third, the parable of the Mustard Seed. Here the seed grows a tree of an abnormal size so that the birds of the air lodge in the branches of it. Here we have the abnormal growth of the Church tree in this Grace age. The same thought of counterfeit members is implied here as the cause of the abnormal growth of whom we heard in the last parable in the case of the darnel. In this Mustard Seed parable the dominant thought is marvelous expansion and that caused by the church extending its roots down into the world. Its growth, too, is so large that the tree becomes the roosting place of the birds. The thought is that the professing church becomes so worldly and thus so large as to become the abiding place of the enemies of God. The word rendered "birds" here is the same as is used and rendered "fowls" in the parable of the sower. In the parable of the sower the Lord himself interprets the word to mean the Devil. We have the church tree presented to us as affording shelter for the Devil. The more worldly the church becomes, the more rapid its growth and the larger it can become.

The parable of the Leaven comes next. Leaven is never used typically in the Bible except to designate evil. Take it wherever you find it and this is invariably the case. Yet it is common to hear leaven used or interpreted as a type of the growth of religion or Christianity until the whole world is brought to Christ. The uses of leaven typically in the Bible covers a long list of bad or corrupting things, but never once does it mean anything good like the gradual conquest of the world by the gospel.

We find it is used to designate ritualism, hypocrisy, rationalism, materialism, toleration of evil in the Church. Formalism, false doc-

trine, malice, wickedness, vainglory. These are the things which leaven is made to mean, but never once is it found used to mean anything good. What then is its meaning here?

Manifestly it is used as expressive or illustrative of the corrupted form of Christianity or the church of which we have just heard in the parable of the Tares and the Mustard Seed. Under inimical influences the church would yield to and compromise with wrong until in all its departments—its membership, its doctrines, its form of government, its discipline, its ministry, and its every department, it would be true that the whole would be thus leavened or afflicted with evil. Not that every member and minister and every influence would be completely bad. Not that. Just as we say man is totally depraved naturally, it will be true that the church will be wholly leavened with evil. We mean by total depravity that man in his body is affected by the Fall. By the Fall his mental faculties are hurt. We mean by total depravity that all his powers have been affected and injured, but not that he is depraved so utterly as to be proof against becoming worse or devoid entirely of any good of any kind. We mean that his whole being has thus been hurt and trended away from God.

So by the whole church becoming leavened we mean to say that the church will become damaged by this evil leaven in every department of her body. There will remain many good people in the church. There will still be an immense amount of charitable work accomplished as is the case with the Romish church as well as the Protestant bodies. Many truths will be heeded by the church which are biblical but with much error. Yet, upon the whole, it will be true that the church will be turned from God as her own and only strength and hope and object of trust and be turned to worldly means and supports and objects. She will have become worldly in her spirit, her aims, her ambitions, and methods of operation until God will see her as wholly leavened with evil.

At this juncture Jesus "sent the multitude away and went into the house," leaving the boat from which He had been delivering His message to the multitude on the shore. Why this interruption we can only conjecture. We think by His prescience, He divined in the breasts of many of His auditors a spirit of great discontent. They saw plainly that His teaching was against their assumptions and inwardly were disposed to openly oppose, perhaps to the point of violence, such teaching. Prudently He removes from them by dismissing the crowd and entering the house, and thus avoids an open rupture, and gets opportunity to close His great discourse to His disciples aside from the unsympathetic crowd. Especially were the remaining parables such as would be best accepted by His inner circle of believing followers who accompanied Him into the house, more especially the two on the Hid Treasure and the Pearl of Great Price, which immediately followed His entrance into the house to finish the discourse.

Now comes the two parables, the Hid Treasure and the Pearl of Great Price. Can we, in the light of the subject which we have found the Master was discussing, be satisfied with considering that He was intending to impress us only with the great value of religion in our hearts and experience? Will this answer the demands? No. This, while a glorious truth, would be no strange thing. It would be no surprise or mystery; and He distinctly said His subject was of mysteries and surprises.

We believe He meant to express and to impress by the parables the infinite value of the kingdom truth which He had been unfolding. He would say to His disciples: Now, in view of the transcendent fact and disclosures I have made to you, as to take place during my absence and until I return to set up my kingdom, happy are ye in the possession of these great truths. They are worth more than all else you

possess. It would pay you to part with all else you have or become possessed of which stand in the way of your possessing this truth in order to enable you to obtain it. He impressed the preciousness of the truth by the Hid Treasure parable, and He impressed the great price it was worth by the other. If to possess it you must part with all contrary views or doctrines you long have held sacredly, pay the price, and you will make a great bargain. Sell it all and get this truth above all else.

Closing, He foretastes the end-time in the parable of the Drag-net. Here is the great separation to come in "the completion of the age." Toward this end all had been tending from the first. To this all else had looked and for this all else had been intended to prepare us. When that day comes the great separation will take place and for ever remain. Nothing beyond this is ever opened to view. As this end-time finds them so will they ever remain.

In our next we will make a few observations on "Our Great Enemy." NASHVILLE, TENN.

The Personality of the Holy Spirit

BY REV. S. H. WALLS

THERE yet remaineth a great deal of misunderstanding and misinterpretation concerning the Holy Spirit among Christian people—in the ministry as well as the laity.

The Spirit, being a personality, ought to be honored as well as God the Father and God the Son. By personality we include individuality which implies self-consciousness, intelligence, desire, moral discrimination, identity, and freedom of will. To these attributes we can add power, in reference to the Holy Spirit.

In times past the Spirit has been regarded as the influence of the Deity; and as another name of the Father, and the enthusiasm of the society of Christians.

The Scripture is very clear on this subject. In the discourse of our blessed Lord, as recorded in John 16, He speaks very pointedly and clear in reference to the personality of the Spirit. He said, "when he" (not it) has come He will perform personal acts such as—He reproves, He guides, He teaches, He comforts, He distributes gifts as He wills, He makes intercession for us and can be grieved. He also speaks, "Paul and Silas were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16: 6).

We can not sin against an influence, or an "it," or an nonentity, but we can sin against the Holy Spirit. (Matt. 12: 31.)

So we see the Spirit is a wise, intelligent, diligent, and holy personality. Stupendous is the thought that God has created frail creatures as we are, with a capacity for the reception of the Spirit, that He may come into our beings and dwell there.

Not only is it a provision and privilege, but a divine command (Eph. 5: 8), to be filled with the Spirit, not a spirit but *the* Spirit. Not partly filled, but *filled*; which is clearly and distinctively a subsequent filling to regeneration as seen in the fact that the regenerated soul is filled with gratitude, joy, and peace (Rom. 5: 1), and have the attendance of the Spirit to lead, guide, and administer (John 14: 17). But the command is that we "be filled with the Spirit." The possibility of such a possession lies in the fact that God promises such. The conditional cause is hungering and thirsting after righteousness. (Matt. 5: 6.)

The results of the filling on the day of Pentecost is recorded in Acts 2, and boldness was given them for the task before them. Many of my readers, as well as the writer, is having Eph. 5: 19, made real in our lives as a result of this filling. Speaking in Psalms, hymns, and spiritual songs, singing, and making melody in our hearts unto the Lord. In other words we are enjoying this fellowship of the Spirit as a result of having our hearts cleansed from the inbred sin principle, which is the thing of paramount importance after all, the only qualification of entering heaven.

The Church and the War

BY REV. PAUL GOODWIN.

IN the attempt to relate the Church, its work, and future to the war problem, much depends upon our idea of the Church. What do we conceive the Church to consist of? When we say "Church" some will inevitably think of a brick or stone edifice with its solemn spire pointing heavenward, while others can not think "Church" without thinking of some particular denomination. And many never do come to a clear conception of what the Church really is. They never get behind the buildings and the denominations and the creeds and professions where they will find the real Church of Christ; for this great body exists only in the most real realm of existence—the spiritual realm. It is not seen with the naked eye; its membership is made up of those who are followers of the lowly Nazarene in spirit and in truth, those who have met Him in the forgiveness of sin and are following in the way. This should be our conception of the true Church of Jesus, if we would understand the present problem.

If it were possible, how readily each of us would drive from our minds, like an awful nightmare, the consciousness of the war now in progress. In the past we have tried to forget it, some of us have studiously avoided talking about it but now that time is for ever past, for the war forces itself upon us with its tremendous issues and we can not escape. We meet it in every phase of our daily lives. We meet it on the street, at the table, in the morning mail; it stares us in the face when we pick up the newspaper; for over three years we heard with more or less interest the din of battle from over the seas, and now it has come to us with siren call, asking for all our resources, our money, our time, our prayers, our tears, and, hardest of all, for the flower and pride of our nation, our young manhood. It has touched us sore and it has touched us everywhere; therefore it is not surprising that with increasing emphasis this war problem knocks upon the door of the Church.

People have said, "We hear war, war everywhere, when we go to church we would hear something else." Naturally, but nevertheless the time has come when the Church must correlate her great spiritual interests and truths with the great human interests that face us. We may go carefully and prayerfully to the sacred writings for light on some of these increasingly pressing and serious questions. And then at best we may speak but suggestively, hoping to inspire the sinking hearts of many who have been blinded and discouraged by the dark trend of events.

How often it has been said in the last three years that Christianity has proved to be a failure; that the boasted influence of the Church for good is contradicted by the very existence and progress of such an inhuman struggle within her domain and under her influence. The question comes insistently, Has the Church and the religion of Christ failed? We must answer it if possible.

May we suggest that while true Christianity has been teaching one thing—holding up a high moral and ethical standard for the individual—the nations for the most part have been conducting their affairs upon a much lower level and according to standards of pre-Christian times. No doubt in the past decades Christianity in Germany has been teaching love and peace; but meanwhile the government, in reality repudiating true religion, has been building on the principle of "might makes right," the horrible gospel of force and national hatred. The German government has followed the policies of Bismarck and the philosophies of Hegel instead of Christ. There could be but one result. War came; and Germany's action has forced upon the other nations the necessity of meeting her onslaughts with the same medicine—blood, iron, and war. Under such conditions war has become to us an undesired necessity. But is Christianity responsible for, or is its

power denied by, this terrible struggle? I say, No! Let us lay at least part of the blame where it rightfully belongs—at the door of the apostate leaders of the Prussian state.

May there not be yet another answer to the question? And here the true disciples of Jesus, His Church, are innocent of every charge. But that organization calling itself church, no matter how holy its nomenclature, which has built up a great shell of ecclesiasticism—that thing which people reverently called "church" which was nothing but a dead, lifeless, meaningless form of religion, lacking utterly the spirit of the gospel; whose leaders have been office seeking, political schemers with only their own interests at heart; whose work has been but a parasitical existence upon the hard earned resources of the innocent, ignorant masses—that thing, that organization has guilt at its door! It wasted the people's time in going through foolish, meaningless forms when it should have been teaching the people the principles of Christ's gospel. The simple preaching of the truth has been superseded by political strife and intrigue, dead formality and a lifeless message. The skirts of that organization are spotted with sin and crime unconcealed; her hands are dyed shamelessly red with the blood of innocent souls which oceans of holy water and long hours of penance can never wash white! But thank God that organization is not the representative of the true Church. It is but the empty shell out of which Christ's body has departed these centuries ago. It is not true Christianity. It has highly professed to be, but its profession is the crudest sort of hypocrisy.

The true Church exists beneath all this. You will find its members here and there, in this society and that denomination. The world over, Christ has His Church, the people who are living their individual lives in accord with the teaching of the gospel. And that great spiritual body has no guilt upon it for this or any other war. Its hands are not stained with blood, neither within its walls is there heard any sound of conflict. True, the Church is cast down by the terrible conditions in the world; true, she may be passing through a dark valley for a time; true, she may seem to be tossed like a straw upon the crest of war's angry torrent, in a situation which looks quite hopeless to many. They are asking the question, Where is that glorious millennium you Christians promised? and where is the sign of its coming? Some of our own hearts have doubtless been sad as we viewed the dark conditions; but in the midst of it all we turn to the Scriptures and seek for an encouraging word of promise.

A young prophet named Zechariah in the days of the restoration of the Jews after the captivity, caught a vision of the future of the

Church, which comes down with at least suggestive, if not genuinely prophetic, significance to the Church after the war is over? And joyfully our faith points out before the Church of Christ a fast-approaching day of triumph for which she has been waiting and longing since her infancy. Can we say the day or hour? No. Can we tell the exact manner of that day's dawn? Again no. But one thing is gloriously certain: that day must come and does not seem far away.

This inspiring promise Zechariah presents to us in a series of visions. One night, whether sleeping or walking he knew not, before his vision there lay a dark forest. It was black, dismal, foreboding, and he looked upon the scene with sorrowful eyes. But, behold! as he waited a rustling came among the trees of the forest and a company of horsemen came forth—a company upon snow-white horses, led by a man riding upon a blood-red horse. The man appeared like to the Son of God.

We wait for the interpretation, and he tells us that the black forest represents the present discouraging condition of the Church; but presently, in the darkest hour, the Christ of God will come forth upon the scene, riding upon a red horse, which stands for justice, which he will administer to the world, to the nations and to the Church as well. And to assist him are the riders on the white horses. A few centuries later the writer of the Hebrews caught a glimpse of this company and cried out, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

This angelic host, now spread over the whole world caring for each of God's children, will then gather under the banner of Christ. This mighty band, this great spiritual force, will then turn every energy to miraculously spreading out the work of the Church; rising underneath, like a pent up volcano, it will lift the Church up and establish it, led by Christ, at the head of the world as the spiritual administrator of the affairs of men.

Upon this encouraging picture follows another which seems to explain the particular function of this new spiritual force becoming active in the world. He looks a second time and sees a vision of four horns which have destroyed the peace of the world and of the Church. This is suggestive of the central empires as presently constituted. But these four terrible horns disappear, or lose power, and after a space the prophet beholds four other horns take their place. And we are told what these last four horns will do, for he explains that they are carpenters and builders. They will build the true Church of God and will flog or punish those godless nations or horns which have been bullying the world and hindering the advance of Christ's Church.

Would it be a forced interpretation to say that the appearing of Christ and His spiritual hosts will mean just judgment upon the empire and its allies which have set themselves up as opposed to the whole world, whose head makes himself on an equal, almost, with God, and who, therefore, must be opposed to the Son of God and to the interests of Christ's body—the Church? And that further, after the conflict is past there will come a period of spiritual construction, a building upon the foundation which has been laid in these last two thousand years, the glorious superstructure of Christ's kingdom which shall characterize the millennium when the nations shall, in reality, beat their swords into ploughshares and their spears into pruning-hooks, learn war no more, and seek to know the true and living God?

After a space the prophet sees three other visions which describe to us the evident destiny of the present ecclesiastical organizations and denominations. From anything that the Scripture suggests we can not conceive how any of these as presently constituted can have a place in the new order. In the great work that God wants to accomplish all have fallen far short thus far. Some have accomplished better results than others, but they will all become unnecessary in the new kingdom.

There appears a long scroll across which a

Praise to Thee!

MISS Z. I. DAVIS

Lord of Harvests, we would thank Thee,
For the crops from tiny seed,
That are stored in barns and basements
To supply our daily need.

In our path the year drops fatness,
And Thy Word shall never fail;
Thou art Infinite in power,
And Thy mercies never fail.

Wild bird's music, light and shadow,
Winter day and summer night,
Special gifts for every season,
All have helped to give delight.

Praise to Thee, Oh, Lord, is comely,
Thou art loving, Thou art good;
And to Thee, with glad thanksgiving,
Be our hymns of gratitude.
—Grand Rapids, Mich.

hand is writing and it is recording the sins of the apostate, backslidden church organizations. The sins of Babylon, that mother of harlots, stand out in long, terrible array. And the sins of Protestantism are not omitted. Her strifes, divisions, worldliness, coldness, formality, hypocrisy, and failures—they are all there. None are forgotten. The scroll flies to each one, and as it rests in the place of guilt, each is consumed in flames.

What could all this mean but the dissolution of every human, man-made ecclesiasticism in the transcendent kingdom of righteousness? What a blessing to the poor world to be rid at last of the warring sects and religions giving free way for the spirit of Christ to teach every man un hindered the truth which every human heart longs for! No doubt some of them are doing profitable, though comparatively meager, work in the dispensation in which they labor; but all their propaganda, good as it may be in the old age, will become useless in the new, being superceded by the universal kingdom of God.

Having a Form, But Denying the Power

BY REV. B. H. MORSE

CHRIST'S command, according to Luke 24: 49, ". . . tarry ye in the city of Jerusalem, until ye be endued with power from on high." Jerusalem was, at that time, a place of prayer until trodden down by Gentiles. "These all continued with one accord in prayer, and supplication, with the women, and Mary, the mother of Jesus, and with his brethren" (Acts 1: 14). They not only prayed, but it was stronger, a prayer of supplication (which means according to Webster, "to entreat earnestly"). And what followed their earnest prayers? "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting" (Acts 2: 2). What did the people do? ". . . the multitude came together . . . they were all amazed" (Acts 2: 6, 7). This was the prophecy of Joel 2: 28, 29.

The first act of the child of God is to consecrate. ". . . present your bodies a living sacrifice" (Rom. 12: 1). Not take by faith, but put with faith. Your faith is sound in justification that God is your Father, Jesus your elder brother, and that God is almighty. But man's part is to put himself on the altar invisible, God's part to sanctify. The child of God is sometimes a long time making himself a whole offering, and then when all on, his faith goes out that God can sanctify, and never will he have the faith until he meets the human side of consecration.

"Even so faith, if it hath not works, is dead, being alone" (Jas. 2: 17). Then it is impossible to be sanctified by naked faith, that has not works. The human side to justification is repentance, and restitution. Then God pardons for Christ's sake.

In this age we hear the popular evangelist and pastor telling folks to rise up and take it by faith, just believe you have it. It is a hard matter to believe your heart is full of the love of God when it is full of the love of the world. Mrs. Eddy's teaching is to believe there is no sin, and then you will not have any. So the "take it by faith" teaching is just parallel—just believe you have it, even though you have nothing. And some of the popular evangelists go so far as to tell folks they dishonor God when they do not take it by faith and believe, even though they do not believe they are sanctified. When the truth is, you dishonor God and His Son's work by saying you are sanctified when you know you are not, and when you know you have uprising in the heart, pride, greed, selfishness, and an unforgiving, and get-even spirit.

Take it by faith, is an easy way; but the way to the cross is by endurance, and bearing reproach. Jesus, when He prayed, sweat, as it were, drops of blood in the garden, and we will have to go through a garden experience before we reach the cross, and the death of the old man. Christ said, ". . . Except a corn of wheat

This fact is further illustrated by the vision of the ephah where the old is puffed out of sight and borne into a far place by the two angels. Thus some will dissolve naturally, being in harmony with the new administration, and others, no doubt, will be conquered and destroyed to make way for Christ's kingdom.

See the measureless extent of the coming kingdom! A man stands with a measuring line at the wall of the New Jerusalem come down to earth, which symbolizes the kingdom of Christ come among men, and the man measures, and measures, but he can never compute the length or breadth of the city. Present religious organizations and sects can number their followers, their property may be measured and valued; but in the coming kingdom, when all these are done away, the extent of the Church of Christ and His kingdom will be without limit. John the Revelator, looking down across the vistas of centuries, sees this glorious time and cries forth exultantly, "and to his kingdom there shall be no end."

fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12: 24). Christ speaks of wheat as His children who have been justified, and He speaks of chaff as the sinner. God says that to be pardoned, man will have to forsake his evil way, repent toward Him, and make restitution as far as possible, then when it comes to the second work of grace, which is just as important, if not more so, we say "Just take it by faith."

Look at the fruits of this teaching. First, professors, who do not live the life in their homes or on the streets or in their business affairs, but come to holiness meetings and who try to act it out. I agree with the world that a heart filled with malice, fret, pride, worry, grabbing all the land, houses; and things of the world, laying up in store on earth, is of the world and not sanctification.

Second, there is little or no persecution on teaching take it by faith, because Satan is well satisfied if that condition of heart can be bridged over. Satan knows that if the heart is not purged here in this life, he has the people at the judgment day. Jesus says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." A sinner can not offer a gift. This means the saint, the justified Christian. In a genuine work of seeking, people are going here and there making wrongs right, the crooked ways straight, and leveling down the high places, having all things common, and giving to every one in need.

Third, we hear the preaching straight in many sermons, on the dying, and the death of the old man. But at the altar they compromise the death experience. Take it by faith stops the dying out, does away with long altar services, and the crying of God's child to be delivered from the body of death, and for a heart from sin set free. Taking it by faith has no witness of the Holy Spirit. (Heb. 10: 14, 15.) It has no fruit of the Spirit. (Gal. 5: 22, 23.) It also brings a return date for next year, to make folks over again. Folks like to be noticed.

This easy way makes professional seekers, so in the ten days' meeting, afternoon and evening, a professional at the altar counts for twenty seekers and makes a fat report of the meeting in the paper. This method brings no calling of young men and women into God's harvest fields. Take it by faith folks still love the world and its applause. Such profession brings no change on the face, no shine, no rest of eye, no satisfied expression. The Word of God insists that to be sanctified wholly, one must be a seeker with all the mind and heart, girding up the loins of the mind, centering on Jesus, forgetting that you are even in the world.

Seek the blood, say Yes to the Holy Spirit on all questions, do what He wants you to do, tarry at the place of prayer until the fires of the Holy Ghost fall, and you receive the witness of the Holy Ghost that you are sanctified. (Heb. 10: 14; 15.) John taught "None therefore ought to believe that the work of entire sanctification is complete until there is added testimony of the Spirit, witnessing to their entire sanctification as clearly as to their justification. (Vol. 6, Page 505.)

Elijah

BY REV. W. R. CAIN

CONCERNING this distinguished old prophet, possibly there are those who will be obliged to publicly offer him an apology. Of course, it can not be done in this world, but in glory some place, where it will be more humiliating. The juniper tree incident seems to be a stumbling block for people of all ages. In fact, the juniper tree has been so magnified until the reedwoods of California are but saplings.

Very recently we heard a preacher severely criticize the Tishbite, commenting very elaborately, worse still, quite severely, leaving the strong impression on the audience that the prophet had such a wonderful revival on Carmel that it made him more or less enthusiastic, or puffed up. Thus he suddenly became either over-confident, self-conceited, presumptuous, or unwise. Also, that the pronounced victory caused him to chase down the mountain, hard as he could go, ahead of Ahab's chariot, until he had nervous prostration, or physical exhaustion, resulting in his so-called pessimistic juniper tree experience, etc., etc. Just a glance at the Word of God will suffice to correct such perverted exposition. 1 Kings 18: 46, says, "And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." Certainly, in this case, it was not evil, and when the hand of the Lord is on a person, he does the unusual. God's power can make a man outrun a reindeer, if necessary. God can make a sanctified man or woman leap as an hart, which is twenty feet; and why should such an one be criticised or called pessimistic? Also, concerning the prophet's so-called pessimism or bigotry, inferred possibly from his own testimony in 1 Kings 19: 10-14, it is quite clear he didn't say he was the *only one left*. He said he was the *only prophet left*, which was true. (See also 1 Kings 18: 22.) The seven thousand who had not bowed to the knee to Baal, were not *prophets*.

Again, the old prophet is accused of being a coward, merely because he ran for his life when Jezebel threatened his life. The Bible says, "Thou shalt not tempt the Lord thy God." Sanctification does not give a man license to deliberately stand around in the way of a bullet, or some desperado's bludgeon. When there is a free-for-all, rough-and-tumble on hand, it is high time for a holy man to get out of there, unless God orders it otherwise. The prophet had no commission from heaven to wait and see what the carnally-minded Zidonian woman would do. Neither is there a word about his physical exhaustion or being afraid. He was fearless, but in a strategic manner got out of Jezebel's reach, which displayed wisdom.

How often did Jesus "escape out of their midst." Not because He was scared, but for other infinitely good reasons. Paul was let down at night in a basket, to outwit the angry mob, but not because he was a coward. Furthermore, who can bear testimony to having lived as long as Elijah, occupying the responsible position he did, enduring as much (from the moment of his sudden appearance in 1 Kings 17, until his beautiful translation in 2 Kings 2, covering a period of thirty-three years), and have *just one thing* charged against him? Dozens of uplifting sermons may be preached from the biography of Elijah, then why persist in longer straining at this comparatively small gnat?

SUNDAY SCHOOL LESSON

December 16

Nehemiah Enforces the Law of the Sabbath

Neh. 13:15-22

GOLDEN TEXT: *Remember the sabbath day, to keep it holy.—*
Ex. 20:8.

THE LESSON OUTLINE

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

TESTIMONY AGAINST

(A) *Violation of the Sabbath.*

The benign institution of this great day of rest has always had a fight for its existence. The Devil is no friend of it. Neither is human greed or lust of pleasure its friend. Commerce, pleasure, the rich, the poor, the high, the low, the world, the flesh, the Devil, all, and each, send forth a detachment of pleas and influences for the retirement of this day. Yet the law stands calm and unmoved on the statute book of God and is not, and will never be replaced.

For gain, carnal, selfish men will sacrifice the most sacred and holy institutions God has given us. They will sell again like Judas the very Son of God for paltry gain and send to hell with their own guilty souls countless multitudes of their fellow beings. It is this diabolical spirit of sordid gain in the form of brutal corporate greed and individual and social pleasure and commercial selfishness that is today wrecking the sanctity of God's Sabbath day. As goes the Sabbath, so will go the state, the church, and human civilization.

(B) *Nehemiah Gives Proof of His Position.*

In fighting for the right against the wrong we must be armed with proof of our position. This, our reformer proffered in his contention for the sanctity of the Sabbath. He refers them to well known history of their own fathers in proof that God's wrath follows the profaning of the Sabbath. This, they could not answer. He drew his weapons from their own ranks and armory as it were, which silenced them effectually. (vs. 17, 18.)

(C) *Orders Issued and Enforced.*

There is only needed the Nehemiah spirit of loyalty and courage and nobility of purpose to abate the avalanche of Sabbath desecration now engulfing this holy day. We need fearless preachers and self-respecting civil authorities who regard their oaths of office to secure the restoration of this day to its proper observance in all our land. The preachers are afraid to attempt to stem the swelling tide of wholesale Sabbath profanation, and time-serving civic connivers at this sweeping violation of statutory enactments protective of this day continue their craven, supine perjury of noninterference.

(D) *Thorough Work.*

Denied bringing their wares within the walls of the Sabbath, they hauled them in on the Sabbath, but lodged outside the walls so as to enter early on the next morning. Even this, Nehemiah would not allow. He sternly rebuked them, and threatened them if they dare attempt this evasion of the law again.

(E) *The Future Provided For.*

This reform-prophet-statesman gives further evidence of his right to this triple title by wisely providing for the continued future observance and protection of this Sabbath day. He selects the priests and appoints them for this important work.

NOTES : QUERIES : QUOTES

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

A wide-awake Christian will see wrong that goes on in the community, and will give his earnest testimony against all sin—especially open and overt sin. (v. 15.)

It is cause for special grief and condemnation when foreigners come in and engage in violating righteous laws and customs of the land that affords them hospitality. (v. 16.)

Even unsaved church members will not hesitate to break the Sabbath for a dividend of this world's good, and for their own material profit and pleasure. (v. 17.)

Sabbath desecration may be expected to bring entailment of woe upon any people who give themselves to it, or who wink at it. (v. 18.)

Earnest and courageous people who are righteous will take immediate and practical measures for the defense of the Sabbath as a day of rest and holiness. (v. 19.)

The world is so insistent that, if it be ruled outside the walls of our home and church, it will hang around the gates, a constant temptation and a perpetual menace. (v. 20.)

It is in accord with the righteousness of the Bible to draw the law against violations of the Sabbath of God, as against other violations of the Ten Commandments—especially as they have their relation to the well of society. (v. 21.)

Our zeal for God's law must never let us turn from our dependence for salvation upon God's gospel of free grace. (v. 22a)

In the eleventh verse of this chapter Nehemiah says to the rulers of Jerusalem, "Why is the house of God forsaken?" In the seventeenth verse he says to the "nobles," "What evil thing is this that ye do, and profane the sabbath day?" The two questions fall naturally together. Where neglect of the house of God obtains, there always is profanation of the day of God; and where the Sabbath is desecrated, there the house of God is passed by. To reform the one wrong is necessary to the reformation of the other.

YOUNG PEOPLE'S SOCIETY

Subjects and Programs

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

THESE are two very difficult problems, seemingly, that face the active young people's worker. The first one is to succeed in getting the members to undertake really hard tasks for the society, both in a general way, and in an enthusiastic participation in the public meetings. This is especially true, when subjects demanding considerable thought are presented for discussion. The second difficult problem to meet is the selection of appropriate subjects and the arrangement of interesting and helpful programs. Leaders in our societies over almost the entire connection, have urged the advisability of arranging a set list of programs for all the societies throughout the church. The writer is not sure whether this would be the best plan or not, but we are surely convinced of one thing, that is, the absolute necessity of giving help from some source, to the societies in general, in the matter of selecting subjects for their meetings, and giving suggestions on these subjects.

Some opposition has arisen, in some sections, to the thought of topics and programs. The source of the opposition seems to be a fear that we might settle down to dead formality in our meetings, grieving away the Spirit, and crowding out that freedom and spiritual life, which must ever be the prominent and paramount feature of our work and meetings. The fact of the matter is, we are so afraid of machinery, we are in some danger of rejecting system in our plans of operation, which will mean our absolute undoing. Machinery without the Holy Ghost is to be dreaded, but we must have a degree of order and system if we hope to advance along wholesome, healthy, and permanent lines. People have gone so far as to say, a preacher needs no preparation for the pulpit other than to be filled with the Spirit. This is the one absolutely necessary qualification to be sure, and without it no man is a real gospel preacher, but we all know that no man has a right to go into a pulpit to occupy the time of a thoughtful and devout congregation without some preparation for that occasion. What would be the end of the ministry of a man should he persist in such practices, though he might be a good and Spirit-filled man? At least this one thing is true, he can do more good, honor God more, see more salvation work done, be effective in the edification of more souls, if he seeks definite equipment and preparation in thought and study, and goes into the pulpit with that preparation baptized with the Holy Ghost.

No one seems to object to the system we have in the work of the Sunday school. There we have the best teachers we can get, outlined subjects, topics, programs, helps, suggestions, comments, references, papers, in fact everything we can get to elucidate the teaching of the holy Scriptures. But when we turn to a discussion of the society work, we are confronted with the warning in a few localities that we are treading on dangerous grounds. The warning may be good, but may it not be possible for us to have some little degree of order and system in the work here with beneficial results, if we keep God first and the spiritual features most prominent, always remembering that salvation is the end finally sought?

Something is necessary to be done, for we are not advancing as fast as we should in this factor of the church. There is not the interest manifested that should be, either by the majority of the pastors, or by the young people themselves, generally speaking. In comparison with the number of churches in the connection, there are entirely too few organized young people's societies. There are many, thank the Lord, but not as many as should be for the best interests of the church.

First, it will be well for each society to have a good, live, spiritual, and wise program committee. This committee should meet at regular and stated times for the purpose of selecting suitable subjects for the meetings. Enough subjects might be decided upon to give definite plans for the society for several meetings. A subject chosen should be divided into topics, by this committee, when it seems wise and practicable, and persons in the society be assigned these topics at least one week ahead, and each one urged to make thorough preparation to discuss the topic given him. From two to five speakers could be put on most programs, each to make a short talk on his topic. In this way every subject will be well covered.

Second, in many cases where we have made any investigation, only a few in each society do the major part of the work. We are democratic, and congregational, and therefore all should be given a voice, and even urged into active service. If you have but one speaker on each program, the weaker, and more timid members will never take much part, because one just beginning public service of any kind is rarely ever willing or able to take the whole responsibility of a service. The result is he will decline when asked to do so, and if urged to the point of embarrassment, he will likely absent himself from the meetings, lose all interest, and maybe blackslide ultimately. To take an extensive part in a public meeting is no small matter to a young and inexperienced person. It is far more easy to first read a verse of Scripture, give a testimony, or speak five or six minutes. Almost any one will undertake a topic if asked to speak only so short time as that, but would refuse to take part if asked to talk at length.

The writer has been asked by some to suggest programs and topics for meetings, and we will do so if it seems to be the wish of the societies. Of course, no one will be expected to use a subject suggested and outlined, unless it is the desire of the society to do so. The writer will appreciate a letter at any time from any one of the young people, or society, giving any suggestions or requests with reference to our work.

DISTRICT ASSEMBLIES AND FOREIGN MISSIONS

BY GEN. SUPT. H. F. REYNOLDS, D.D.

HAMLIN DISTRICT

THE writer was permitted to reach Hamlin, Texas, in time to hear General Superintendent E. F. Walker, D.D., preach one of his strong sermons at the opening evangelistic service of the Hamlin District Assembly, Tuesday night, November 13, 1917.

Notwithstanding the Hamlin District is again affected by an extensive drought, which according to the statement of several of the oldest settlers, is the most severe in the history of this part of Texas, the report of the District treasurer shows an increase of the amounts given for all purposes on the District over the sum total of 1916, amounting to \$1,591. This indeed is very remarkable, considering that in some parts of the District the effect of the drought has been so severe that a number of our churches have been blotted out, from the fact that the members of the same have had to load their families and their movable effects into their wagons and journey to some more favored part of Texas, or bordering state, in order to make a support for their families and their animals. With many such homes closed within a pastorate, the church also has been closed, or so reduced in membership and finances that it has become impossible for them to have a pastor, and in some cases not able to have any preaching provided for. So extensive is the effect of this drought that the Assembly requested the District Missionary Board to appoint a special committee with power to at once take steps to secure funds for home missionary work, using the same to relieve distressed churches within the bounds of the District.

Doubtless the question that appears in the mind of the reader is, what did the members of the District, living in this drought stricken section, do for *foreign missions*? to which I am glad to state that the report of the District Missionary Board treasurer shows that the amount given during the Assembly year for the foreign missionary work, was the splendid sum of \$2,587.75, which shows an increase over the amount reported in the 1916 Assembly, of \$1,588.46. To which the reader now says, "That is wonderful," and then asks another question, "How did they do it? How could they do it?"

Well before trying to answer this double question, let us join in praising God that they, by divine grace, were enabled to give so liberally to this important department of God's work. Hallelujah!

Possibly one of the reasons which might be given for the encouraging offering for the

MISSIONARY

foreign work, during the last and trying year, is that two missionaries have been sent out from this District to Guatemala, C. A., who before going visited many if not all of our churches to realize more fully the needs of the foreign work, and also brought them face to face with their own missionaries. This had much to do with stirring our people and their many friends to a more liberal offering for that department of our denominational work. Another reason, which I am sure figured very largely in the gratifying results, is that our people on the District are very largely believers in and practice the system of tithing and offerings. And

Annuity Plan of the General Foreign Missionary Board, Pentecostal Church of the Nazarene

The investment of funds is a matter that should receive careful consideration by those to whom the money has been entrusted. The annuity plan of the General Foreign Missionary Board affords an opportunity for the investment of funds in God's work whereby the usual income from investments may be received, and the investor have the blessed privilege of knowing that the principal is being used in God's work. The Board will receive amounts of \$100 and up and pay interest on the same during the life of the annuitant, and at his or her death, the money belongs to the Board without further obligation. The rate of interest will depend upon the age of the person donating the money. The money draws interest every day without any interruption by replacing loans or otherwise. The interest is paid promptly semi-annually, and a proper bond is executed for the payment of the interest, properly signed and bearing the seal of the Board. For further information correspond with

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

still another reason may be offered, and that is the holding of monthly missionary meetings at which offerings are taken for the foreign work. Still another reason is that our people take our church papers and keep posted, with reference to the work of the Pentecostal Church of the Nazarene, especially with reference to our foreign work, and workers, for they not only have the new missionaries recently sent from this District to Central America, but they have special interest in several missionaries in India, Japan, and South Africa.

While there seems to be no indications at present for an immediate breaking of the drought, there was not a single suggestion made, either in the District Missionary Board, or on the Assembly floor, with reference to retrenchment of the missionary work. But to the contrary, when the report of the District Missionary Board was read, which contained a recommendation that we obligate ourselves to raise at least as much for foreign missions the coming year as we did during the last Assembly year, the said report with the recommendation was unanimously and hilariously adopted. I say glory be to God, what do you say?

Let some reader of these lines might be tempted to think that the churches had become one-sided on the foreign missionary work, we beg to state in closing, that all of the other departments of our denominational work were well looked after, as may be gathered from the fact that offerings were taken during the Assembly for entertainment, or-

phanage, rescue, and prison work, also our educational institution, the Central Nazarene College, located here at Hamlin, the pledges, and cash for the same amounting to over four thousand dollars; \$1,000 of this amount was cash. Surely this is a remarkable showing for this drought stricken District. Shall we not thank God and take courage?

We wish at this time in behalf of the General Foreign Missionary Board, to thank the chairman of the Assembly and the Committee on Public Worship, for the generous amount of time they set apart to the subject of foreign missions; and we also thank the Assembly members and visitors for the adoption of the recommendation of the District Missionary Board for their step of faith for the coming Assembly, to at least hold the front line of advancement made the last year.

And last but not least, we sincerely thank our sister, Miss Myrtle M. Mangum, for her splendid address given at the missionary rally during the Assembly. This is the more appreciated from the fact that although Sister Mangum is in a serious condition physically, she did not count her life dear unto herself, but because of the great love she has in her heart for the work, and the workers, in Eastern India, she poured out her life in her message unstintingly, which was greatly blessed of God to the enlightenment and encouragement of our people and our many friends, and while it was not deemed wise to take any offering for the general foreign work, the people hilariously gave in cash and pledges over two hundred dollars to start a fund to purchase a Ford for the missionary work in Kirshorganj Station, which is in the East India (or Bengali) District of our work.

An Urgent Need

We are greatly in need of support for some very excellent native workers who are now with us doing excellent work. In China we have some very fine workers who are being greatly blessed of God. The amount needed for their support is \$75 a year. We have been able heretofore to support them at \$50 a year, but the great decrease in the rate of exchange in China makes it impossible to continue them at this amount. We also have some native workers and teachers in Western India for whom we need support at amounts varying from thirty to eighty dollars a year.

The above needs are very urgent and we trust that some of our readers will prayerfully consider them and if the Lord lays it upon your heart to take the support of one of these native workers, we shall be glad to hear from you. Who can tell the result of such an investment? Please let us hear from you.

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

A Beautiful Premium Free 1918 Bible Gems Calendar

We have reserved a number of the beautiful 1918 Bible Gems Calendars to be given as a premium to those who will secure four new subscriptions to *The Other Sheep*. We have only a limited number of calendars and we urge that you send in your subscriptions as soon as possible, and take advantage of this opportunity to get this beautiful calendar FREE. If you send us four new subscriptions at 25 cents each a year we will mail you the calendar, postage prepaid. This beautiful calendar contains thirteen pages. A cover page, showing Christ in Gethsemane, is printed in four colors. A selected Scripture verse is given for each day in the year; also the references for the daily readings on the International Sunday School Lessons. The calendar is mounted on a gilded rod and tied with fancy cord. Picture of the calendar will be seen on other pages in this issue. Please send orders direct to the GENERAL FOREIGN MISSIONARY BOARD, 2109 Troost Ave., Kansas City, Mo.

Missionary Board Accepts Liberty Bonds

A recent inquiry from one of our brethren regarding the giving of Liberty bonds to the Board, suggests to us that there may be others who have invested funds in Liberty bonds and that they would like not only to have their money so invested but give the money to the cause of missions, and thereby serve a double purpose with their investment. We shall be pleased to accept Liberty bonds from any of our people who desire to give them to the General Foreign Missionary Board, and make arrangements so that the amount invested will be put to immediate use in spreading the gospel throughout the world. We shall be pleased to hear from any who desire to give Liberty bonds to the Board and shall gladly answer inquiries.

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

Texas!

BY GEN. SUPT. E. F. WALKER

LAND of breadth and length! I have within the last three weeks traveled over a thousand miles in this great state, and have seen but comparatively a small portion of it.

But great in acres as it is, those wide stretches of territory are but symbolic of the broad-shouldered, broad-hatted, broad-handed, broad-hearted men, adorned and enriched with beautiful and bright women! Glad ought we all to be—especially at such a time as this—that Texas lies between "the United States" and menacing Mexico. The Mexicans say they could "lick the United States, if it was not for Texas!" Yonder lies (in one sense) that great bluffer, and here lies (in another sense) this great buffer!

The three Districts of Texas are for this year under the jurisdiction of this General Superintendent. And I am glad of it. Originally, here was but one District; now there are three, and each one is large and prospering, with a lively, loyal, loving constituency. It has been good for me to be again here, and to meet these people of "organized holiness." Years ago, I used to come frequently to this state, to do the work of an evangelist, and the Lord owned my ministry with signs of salvation following. Several years ago my ecclesiastical jurisdiction as General Superintendent was here, and I was anticipating a happy itinerary, when I was laid low with sickness, and, at my request, Rev. W. C. Wilson (who was then Superintendent of the Southern California District) came in my stead, and presided over the Assemblies in this and other states of the South. At that time, I had my funeral arrangements made. Dr. Bresce was to officiate; but, if he should not be able, then Brother Wilson was to "have charge." Now they are both in that better land, and I linger here a little longer to finish the work the Master has given me to do.

It was a great privilege to meet with and preside over

DALLAS DISTRICT ASSEMBLY

This was held at Cedar Hill, a little village in a very rich country, about twenty miles south of the great city of Dallas.

The attendance was large, the interest was great, and the work very much.

Within the bounds of this District is Peniel, with its great college and many Pentecostal Nazarenes, who were well represented. This District has quite a number of candidates for the ministry, and the work of examining and passing upon these took perhaps most of the time of the business sessions of the Assembly. These ministerial students, many of them, were late in arriving at the seat of the Assembly, in spite of the fact that our government requires that they be present for examination on the day before the opening, "unless otherwise provided by the Board of Examination." The Board was very favorable to the law of the church, and had made no other arrangements; yet were they very patient and lenient with the tardy students, and spent very much of the time in the classroom when their presence was greatly needed and desired in the Assembly proper. Yet this is not exceptional. I find that everywhere I have been on this itinerary of seven Districts there are too many delinquent students. The Boards of Examination are seeing the importance of stiffening up on the requirements prescribed in the Manual—both for their own sakes and also for the best discipline of the candidates for the ministry, who certainly ought to well learn the importance and necessity of regularity and promptness. Men and women who want to be treated as exceptions to the rule do not give good promise of effectiveness and honor in the work of the ministry.

But on the whole this Assembly may well be written as GREAT!

The spirit certainly was very sweet and

Christly, and fairly represented the experience and life for which we, as a people, stand.

Rev. H. F. Reynolds was present throughout, and well represented the great work of foreign missions, to which work he has been especially called by the church. He also preached, but of course he is so full of foreign missions that the subject is very prominent, as it should be, in all his preaching. There was a great pledge for the work in other lands for the coming year, though the last year had shown a large increase in interest, as evidenced by the splendid offerings for that sacred cause.

Brother August Nilson was present, and persistently and successfully represented the work of our Publishing House. Brother Nilson sold many books, and preached one with great power.

Rev. P. L. Pierce, who has for several years served so well as Superintendent of the District, insisted that he must retire from that work and enter the pastorate at Sherman. Rev. E. G. Theus, who comes from the pastorate at Jonesboro, La., was heartily elected to succeed Brother Pierce. All who know him love Brother Theus. He succeeds a true man of God, who has been exceptionally faithful and successful as a District Superintendent.

Most heartily and bountifully was the Assembly entertained. I do not remember to have ever known of better entertainment; and an exceptional and very commendable feature was that no member of the Assembly was asked to contribute anything toward the entertainment. The church bore all the expense and did all the work. This is certainly as it should be, wherever possible. It hardly looks just right for a church to invite an Assembly, and then ask the members of the Assembly—some of whom are already under considerable expense in attending—to pay for their entertainment. Cedar Hill certainly keeps at least one Scripture: "Given to hospitality."

It was my happy privilege to preach several times on the subject of holiness; also to say a few words at the educational meeting, besides other addresses.

The next Assembly of this District is to be held at Peniel. I certainly would like to be there, on the spot where I served as evangelist long before there was thought of its being an educational center.

From Cedar Hill I went to Hamlin, Texas, for the

HAMLIN DISTRICT ASSEMBLY

This District is about the size of the Dallas District, and the membership of the Assembly about the same in numbers.

The sessions were held in the chapel of Hamlin College. It was good to be there. This old educator felt at home with those beautiful and devout students around. The college, in spite of the war and other things that are not contributive to a successful scholastic year, is doing well. I am persuaded that Hamlin College is destined to do much for the cause of God, and of holiness, and of education. During the Assembly the business manager made the statement that they were in immediate need of about two thousand dollars, and in a few minutes more than the amount named was subscribed and a good part paid in.

The attendance was reduced somewhat because of the greatest drought that region has ever known—so severe that there was very little product of the soil for thousands of square miles around. But those who were there declare that it was the greatest Assembly they were ever privileged to attend.

The offerings for foreign missions during the last year were more than double what they had ever been before, and the pledges for the coming year were ahead of any ever made in that District. There were several offerings received in the Assembly, for various good causes—so that above four thou-

sand dollars were poured into the lap of the church for its work.

It was my privilege to preach a number of times, besides presiding all day and making several addresses, and the Lord owned my ministry down at the altar and in the edification and encouragement of His people.

Rev. J. C. Henson insisted upon retiring from the Superintendency, that he might devote himself entirely to the business management of the college, and Rev. J. W. Hall was elected to succeed him.

Rev. E. A. Gaar, the pastor of the church, is a warm and zealous friend of the college, perfectly loyal to the denomination, a faithful and efficient pastor, a generous and thoughtful host.

The entertainment was very good, and everybody seemed to be very happy in God, because they had been at this great Assembly.

SAN ANTONIO DISTRICT ASSEMBLY

This is the youngest of the Texas Assemblies, but in point of membership, and other things, ranked about with the other two.

This year the Assembly was held at Meridian, about the prettiest little city I have seen in this great state.

The Methodist people very kindly turned over their church house for our use, it being the largest auditorium in the city. Other meeting houses also were opened to us for committee meetings, etc.

It was my privilege to do most of the preaching, and large were the congregations that gave respectful and interested attention to the Word, as I sought to open up the essentials of the doctrine of sanctification. There were some seekers and finders of the great salvation.

Rev. W. E. Fisher was re-elected District Superintendent by a practically unanimous vote, on the first ballot, and immediately his election was made unanimous.

The people of Meridian, regardless of denominational affiliation, showed generous hospitality—opening their beautiful homes to our humble people, and making us to fare sumptuously every day. For the occasion there had been donated a beef, a fat porker, twenty turkeys, numerous chickens, and other things, and there was no collection taken from the Assembly to pay for its entertainment.

It was my high privilege to be entertained at the Methodist parsonage, in whose family there are ten beautiful, genteel children, all trained in the nurture and admonition of the Lord. I do not see how it is possible for dear Brother and Sister Wynne and family to have more regard for the person and position of one of their own bishops than they did for me.

Foreign Missionary General Superintendent H. F. Reynolds was in attendance throughout the Assembly, in the interest of our foreign work, and he was a good help to us in many ways.

Here, as also at Hamlin (her home), we had the sweet benediction of the presence and earnest addresses of Miss Myrtle Mangum, missionary to India, called home for the recuperation of her health. Glad are we that she seems to be steadily on the gain.

Rev. August Nilson accompanied us here, and well represented, by magnificent display, and earnest speech, the interests of our Publishing House.

During this itinerary of eight weeks and over eight thousand miles (including a couple of trips to Kansas City), I have held seven District Assemblies—careful to do all things decently and in order, according to directions of the General Assembly (which is not always an easy job, especially when there are so many of us who do not seem to know what is in the Manual); have conducted services both for the consecration of deaconesses and ordination of elders in nearly every place; have preached many times, conducting altar services in connection; have made numerous addresses; have written hundreds of personal letters; have written some for the press and much in comments on the Sunday school lessons for 1918; have had many perplexing and trying problems to consider.

THE WORK AND THE WORKERS

EVANGELIST D. M. SPELL

The request was made a few weeks ago for prayer that God would visit us in the Kearney, Neb., meeting. God has answered, and mighty conviction gripped the hearts of the people, and some yielded. The meeting was held with Brother and Sister Whisson. Brother Whisson is the pastor and I found him in a good place with the Lord. They are well liked by the church. If there is any discord in the church I failed to find it. Pray for us in the Yuma, Colo., meeting which opened November 12th.

EVANGELIST G. W. TEVIS

My tent work in the mountains of Alabama was wonderfully blessed of God. I could only stay there five weeks. God gave us many souls. That mountain country is one of the neediest fields in the United States. If Jesus tarries, I expect to spend the most of next summer in that field. On October 21st I began a meeting in Chillicothe, Ohio, in the Apostolic Holiness church. The pastor, Rev. H. Uhrig, stood nobly by me. We only started in for a two weeks' meeting, but the interest got to a place where we could not close, so we continued another week. God answered and the victory came. The church was much helped and a few backsliders were reclaimed. A number of sinners were born again and three or four claimed to get sanctified. I came here to Pittsburgh, Pa., from Ohio, and am in Everybody's Mission. Had a blessed meeting last night. Am open for dates after the first of the year. Address 107 Edgar Ave., Dayton, Ohio.

EVANGELIST CHARLES A. GIBSON

We have just closed another good meeting with our people at Walla Walla, Wash. From the very first God was present to bless and souls sought God. Many were real finders. Mrs. Wallace, who has served this church as their faithful pastor for the last seven years, is one of the best pastors we have ever worked with. She surely knows how to stand by an evangelist, and she has behind her one Idaho. We have canceled all our evangelistic dates of the most loyal groups of people it has been our privilege to meet. They certainly love their pastor as a church ought to. We left Walla Walla for Boise Monday, November 5th, and we are now located at 1311 North Fourteenth street, Boise, and accepted the pastorate of our church here. The Wednesday night prayermeeting was our first service with this people. We shall never forget it, for God came, our hearts to bless; and such a time as we had, as we all knelt around the altar and pledged ourselves to God, each other, and the work of the Pentecostal Church of the Nazarene in this town. On Thursday night we were surprised by a body of people coming up on the porch, singing in a familiar tone. When the door was opened, behold twenty-six of our people, each one with a present of some kind for the pastor's family.

EVANGELIST HOWARD W. SWEETEN

We have just closed a fine meeting with the pastor, Rev. Earl C. Phillips, at Xenia, Ill. We have never been in many places, if any, where there ex-

isted such unreasonable prejudice against the doctrine of entire sanctification as here. However, the Lord blessed the old-fashioned gospel of Sinai and Pentecost; and we were able, by His help, to see sanctification plunged in and got the experience removed and some who had never been able to see sanctification plunged in and got the experience. On account of the continued warm and pleasant weather we had decided to have an all day meeting the last Sunday, with dinner on the ground. But we were awakened Sunday morning by the distant thunders, and by 9:30 o'clock it began to rain. But determined not to be out-done, the folks came, brought their baskets, and the Lord surely rewarded. At the Sunday morning service the altar filled up and five or six definitely got through; others got through later in the day. We thank God that we gained a signal victory in a hard field. We go from here to Worden, Ill., to help the pastor of the Southern Methodist church at that place. God bless the readers of the HERALD of HOLINESS.

COAST TO COAST RALLIES

Syracuse is one of the many interesting cities of New York state. Like all other eastern cities there are big manufacturing interests, great commercial centers, and large educational institutions. It is the convention city of the state, so we were right in line.

The convention was good, the spirit of the meeting was excellent, the attendance was representative, and there were some gracious results at the altar. The services were held in the Christian Missionary Alliance church, Rev. William Montgomery, pastor. Both pastor and people gave us a cordial welcome and co-operated with us for best results spiritually, and responded generously in the finance.

Brother Ruth only spent two days in this meeting, then went on to Sayre, Pa., for a three days' convention. Brother Fowler got in on Thursday and stayed with us to the close. Brother Huff and Brother and Sister Rinebarger were with us through the convention.

The publishing house of the Wesleyan Methodist church is located here. Brothers Willet, Butterfield, and Cox, of this church, shared in most of the services.

There was quite a sprinkling of the Free Methodists in the convention, and Brother Carey, pastor of the Pentecostal Nazarene church, with his people were in attendance. A goodly number of Methodists were there from time to time.

Brother George Kunz, who lives in Syracuse, was quite a factor in the meeting.

The Suffields, Brother Buell, and other workers from the state, were in to some of the services.

We felt this was one of the best conventions thus far. We begin in Reading, Pa., Tuesday, November 13th.

WILLIAM H. HUFF.

EVANGELIST W. P. JAY

God gave us a great meeting at the Rock Creek Pentecostal Nazarene church near Potlatch, Idaho. About twenty-five prayed through to a definite experience. Praise the Lord.

In the last Sunday afternoon service I received five grown people in the church. I also preached on "Tithing," and several promised to remember their pastor with their tenth. They have a nice little church all out of debt. They are going to build a parsonage and call a pastor.

We have a good work at Onaway, about a mile from Potlatch, where Rev. A. F. Gilliam is pastor. They have been worshipping in a large tabernacle that they bought from the Christian people, which they are now about to sell, and are going to build a nice church. I also preached there Monday afternoon and evening; and at the night service eleven came to the altar, and every one of them prayed through.

I began here in Snokane Lincoln Heights church for Rev. Ora Ogle, November 8th, and God is giving us great victory already. Several have been saved, reclaimed, or sanctified. Six were at the altar Sunday night, and five got the victory. Some are praying through in the afternoon services. The meeting will continue to November 25th, after which I go to Post Falls, Idaho.

A PLAN TO HELP OUR SOLDIER BOYS

We are planning in the immediate future the erection, at Junction City, Kas., the principal resort town for the Ft. Riley and Camp Funston soldiers' training camp, of a Gospel tabernacle where meetings will be held nightly, especially in the interest of the soldier boys. There are fifty thousand men now at this great camp. The drafted men come from the states of South Dakota, Nebraska, Wyoming, Colorado, Kansas, Missouri, New Mexico, and Arizona, and the regulars are from all parts of the country. Among these fifty thousand men there are quite a large number of real Christian boys and men. There are many others who come from Christian homes. Our plan is to keep

Foreign Missions and District Assemblies

Rev. H. F. Reynolds, D.D.

Continued from last week

DALLAS DISTRICT ASSEMBLY.

The writer being accompanied with journeying messengers from our God, arrived safely at Cedar Hill, Tex., where the Dallas District had been invited to hold its Assembly. Having taken a little time between Assemblies to catch up with some of our accumulating correspondence, and neglected writing, we did not arrive until Wednesday morning, but we were glad to be in time to hear General Superintendent E. F. Walker, D.D., the presiding officer, make his appropriate and helpful remarks to the members of the Assembly at its opening session.

The interest of the District in the foreign missionary work of our church has taken on a very enthusiastic and marked advance down across the months of the Assembly year, as may be seen by a few of the facts in connection with its missionary work. Last year twenty-two of the forty-six churches on the District gave nothing for missions, but this year every church on the District contributed to the cause. The whole amount given on the District last year as reported at the Assembly in 1916, was \$510. This year the District missionary treasurer's report to the Assembly shows a total offering for the foreign missionary work of \$1,754. About one thousand dollars of this amount went direct to the general fund, or what the writer terms the bread and butter fund, or the fund from which we draw to support the missionaries. Any one who reads these lines may readily see that the District has made an increase over the amount reported to the District Assembly in 1916, of \$1,200. Surely this splendid gain is worthy of our praise to God, and abundant thanks to the contributors.

The question might be properly raised as to what made this marked increase possible? From what I have learned about it, the cause may be attributed to three facts. First, the churches, Sunday schools, and young people's societies, and their many friends, became very much interested. Second, these became interested from the fact that three missionaries were sent out from this District to the foreign fields: Rev. Peter Nielson to South Africa and Rev. and Mrs. J. D. Franklin to Central America. It is an accepted fact that we become interested in that which becomes our own. Third, and possibly the greatest reason of all, may be the fact that the District Superintendent, Rev. P. L. Pierce, took his wife, and Brother and Sister Franklin in his car and held a missionary service in each church on the District, bringing every congregation into vital touch with the out-

going missionaries, and with the subject of "Foreign Missions," hence the interest became so general that every church on the District felt it a privilege to contribute to such a great and worthy cause.

Again some reader may raise the question, as to how this increased interest and offering for the foreign missionary work effected the offering for the support of the District Superintendent? Well, it resulted as follows: Notwithstanding the District Superintendent had quite recently closed a campaign on the District, urging every church to take part in the Hallelujah March for the benefit of the Publishing House indebtedness, resulting in an offering from the District of \$1,312; and, although it was suggested to him that if he pressed these two great interests of our connection, there would not be much, if anything, left for his support, and that of his family; yet the facts are, according to his voluntary statement, that at the end of the Assembly year, his people on the District had paid him 60 per cent more for District Superintendent's support than in any preceding year he had served the District in that capacity, and for a less period of time, for he had devoted two whole months of the year to the missionary campaign on the District.

Is it not wonderful? Indeed it is! But it is another proof of the statement of Jesus Christ, as found recorded by the beloved physician, St. Luke, "Give, and it shall be given unto you" (Luke 6:38). That the above missionary interest is not spasmodic with this people is evidenced by the fact that at the missionary meeting of the Assembly \$1,395 was pledged for the general foreign fund, by the pastors or representatives of about twenty-six of the forty-eight churches. The other twenty-two churches were either without a pastor, or were just installing a new pastor and were not in a condition to obligate themselves. It is reasonable to expect that the District will not only keep up its good record of 1917, but may go beyond it, if the dear Lord shall continue to prosper them in their agricultural and business enterprises.

The writer takes this opportunity to thank the presiding officers, and the members of the committees on public worship, together with the members of the several Assemblies, for the generous amount of time, the most hearty indorsement, and support given the subject of "Missions," which I am sure will not only be appreciated by the general treasurer, but will be most thankfully acknowledged by every member of the General Foreign Missionary Board.

open house for these boys day and night, and as far as possible to establish a sort of spiritual clearing house arrangement between the Christian home and the boy whose mother or sister or wife is praying for him, and who, although unable themselves to visit him, would be pleased to have some Christian man or woman call on their absent loved ones, especially to help them in their religious life and if they are unsaved, if possible to reach them, and bring them to Jesus.

Home folks who have boys at either Ft. Riley or Camp Funston, if they will write us, giving us the boy's name, with his company and regiment, we will plan, at the very earliest day possible, to get in touch with him and do all in our power to be a blessing to him in his religious life. There are few at home who can realize the condition of a young man taken suddenly from his home life, church life, and Sunday school, and placed in a barracks with hundreds of men who are almost wholly ungodly and entirely without the restraints of home influence. I called last Sunday on two young men, who said to me, "We are the only men in our company who pray." Over two hundred men. I said, "What are you doing this Sunday afternoon?" One said, "I have been lying on my cot reading my Bible and hearing the men curse and swear while they play cards." It is certainly a miracle of the power of divine grace to keep a young man victorious in such surroundings. We desire that you help us with your prayers, and, as suggested above, by giving us the names and addresses of those whom you feel might be helped. Address all communications to Rev. William H. Lee, Superintendent, 1216 North Washington St., Junction City, Kas.

FROM REV. T. W. DeLONG

I have just returned home from a trip to Oklahoma City, Okla. On my way out I stopped off at Kansas City and visited our Publishing House, and enjoyed a very pleasant afternoon with Brothers Sanders and Scott. I was delighted as Brother Sanders took me around our printing plant and showed me the machines on which the HERALD of HOLINESS and our Sunday school literature are printed. Everything is running like clock work.

I held a revival meeting in Oklahoma City for ten days preceding the Assembly, which was to convene October 17th-21st with our Pentecostal Nazarene church, of which Rev. J. N. Spokes is pastor. Notwithstanding the multiplicity of cares, we had a good meeting with some one seeking God in almost every evening service. The Assembly opened Wednesday with Rev. John W. Goodwin, General Superintendent, presiding. All through this Assembly prevailed a delightful spirit of harmony and fellowship.

I had the privilege of calling on the Oklahoma Holiness College located at Bethany, Okla. Brother Widmeyer, the president, is surely a man of God wholly given up to this great work. I also met Professor London, musical director, and noted leader of the young people.

On October 29th I opened a week's campaign in the People's Mission with Brother J. J. Douglas, superintendent, and we had a fine meeting. The last Sunday night, the altar was full, and surely thirty more rose for prayers.

When I returned home I found the folks at East Wabash praising the Lord and marching on. Rev. Meda Clifford Smith supplied, in my absence, and the Lord blessed the truth.

FROM PLEASANT B. GRAY

We have just closed a revival meeting at Beggs' schoolhouse, two miles from Montrose, Iowa, with twelve at the altar. This was a meeting that will long be remembered. God put His seal on the meeting with old-time conviction. People came for miles in their cars. The house was packed every night. Our next meeting will be at Belmont. We ask the readers of the HERALD of HOLINESS to pray for us.

FROM B. L. AND T. M. PATTERSON

We are here in a splendid little meeting with the pastor of the M. E. church, South, Rev. O. E. Laird. He is a fine man, was a lawyer for years; but felt moved to take up this work. The house is under repairs as well as the membership. There have been a number saved; several sanctified, and the end is not yet. The other night there were seven converted, one sanctified, and a great shout in the church. My brother, T. M. Patterson from Kansas City, is with me and is doing some good work. The folks seem to enjoy his charts and talks on scriptural characters. Other calls are coming in. We remain here over the 25th, if not longer. Pray for us. We just closed a fine meeting at Shelbyville, Tenn., with Rev. Lige Weaver, pastor of the Pentecostal Nazarene church there. Rev. E. C. Dees was with us some. My home address is 332 West Aloes St., Henderson, Ky.

LOS ANGELES NAZARENE MISSION

The holy fire is still burning and the battle raging at the Fifth Street Mission. Since our last report we have had some remarkable victories, a number of clear cases of salvation, and about two hundred seekers for the last ten weeks, the last week being our best, more seekers, larger offerings, and an increase of attendance. We are greatly encouraged to press the battle, knowing God will see us

Business Conditions

OUR Publishing House has never enjoyed better business conditions, so far as sales are concerned. COLLECTIONS, however, have been somewhat slow and have not kept pace, and this adds to the difficulty of financing a business such as ours.

We are seeking the co-operation of our brethren to help lighten this burden and are going to ask our folks to please pay their accounts promptly, so that the expense occasioned in writing needless statements and letters may be avoided.

Our regular terms are thirty days. We have been willing, however, to give extended credit and sometimes have been led to carry accounts on our ledger longer than is really necessary. We have at present many thousands of dollars past due on open accounts, and urge all of our customers to give their accounts careful consideration, so that we may be able to materially reduce the large volume of accounts now outstanding.

We have some pressing obligations to meet before the end of the year 1917, and will appreciate your help and co-operation.

Knowing that this request will have your sympathetic attention, we are,

Yours in the Master's service,

PENTECOSTAL NAZARENE PUBLISHING HOUSE.

JOHN F. SANDERS, *Manager.*

through, and meet our need, so that we may keep this door of hope open for the unfortunates, and down-and-outs of this wicked city. Will you not pray to this end? We are planning for a great time Christmas, a free dinner will be served at the mission Christmas day from 4:30 to 6 p.m. At 2:30 and 7 o'clock two great evangelistic services, with the Wildc evangelistic party for both services. There will be preaching and singing under the old-time power, there will be a shout in the camp. Just what you will enjoy. COME! We are planning for a great evangelistic campaign, beginning January 1st. Personally, I'm in the progressive mood, living on the mountain top, enjoying the balmy breeze from the Lebanon hills.

W. C. FRAZIER, *Supt.*
1348 East Vernon Ave., Los Angeles, Cal.

REPORT OF GENERAL SUPERINTENDENT'S FUND.

November 1, 1916-September 30, 1917

E. G. ANDERSON, *Treas.*

RECEIPTS

Alabama	-----	\$ 34.56
Alberta	-----	36.70
Arkansas	-----	111.15
British Isles	-----	1.31
Chicago Central	-----	337.37
Colorado	-----	48.06
Dakotas-Montana	-----	58.21
Dallas	-----	61.40
Florida	-----	27.20
Georgia	-----	40.20
Iamlin	-----	144.61
Idaho-Oregon	-----	30.00
Indiana	-----	263.70
Iowa	-----	109.03
Kansas	-----	301.40
Little Rock	-----	127.30
Louisiana	-----	47.82
Michigan	-----	38.50
Mississippi	-----	12.25
Missouri	-----	40.15
Nebraska	-----	153.03
New England	-----	577.20
New Mexico	-----	28.73
New York	-----	70.05
Northwest	-----	341.41
Eastern Oklahoma	-----	92.86
Western Oklahoma	-----	130.00
Pittsburgh	-----	534.25
San Antonio	-----	123.03
San Francisco	-----	78.90
Manitoba-Saskatchewan	-----	20.00
Southern California	-----	547.44
Tennessee	-----	77.97
Washington-Philadelphia	-----	52.00—\$4,606.10

DISBURSEMENTS

J. W. Goodwin, salary	-----	\$1,212.00
J. W. Goodwin, traveling ex.	-----	332.31
H. F. Reynolds, traveling ex.	-----	37.67
E. F. Walker, salary	-----	1,212.00
E. F. Walker, traveling ex.	-----	141.32
R. T. Williams, salary	-----	1,212.66
R. T. Williams, traveling ex.	-----	310.00
Incidental expenses (postage, telegrams, stationery, clerical work)	-----	236.91—\$4,606.10

EVANGELIST C. E. BAIRD

We are in the midst of a great battle here for the last ten nights. By the help of the Lord we have been bombarding the forts of the Enemy. We thank and praise God that the forts are crumbling and the Lord is with us, and several precious souls have knelt at the altar and prayed through to victory. We expect to remain here over Sunday, December 2d. We ask an interest in your prayers. We have some open dates which we would like to give some of our churches to be used of God in singing and preaching the gospel. Address 507 Hayward Ave., Rochester, N. Y.

EVANGELIST F. W. COX

We have a small Pentecostal Nazarene mission here at Springfield, Ohio. The numbers are few and poor, but some are the salt of the earth. The work is in a struggle for an existence. I ran up from Dayton two weeks ago and held a six days' convention for them, and by assuming \$50 of their indebtedness, raised in cash and pledges about three hundred and sixty-five dollars. They owe about five hundred and ninety dollars on their note. One man says he will give the last thirty dollars; so about two hundred dollars more would clear their note. The tabernacle is on leased ground, a big lot, with three cottages in the rear bringing in \$28.50 a month rent, all combined. The note is due January 2, 1918; then the property owner has a right to sell the ground upon which the tabernacle stands. So pray the Lord to send this little Pentecostal Nazarene mission \$200 more to clear the note by January 2d. Then they can borrow \$3,000 from the loan to buy this excellent big lot and the three cottages. In addition to my large and temporary pastorate at Dayton, I have worked hard, and our assistant, Rev. O. Covault, and band have nobly stood by and tried to rescue this place for God and the Pentecostal Nazarenes. Address 424 South Williams St., Dayton, Ohio.

TEXAS GOSPEL BAND

We are in the fourth week of the revival at Central, S. C., and can safely say it is the greatest meeting we were ever in. It is safe to say there have been 250 professions, either to saving or sanctifying. There have been six services in which we have had no preaching. The power of God was so manifest, and there was such conviction that there was nothing to do but call an altar service. Such confession and restitution! Dear Dr. Clayton, a sanctified doctor and preacher, who has stood by us in the meeting, said at least twenty-five had confessed to him. Three young men called me out of the meeting one evening and said they had been to stores and confessed and made restitution; that they had some more to do and were on the road to fix it up. As they talked the tears flowed freely. Thank God, they met the thorn-crowned Man of Galilee and they did not have to come to the altar that night; but they had a shining face and a testimony for Jesus. This is one meeting which can't be reported, the power of God was so manifest.

C. E. TONEY.

EVANGELIST JULIUS MILLER

Since reporting last we have held two protracted efforts. The first one was at Granada, Kas., six miles from Wetmore, Kas. Granada is a country place with a number of dwellings, one store and a Woodman hall, famous, or rather infamous, for dancing and wickedness. We were induced to go

there by the members of the Woodlawn Holiness church, which is about eight miles from there. They secured the Woodman hall for us to hold the services in, and a place for us to board. We started the services on Sunday night. When the weather was good the house was well filled. However, we had a good many rainy nights, and the mud is so bad in Kansas where there are no paved streets or sidewalks that it is almost impossible to travel after it rains. So on rainy nights our audience would be small. In all, we stayed twelve days. The people became deeply convicted, but refused to break away from their sins and get saved. During this time we had only three seekers at the altar. Two claimed to get saved. This is not an encouraging report, but we tried to do our best for the dear people, and these are the facts of the outcome of the meeting.

Our second meeting was here in the Pentecostal Nazarene church at New Philadelphia, Ohio, having just closed Sunday night. It was another protracted effort. We prayed earnestly and preached as hard as we ever did, but did not accomplish the results we would like to see. However, we thank God for what was done and for those who did kneel at the altar and pray through. We leave the rest with God. Brother Herman Fansler was with me in both these meetings as song leader. He is a good, lively chorister, and God blesses his work.

EVANGELISTS THEODORE AND MINNIE E. LUDWIG

God's blessings upon the dear HERALD of HOLINESS. We are very grateful for this weekly visitor and feel somewhat lost if occasionally we fail to get a copy in our wanderings. We are always very anxious to scan its pages as soon as it arrives. We are glad for the special pages that are appearing. The Sunday school and young people's page, the missionary, rescue, and testimony pages, are practical and satisfying the need and requirement of many of our people. God's blessing be upon the whole editorial staff.

On October 28th we were permitted by the grace of God to close our mortgage at Beatrice, Neb., with victory. The Lord blessed, and quite a number of souls prayed through at the altar; others did not pay the price. We were glad to labor with Brother Ryder for the third time within thirteen months. On October 28th we began the battle with our church at Lincoln, and had the pleasure of laboring with the pastor, Rev. M. Hoff, and his people. The attendance was not large at first, but grew gradually, and on Sundays there were good audiences. The Lord permitted us to close with a sweep of victory on Sunday night, November 18th, with about six or seven seekers at the altar. The all day meeting on the last Sunday, with communion and testimony meeting in the afternoon, was a gracious time of rejoicing for the

saints. Brother Lewis R. Hoff, who was pastor of this church three years ago, returned to us again from the Methodist church, upon the unanimous call of the Lincoln church, to take up the work where he had laid it down. And we believe it was providential, for God is blessing and uniting the people with the pastor, which is a good foundation for more progressive work and advancement along the line of full salvation in the capital city. Both here and in Beatrice they remembered us with a good offering, for which we thank them and the Lord. All for Jesus.

NORTHWEST NAZARENE COLLEGE

I desire to say through the HERALD of HOLINESS that I have visited the Northwest Nazarene College, and am simply delighted with what I saw and heard. This bids fair to be the greatest college in our whole connection. Its growth has simply been phenomenal. They have at the present time an enrollment of 211. They are going on with their buildings as the money comes in to build with, hence they are keeping clear of any large indebtedness. They certainly have a splendid faculty. Dr. Wiley, the president, is a man of God, highly esteemed for his deep spirituality, and humble, lovable spirit. To know him is to love him. He has the respect and esteem of the scholars and all who are concerned. There is a beautiful unity in the school, and they are making good progress along all lines.

They are perfectly loyal to the church, and are pushing salvation along the lines we have always taught. I have had different parents on this District ask me concerning the college, and others write to me for information; hence I take this means of telling you all that I believe in the college with all of my heart. I have utmost confidence in its president and faculty, and I greatly desire that we, as a District, remember the action taken at our last Assembly regarding this college, and now rise up to a man and let the good people at Nampa know that we are not only makers of resolutions but doers of the same. I wish we could send them \$1,000 at once to help make some greatly needed improvements, before the cold weather sets in. I also desire that the pastors and parents would urge our young people to attend the school. They are in safe keeping over there and will surely be taught the deep things of God.

At this Thanksgiving time we are indeed thankful to our God for the Northwest Nazarene College.

J. T. LITTLE, District Superintendent.

CHURCH NEWS

Mt. Peniel, Miss.

Our church has closed another year. A few were added to the membership. The Sunday school has been doing good work. The holy fire is still burning in the hearts of God's chosen few. We have been blessed in this last year's work. As we have gone to other fields, we bid the church Godspeed. — J. M. WESTMORELAND, Springville, Miss.

Somerton, Ariz.

The First Pentecostal Church of the Nazarene, of Somerton, Ariz., was organized October 28th, while our District Superintendent, Rev. Howard Eckel, was here for a few days. Rev. Cleveland Willbank was elected as pastor. Brother Willbank has only been here one year. He and two other faithful Pentecostal Nazarenes prayed until the victory came. Street meetings were held regularly each Sunday, preaching services were also held in a dance hall each Sunday night. God blessed and we are now building a Pentecostal Nazarene church, which will be completed in a short time. Nine members were added to the church. Several others are talking of coming in. Conviction is resting upon the people here and God is for us. Who can be against us? — Mrs. M. THOMPSON.

Stockton, Ill.

With the help of the Lord, the church here has grown in grace and in the knowledge of God; also in membership. There is something about this church that is peculiar. The membership here has been stationary; not a sign of advancement, but they have held their own. This speaks to the credit of a few faithful ones who have worked loyally for God to hold what they had until reinforcements could come. Praise the Lord. Now their faith and courage are rewarded and growing rapidly. We have asked God for a real spiritual awakening and we expect it at any moment. God is with us and in us of a truth; and we expect to bring in all the tithes so that we may have the benefits of God's blessing, as recorded in Malachi. — A. J. LAIRD AND WIFE, Pastors.

Fithian, Ill.

We came to Fithian September 29th, and found some true-hearted saints here who are surely standing by the work. We have a fine band of young people who are walking with God. We expect to organize a Young People's Society soon. We closed a three weeks' meeting Sunday, November 11th. Rev. J. A. G. Wilkerson and wife were our evangelists. They labored faithfully. They surely have the anointing of the Holy Ghost. We do not see the results we hoped to see. Some few

prayed through and conviction was upon many. God has said that if we sow in tears we shall reap in joy. District Superintendent C. A. Brown preached a wonderful message one night during the meeting. Also Rev. Ernest Deann, pastor at Danville, Ill., preached one night. We have Rev. W. R. Cain engaged for a meeting in February. We ask an interest in your prayers. — Mrs. GRACE EDWARDS, Pastor.

Mannington, W. Va.

Our first Sunday after moving to Mannington, was October 28th, and it was a great day in the Lord. The church was packed at the night service; and at the close of the sermon seven held up their hands for prayer. Each Sunday night since, our church has been packed to the doors, some having to stand. Last night at the close of the sermon four women came to the altar, and three found pardon and one purity. Praise the Lord. One woman said her baby had been sick since birth, and her house had burned down; that she was tired of serving the Devil, and she sought and found the Lord. The membership gave us a surprise last Saturday night when they came to the parsonage laden with good things to eat. This church has come up through a series of struggles, the building having been erected by a few men of the church who worked all day in the oil fields, laboring on the new building at night until a late hour, during which time some of the good women would many times hold prayer meetings, gathering at the church at a late hour, and there on the sills of the building they would pray and invoke God's blessing upon the work at this place. In view of these facts and the wonderful spirit of prayer on the people, we are expecting a mighty revival. Our special meetings begin on Sunday, November 25th, the Lord willing, and we earnestly covet the prayers of the saints. We are enjoying reading the HERALD of HOLINESS and *Other Sheep*. — REV. AND Mrs. O. L. BENEDEUM, Pastors.

Oskaloosa, Iowa

The October campaign for souls, with Evangelist T. E. Beebe, of New Bedford, Mass., in charge, closed Sunday night with a wave of salvation and glory with six or more seekers at the altar. We joined hands marching in a circle round the room and sang in closing, "God Be With You Till We Meet Again." At the morning service Rev. Mr. Beebe, seeing the need with the membership living in different parts of the city and vicinity, suggested that we purchase a Ford car for Pastor J. A. Ward. The subject was presented at the night service also, and \$200 was pledged toward the purchase. We are gaining ground, glory hallelujah! The third Sunday of the campaign, October 21st, during the session of the Sunday school, the Young People's Society presented Miss Ruth Buell, our ~~outgoing~~ missionary, with a beautiful watch. Miss Buell was our first Sunday school superintendent and also the first president of the Young People's Society. Our present president, Mrs. Edward Scott, made the presentation. Brother Beebe is one of the most successful evangelists we have in our work today and many would like to have him locate in the Middle West. As a church we have been greatly encouraged and strengthened by his ministry among us, and we are pushing on, knowing that the Lord will answer our prayers in the salvation of many souls. We'll work and pray until Jesus comes, and then be gathered home. — Mrs. C. A. PINKERTON, Assistant Reporter.

Lyons, Ill.

Lyons is a village of two hundred and lies between Olivet and Danville. Ours is the only church in town. About a month ago, Rev. C. A. Brown, our District Superintendent, turned the work over to me. I then asked a classmate of mine to help me in this undertaking. Ralph Schurman and Peter Waldie, being interested in the work, were given charge of the music. We immediately started in our new field by visiting each home, giving them a cordial invitation to our services. The

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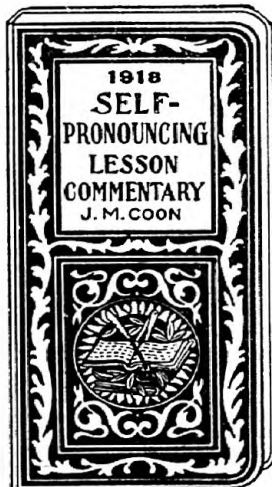
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attendance has increased from twenty-five to fifty in the church services, and from five to thirty in the Sunday school, in five weeks. Sunday, November 11th, was set apart as a missionary day. We were favored with two songs by the Welm quartet, and six missionary addresses by students from Olivet University. They were as follows: Walter Henschon on "Central America"; Lois Wise on "Africa"; Winnie Schurman on "India"; Miss Guthrie on "China"; Mary Freeman on "Japan," and Edith Anderson on the "Need of Missionaries." The Lord was there. The people were attentive. Pray for this needy field.—ALBERT J. OBBECHT, Pastor.

Boise, Idaho

The last year and four months with Brother and Sister Herrell as pastors has been great in every way. Miraculous things have been brought to pass and we have taken new territory. Brother and Sister Herrell's resignation as pastors was accepted with reluctance and only because God was leading them out into larger things. Because of their living among us we have an enlarged vision of the work, as individuals and also as a church, which God has called us to do. If we fail, who will do it? Their faith and labors of love have inspired us to undertake the impossible. The missionary services with Dr. Wiley, Myrtlebele Walters, our outgoing missionary from this District, and other prospective ones from the Northwest Pentecostal Nazarene College, were full of glory, both Friday and Sunday morning. We, as a church, left it to Brother Herrell, our District Superintendent, to secure a pastor for us. He sent us Rev. Charles Gibson with his good wife. They were with us Wednesday night in our regular prayermeeting. Surely the Lord met us and set His seal upon the service. Sunday morning again the Lord came upon the congregation, as Brother Gibson was preaching his initial sermon, with tides of victory and salvation. In the evening the young people's meeting was owned of God. The anointing of God was on the preacher at the evening service. The altar call was given and several found what they were seeking. To Him be all the glory.—W. M. FRANKLIN, Sec.

Kewanee, Ill.

Wife and I have made a trip from the Middle West to New England and back to Illinois. God blessed our labors in evangelistic work. We are now situated in Kewanee as pastor and God is blessing our labors here and the work is taking on new interest. Our Sunday school is increasing in numbers every Sabbath. Last Sunday there were seven new ones. Our men's Bible class and young women's class has started again. The Slavonic work is growing in interest. Many outside people are taking hold. Last week a large donation of vegetables and canned goods was received from local people who are not Pentecostal Nazarenes. The Sunday afternoon children's service is proving a great blessing and help to this work also. We are greatly in need of a typewriter. Has any Pentecostal Nazarene a typewriter you are willing to give or loan to us for the remainder of this Assembly year? We would much appreciate one, especially at the present time. If you can help us, address 816 North Main St., Kewanee, Ill.—LEWIS H. BACHELLER, Pastor.

Harrington, Del.

I have just taken the pastorate at this place. These people had no pastor and no service of any kind for about a year, except an eight days' meeting which I gave them, beginning September 2d, last. I have also taken the pastorate at Bridgeville, Del. Please pray for the work at this place.—C. J. PENN, Pastor.

Worcester, Mass.

Our church here is still on the upgrade, thank God. We have a loyal band of dear people, who know how to pray and we are standing together and pushing into the Enemy's ranks. We have no evil report to bring. The old fight between holiness and the Devil is on, but we are sure of our ground, and are bound to win. Hallelujah! The blood is our only plea, and mighty praying along with real faith our only hope. We have times of real outpourings of the Holy Spirit upon us. One Sunday a wave of glory struck the Sunday school. Some laughed, some cried, and some danced and shouted, and broke up the general order of things. We were privileged of late to have Brother Aaron Hart and his dear wife with us for a Sabbath; and then Brother Washburn, our District Superintendent, came for a Tuesday evening meeting, and God blessed us at both these times. On October 12th, the anniversary of Mrs. La Flash's birth, the church had a rallying at the parsonage, and presented the pastors with a purse of \$15. How God did manifest Himself at that little meeting. Hearts were melted and the saints got blessed, and some unsaved ones present were under conviction. One of these was saved the following Sunday evening. Bless the Lord. Sunday, November 11th, was a day of blessing. At the close of the morning service a burden came on some of the saints and they filled the altar, crying unto God for souls and might revival power. In the evening we had a good attendance, and the power of God was manifested in the music, which gripped hearts. Real conviction was on the people, thank God.—GEORGE AND ELIZABETH LA FLASH, Pastors.

Elwood, Ind.

We came home from the Assembly full of the Pentecostal Nazarene spirit of push ahead, confidently expecting an old-fashioned downpour from the skies, that would soak through. And it came. Hallelujah! The work has been going by leaps and bounds until we could just get our breath good and plunge in again. Praise the Lord! Our revival began October 21st, running for four weeks under the able direction of our pastor, Rev. F. P. Kerst. Surely the Lord was with him in power, as he gave out the blessed word of life without fear or favor. Every sermon was backed and owned by the precious Holy Ghost, and there were but few barren services, a number of seekers claiming definite victory. Two were added to the church, with prospects good for more soon. The missionary spirit is growing and God is honoring. We have quite a number of subscribers for both the *Other Sheep* and the *HERALD of HOLINESS*, two of the very best papers we have ever been privileged to read. We are now about to purchase a nice large church and hope to be comfortably located soon. We are pressing on.—MYNA GILL, Secretary.

Kearney, Neb.

These are good days for the little church at Kearney. We have been blessed by the ministry of Brother D. M. Spill, of Pueblo, Colo. For two and one-half weeks he has been giving us clear, straight, tender gospel messages. The church was united, and together with the other Christian people, cried day and night unto God who sent convicting power. Some wept much when they saw their lost condition, but would not yield and went away, and later said they were lost and doomed for hell. But, praise God, others sought the Lord with prayer and tears and were found of Him to the joy of their hearts. Brother Spill had to leave us to fill another appointment, but the pastor has decided to continue the meetings and get such help as he can. One young preacher has joined the church and we are expecting others to join with us and help push the battle. We ask every reader to pray earnestly for us.—A. C. HOLLAND, Church Reporter.

St. David and Dunfermline, Ill.

We had a good day at St. David on Sunday. There was one seeker and three united with the church. At Dunfermline one united with the church. We had large audiences and good interest. Praise the Lord.—C. L. FELMLEE, Pastor.

Everett, Mass.

Our series of gospel services have opened up well; already God is giving us tokens of His favor in sending seekers to the altar and in letting deep conviction rest upon the people. The meetings will continue until December 2d, with a grand all day meeting on Thanksgiving day. We are assisted in this revival campaign by the Pentecostal praising band, consisting of the members and friends of the church who are in the enjoyment of full salvation. Let those who read these lines remember us in prayer.—A. K. BRYANT, Pastor.

Ottawa, Kas.

October 20th was a great day at Ottawa. Brother Shook, the pastor, was there, also the treasurer of the Kansas District, preached two blessed sermons, one in the forenoon and one at the evening service. The Lord greatly blessed at both. The Lord is using Brother Shook, blessing the church.—F. R. MCCONNELL.

North Attleboro, Mass.

The first all day meeting of this season was held Thursday, November 15th, in Guild Memorial church. We were delighted to have with us Rev.

Paul J. Goodwin, of West Somerville, Mass. The people were greatly refreshed by his messages, and a number of seekers and, we believe, finders crowned the evening service. Thank God. An additional source of blessing was the presence of Brother Bomina, of Providence, and with him Evangelists Lewis and Mathews. The singing of the latter was a treat. On the whole the sky is clearing. Holiness will triumph in North Attleboro.—J. GLENN GOULD, Pastor.

Fairfield, Idaho

This little church just closed a two weeks' revival meeting last Sunday, November 11th. Rev. Harry Joseph Elliott was our evangelist. Brother Elliott preached in the power and demonstration of the Holy Ghost. We praise God for sending this dear brother to us. Some were converted, others sanctified, and the saints encouraged. We feel like singing "March on we shall gain the victory."—MRS. ELMER LIGHTFOOT, Reporter.

Sallisaw, Okla.

Our work at Shilo and Price's Chapel is in good shape. I have visited each church since our Assembly. We have lost one of our members at Paw Paw. Sister Lemly was a great woman and she always had something good to say to all she met. In her last hours she testified that the blessing still held good. She would pray, "Father, if it takes my life to turn my precious husband to Thee, take me." Saints, pray for Brother Lemly that he may be saved and take up his work again.—J. W. DONN, Pastor.

York, Neb.

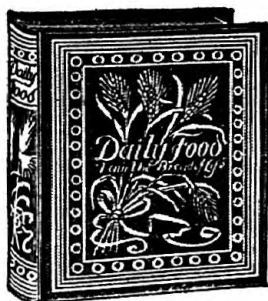
God has been granting us some gracious seasons lately. Our prayermeetings are increasing in both attendance and spiritual helpfulness and blessing. We are planning to begin our revival services the 26th of this month and are expecting God to pour out His spirit on this place. We are few in number but it is not with God to save by many or few and we are going to hold on until the victory comes. The Enemy is pressing hard but our God is greater than our foes. "Happy is that people, whose God is the Lord."—ELSA FISCHER, Secretary.

Lynn, Mass.

The first week of the revival meetings under General Superintendent John W. Goodwin have been fruitful indeed. The saints have been helped and are encouraged, and souls have been at our altar for forgiving grace and the sanctifying power of the Holy Ghost. A Roman Catholic found God at our altar the Sunday before our special meetings and the following Sunday sought and found the Holy Ghost. A large number of strangers have been attending these special services, and Sunday night some Christians from other churches went forward for the baptism with the Holy Ghost. Brother Goodwin is preaching in the power and demonstration of the Spirit. His sermons are marvelous and God is making him a blessing to the people of Lynn. The remaining two weeks of the campaign we expect to mightily increase in power and workings of the Holy Ghost. To God we give all the glory.—FLORENCE M. RIPLEY, Reporter.

Norman, Okla.

We are glad that we can sound a note of praise and victory from our church at Norman. We have some fine people here, and the Lord is blessing them. We are starting on our second year as their pastor, and we can truly say that the last year has



Daily Food

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been the most pleasant one of our ministry. The church has been in harmony, and have kept the victory. God has blessed our labor among them, and we have seen quite a number saved or sanctified in our regular services, and the end is not yet. The revival is still on, and folks are getting into the fountain. We give God the glory. My wife is in very poor health, and we ask all who read these lines to pray one special prayer that the Lord will heal her for His glory. She is fully consecrated to His service. — L. R. BUTCHER, *Pastor*.

Lincoln, Neb.

We closed a three weeks' revival here last night. Rev. Theodore and Minnie Ludwig assisted us in the meeting. They need no recommendation.

Christmas Cards and Folders

Post Cards

No. 4. An assorted series of Christmas post cards with very choice verses and greetings. One side for message and address. *One dozen, 15c, postpaid; two dozen, 25c, postpaid.*

No. 5. Assorted Christmas post cards printed in beautiful colors. These are high grade cards, just the thing for holiday greetings. One side for message and address. *One dozen, 15c, postpaid; two dozen, 25c, postpaid.*

Cards

No. 9. A very tasty assortment of Christmas cards, with appropriate greetings. They are printed in beautiful colors. Size, $2\frac{3}{4} \times 3\frac{1}{2}$ inches. *One dozen, 15c, postpaid; two dozen, 25c, postpaid.*

No. 36. This series contains a good assortment of designs with Christmas greetings. Printed in colors on extra heavy cardboard with beveled gold edges. Very neat and artistic. Size, $2\frac{3}{4} \times 3\frac{1}{2}$ inches. *Two for 5c, postpaid; a dozen, 25c, postpaid.*

Folders

No. 218. Four-page Folders, size, $2\frac{3}{4} \times 4$ inches. There are a variety of designs, with verses of poetry and Scripture texts. This is a very beautiful series. *Two for 5c, postpaid; a dozen, 25c, postpaid.*

No. 210. A beautiful assortment of four-page folders, size, 3×4 inches. They are printed in beautiful colors, and contain holiday greetings printed on engraved steel plates. Each folder is inclosed in envelope. *Each, 5c, postpaid; six for 25c, postpaid.*

Booklets

No. 330. A series of eight-page Booklets, size, 3×5 inches. Floral and landscape designs with Scripture text, appropriate verse, and presentation page. Each booklet is inclosed in envelope. *Each, 5c, postpaid; six for 25c, postpaid.*

No. 375. This series is an assortment of imported booklets of beautiful design. Eight pages; size, $3\frac{1}{4} \times 4\frac{1}{4}$ inches. Each booklet contains a poem appropriate for holiday greetings, and is inclosed in envelope. *Each, 10c, postpaid; six for 50c, postpaid.*

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No. 50. Beautifully decorated boxes, each containing ten pretty Christmas tags fitted with colored string. *A box, 5c, postpaid; six boxes, 25c, postpaid.*

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No. 406. A special series of Christmas post cards particularly suited for the children. A large assortment printed in bright and attractive colors. They are sure to please the little tots. Primary class teachers, take notice. One side for message and address. *One dozen, 15c, postpaid; two dozen, 25c, postpaid.*

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Their work and spirit are a sufficient recommendation. If you have them once, you will want them again. There were about thirty-five or forty seekers, and most of them finders. The finances came easily, both for the expenses of the meeting and for the evangelists. Two young men and two young women joined the church during the revival, making ten who have united with the church within six weeks. The prospects are very encouraging for the future. — LEWIS R. HOFF, *Pastor*.

Pasadena, Cal.

God is with us and giving us the victory as we walk and talk with Him. We never had more to thank God for and never were more determined to go through than now. The church is pulling on up the road. We are now in the midst of a revival with Rev. C. H. Babcock, and while the Enemy is putting up a strong fight as he always does in a real revival, thank God some have already prayed through and many more are under conviction, and we look for a great time the coming week. The attendance is good and the saints are getting hold of God in mighty prevailing prayer. Remember us at the throne. — ANDREW O. HENRICKS, *Pastor*.

Ottumwa, Iowa

Our services since the beginning of this Assembly year have been greatly blessed of the Lord. Rev. T. F. McLearn is our pastor. He is much loved by his people and surely a true man of God who is not afraid to preach the truth at any cost. He and Brother G. W. Middlebrook, of University Park, Iowa, expect to begin revival meetings here December 1st. We have purchased a good corner lot with a small building on it in which we hold our services. We are in debt \$350 on this property and wish to raise this by January 1, 1918. We have \$50 in the bank for this purpose and pledges for more to be paid soon. We are praying for help so if the Lord moves upon the hearts of any of the readers to help us, it will be gladly accepted and used for this purpose. — NELLIE BLAKE OGBURN, *Sec. and Treas.*, 525 West, Finley Ave.

Newberg, Ore.

The Lord is graciously blessing us all along the line, for which we are very grateful. The services are well attended and souls are seeking and finding the Lord. Our hearts are greatly encouraged and we feel like pushing the battle harder than ever. On Monday night they gave us a complete surprise by giving the pastor a nice purse as a birthday present. Then Brother Kamper told how the Lord had been talking to him about a car to do more and better service and started a list among those present. The car is to be used while being paid for and it was secured at a greatly reduced figure and the whole seemed so wonderful and providential. When our Ford was stolen at Oakland it looked dark, but now that He has given us a Maxwell we say again the Lord always surprises us and gives us better than we ask for. After singing, a blessed season of prayer was held, and we felt like God was very near. Surely it pays to go through on the old-fashioned line. New folks are coming to us and we are expecting greater things ahead. — O. F. GOETTEL, *Pastor*.

Spokane, Wash.

Thank God for a people up and down the land who love God with all their mind, soul, and strength. We have just closed the fall campaign with Rev. K. H. Jackson as evangelist. We were certainly blessed in our souls by having this sweet spirited, Holy Ghost-filled man with us. There were forty-five different people at the altar during the meeting. The last Sunday there were thirty who sought either for pardon or purity. The missionary service on Sunday afternoon was a feast to our souls. The meeting has closed, but we press on, praying and looking for a steady stream of seekers and finders during the winter. — C. WARREN JONES, *Pastor*.

Hammond, Ind.

We are in the fifth week of our revival. Rev. J. C. Walker, of Kingsdown, Kas., was with us over three Sundays. About twenty or twenty-five came to the altar while he was with us. We went right on with the meeting, wife leading the singing, and the pastor doing the preaching. There have been one to a dozen seekers almost every night, some sixty or seventy-five during the meeting. Sinners have been converted, backsliders have been reclaimed, and believers have been sanctified; homes united, family altars erected, old grudges straightened up, restitutions made, vows paid, with people praying through in their seats at the altar, and in their homes. About fifty dollars has come in for missions since September 1st, besides one night in the midst of our revival. Sister Myrtle Pelley came in and gave us a stirring address on missions; and \$75, besides the hat collection, was pledged for her support in Africa. The money was all pledged in less than ten minutes, and the people were blessed in giving. It did the revival good. We had seekers the next night. Finances are easy, the crowds are coming, God's children are being blessed, sinners are becoming more miserable all the time, and God is giving the victory. We are going on. Hallelujah! — A. F. BALSMEIER, *Pastor and Evangelist*.

Hastings, Neb.

The Hastings church called Rev. V. A. Scofield and wife as pastors for another year. When our delegate returned from the Assembly and gave her

TELEGRAMS

SAN ANTONIO, Texas.

HERALD OF HOLINESS:

Greatest day of Williams-Robinson campaign. Today offering five hundred dollars. Long altar lined with seekers. Great rejoicing. One Pentecostal Nazarene subscribed five hundred dollars for third meeting with soldiers. Mighty preaching, great chorus singing led by Professor Moore. Miss Schaeffer captures the city with her consecrated voice. Keep praying.

H. B. WALLIN, *Pastor*.

CHICAGO, Ill.

HERALD OF HOLINESS:

Great day at old First church. Largest crowd yet, both morning and evening. Revival tide on, forty at altar during day meeting. Likely to run all night. Brothers Borders and Schurman at their best.

HARRIET CRAIN, *Reporter*.

DELAYED TELEGRAM

FT. WORTH, Texas.

HERALD OF HOLINESS:

San Antonio District Assembly closed last night, Dr. E. F. Walker presiding. Rev. W. E. Fisher re-elected District Superintendent on first ballot. Dr. H. F. Reynolds was present and also Miss Myrtle Mangum, returned missionary from India. Over two hundred twenty-five dollars raised for the auto fund for eastern India. Great rescue and orphanage service. Dr. Walker did some great preaching.

AUGUST N. NILSON, *Evangelist*.

report, the missionary spirit was stirred. We atoned somewhat for past failures by taking up a collection amounting to \$50 in cash and subscriptions for the foreign work. We hope this is only the beginning of greater things. On November 18th, Rev. M. F. Lienard, our District Superintendent, came and gave us soul-thrilling messages Sunday morning and evening, also Monday evening. Evangelists Theodore and Minnie E. Ludwig arrived Tuesday and we are in a revival for which we have prayed and planned. The meeting is starting out well and we are expecting great things from God. Please remember us in prayer. — LENA LENZ, *Reporter*.

Poteau, Okla.

At the Assembly I was called to the care of the Poteau and Hill churches. I am on the work and in a hand-to-hand battle at the Hill church. Brother Jarrette E. Aycock is the evangelist. He is doing some great preaching. Folks are being saved and sanctified. We love the Pentecostal Nazarene movement, and we are in this way to stay. We earnestly desire the prayers of all the saints. May God bless the HERALD OF HOLINESS and family. I can not do without it. — WADE L. NELSON, *Pastor*.

Princeton, Fla.

We have just closed a two weeks' meeting. The first week we had cottage meetings, where all were wonderfully blessed. The last week the services were held at the meeting house, and we had great feasts at the Lord's table. Many were deeply convicted by the Spirit, and Dr. Shade's preaching was in the Spirit. He is our present pastor and is always on fire. We feel that good seed has been sown and all have been greatly blessed and strengthened spiritually by this meeting. Pray for this little struggling band whom Satan has been trying to overcome. — MRS. J. B. MASTERS, *Reporter*.

Hartford, Conn.

Sunday, November 18th, was a red letter day with the Hartford Pentecostal Nazarenes. It was our opening service in the new church purchased on Wethersfield avenue. Brother Dixon, the former pastor, was with us, to the delight of all. Rev. A. C. Goldberg, pastor of our church at South Manchester, Conn., and quite a few of the members of his church, were present. The morning service

was very effective as the shints were rejoicing over the privilege of being in our own quarters for the first time. The writer preached the morning sermon on the subject of "Ants, Conies, Locusts, and Spiders." We had a good time. At the close of the sermon we raised over three hundred dollars in substantial pledges for our first payment in April, 1918. The first payment is only \$50, but by the help of God we expect to pay about three and fifty dollars. We have ten years in which to pay the first mortgage, but I fully believe that we will pay it in two years. It can be done. In the afternoon Brother Hartt preached on "Holiness." At the evening service Brother Dixon preached a very effective sermon on the "Wickedness of the Heart." It brought conviction and several came forward for prayer and were blessed. We had a packed house and God gave us very blessed victory. God is blessing His people in this city and we are getting our feet down. It was a great pleasure to have with us Brother E. F. Sherman, of Los Angeles, Cal. Brother Sherman was instrumental in the establishment of the Pentecostal Church of the Nazarene in this city. Any time that any of our people are passing through the city we shall be glad to have them stop off with us, at 367 Wettersfield avenue, corner Mannz Court.—Rev. C. H. LANCASTER, Pastor.

Adiens, Texas

Since we last wrote to the dear HERALD OF HOLINESS, the Lord has made it possible for us to attend the Dallas District Assembly, where we enjoyed the great blessings of God together. The Assembly is over and the boys have gone back to their different fields of labor to fight the battle against sin and the Devil. We have set in with a determination to do more for God this year than ever. We feel more determined than we ever did to preach holiness as a second distinct work of grace. Sunday was a great day for us at Murchison. At night four precious souls bowed at the altar, three for pardon and one for sanctification. Three testified to finding peace.—H. E. BENSON, Pastor.

Los Angeles Grand Avenue Church

The Grand Avenue Pentecostal Church of the Nazarene has adopted for its motto, "Expecting until," expecting until final victory comes; until pentecostal power is manifested in our midst; until a mighty revival shall break forth in our ranks; yea, until the enemies of righteousness shall be made the footstool of Christ our Lord. God is blessing us and our faith is increased. We have just recently finished a young people's convention, conducted by Rev. Donald Smith, of the Nazarene University, and Brother Frank Cooper and wife. Every service was blessed of God, and seekers came to the altar. Sunday evening the saints were unusually blessed and encouraged in prayer, song, and testimony. Three souls sought God, one of whom was a man sixty-five years of age or more. We praise God for the rugged way of the cross, repentance, conversion, crucifixion, sanctification. Hallelujah!—F. W. NEASE, Pastor.

ANNOUNCEMENTS

Change of Address—Rev. John Norberry, who for the last eight years has been pastor in Providence, R. I., has changed his pastorate to Brooklyn, N. Y., to take the vacant pastorate with Brother Hoople in the John Wesley Pentecostal Church of the Nazarene of that city. His present address is 404 Jefferson avenue, Brooklyn, N. Y. Any of his friends passing through the city on any Sabbath will find a warm welcome in the John Wesley Pentecostal Nazarene church, on the corner of Saratoga avenue and Sumpter street.

Notice—The New England preachers' meeting will be held with our Malden church on Monday and Tuesday, December 3d and 4th. General Superintendent Goodwin will be present Monday, and wishes to address the preachers at 11 and 1 o'clock. The mid-year examinations will be given to all who appear before the committee. Any who find it impossible to attend please write your examiner and make arrangements to take the examination at an early date.

Notice—My time is all taken up till the first of the year, and my slate is filling for next summer. If any one desires my service for meetings in 1918 please let me know, as I want to make out my slate just as soon as possible.—W. F. COLLIER, Erin, Tenn.

A Correction—To whom it may concern on the Nebraska District: Through an oversight in the printing of the minutes the names of the following elders and evangelists were omitted from the Assembly roll: Q. A. Deck, Estelle R. Lienard, M. F. Leonard, Edgar Leonard, and S. B. Williams. I am sorry for the oversight, it was not intentional.—Theodore Ludwig, District Secretary.

Deaconess Bonnets—Deaconess bonnets can be secured of Mrs. N. C. Radford, 631 East Twenty-eighth street, Los Angeles, Cal. The bonnet without ties is \$2.25, an additional charge of 75 cents will be made for the ties.

Announcement—Our special all day meeting in Cliffside church, Mass., and offering for reduction of our mortgage, will be held on December 8th instead of December 2d. We will welcome as many of our friends as can come and enjoy the day's services with us.—T. M. Brown, Pastor.

Notice—Rev. E. G. Anderson and Rev. U. E. Harding, with others, will hold a missionary and educational convention at Muncie church, corner of North Jefferson and Columbia avenues, December 13th to 16th. Entertainment free. For further in-

formation address Everett O. Chalfant, 308 West Howard St., Muncie, Ind.

Notice—The Michigan state holiness rally will be held in the Pentecostal Church of the Nazarene, corner Genesee and Butler streets, Lansing, Mich., from December 27th to January 1st. Three services will be held daily. The leaders are Revs. C. W. Ruth, C. J. Fowler, W. H. Huff, and Mr. and Mrs. Rinebarger in charge of the music.

Need an Organ—We believe God planted this small band of Pentecostal Nazarenes here at Muscatine, Iowa. We are depending upon Him to help us to become an established church. We are very few in number and have no wealth among us. We need a small organ, suitable for street meetings. Is there any one who wishes to help the work here by donating a church organ, suitable for such work. Address Mrs. Jennie Field, Secretary of Church.

PERSONALS

Pastor H. G. Trumbauer, of East Liverpool, Ohio, has just closed a successful evangelistic campaign in his church with very gratifying results, and with many seekers and finders.

Rev. L. C. Craig, pastor of the Methodist church, South, at Spiro, Okla., in renewing his subscription to the Herald of Holiness, writes: "I am getting two other holiness papers, but I feel I need the Herald of Holiness."

Sister J. D. McKee, of Boswell, Okla., requests the

prayers of God's people that she may be healed. She reports the church there to be in a prosperous condition. They are planning for a revival soon with Brother Haun and wife as evangelists.

Sister Ruth Yoars, of Bunker Hill, Ind., writes that Rev. E. E. Wiggins is to begin a series of revival meetings in the Methodist church in that place. She greatly desires the prayers of God's people for their success.

Sam the Nazarene is representing the Publishing House in the Alabama District Assembly, which is being held at Florence, Ala., this week.

We are glad to welcome General Superintendent Reynolds back home again for a few days' rest between Assemblies.

Rev. A. L. Whitcomb, of University Park, Iowa, spent a day with us last week when passing through the city.

We keep a list of the requests for prayer which are sent to this office constantly before us, and are greatly blessed each morning in remembering them in our regular devotional services. There are at this time on the list about one hundred requests of various kinds. We have a specified time to pray for these, but we have no way of knowing about the answer except as the Lord lifts the burden or the folks write and tell us. God has given us some remarkable answers to our prayers. His Word can never fail.

Thanksgiving was observed in Kansas City First church as an all day prayermeeting. It was truly a day of soul feasting, with seekers and finders at the altar.

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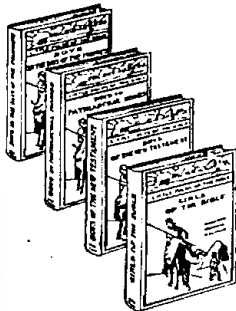
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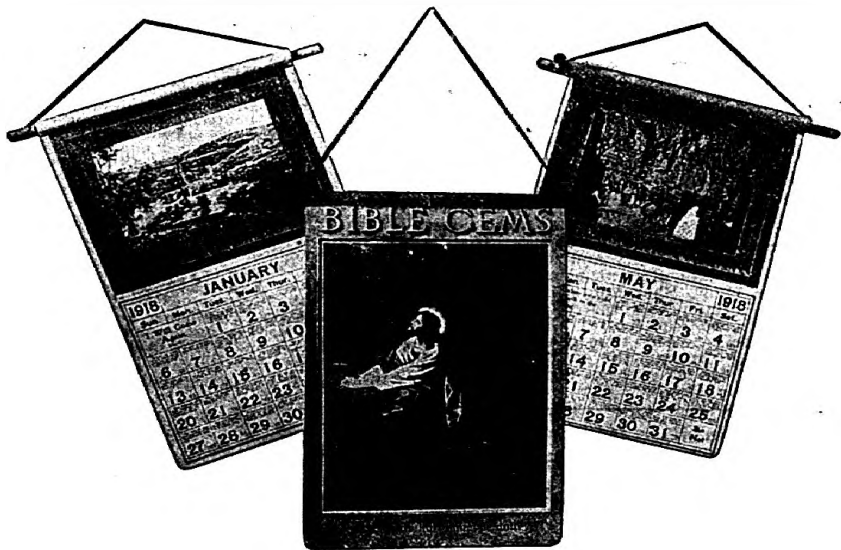
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 Ingham, Mich.....December 12-17
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EVANGELISTS' DATES

- W. R. Cain—
 Elwood, Ind.....December 3-23
 M. C. Adam—
 Toledo, Ohio.....December 4-31
 Findlay, Ohio.....January 2-20
 Gary, Ind.....January 22-February 10
 Theodore and Minnie Ludwig—
 Hastings, Neb.....November 19-December 9
 Atlanta, Neb.....December 10-30
 Jesse Uhler—
 McCune, Kas.....November 27-December 16
 B. H. Morse—
 Enterprise, Ore.....December 2-16
 August N. Nilson—
 Sioux City, Iowa.....November 29-December 16
 W. H. Tullis—
 Enterprise, Ore.....December 2-23
 John W. Clark—
 Greeley, Mo.....December 10-24



Opportunity Knocks at Your Door!

CHRISTMAS is almost here, and you have been wondering just what would be appropriate and acceptable as gifts with which to remember your friends, relatives, and neighbors. We believe that this year more than ever before folks, especially Christians, are desirous of giving gifts that are worth while — gifts that will be appropriate yet useful and of real value.

These conclusions are amply verified by the fact that this year there has been a greater demand for the BIBLE GEMS CALENDAR than ever before.

Folks seem to realize while the 1918 calendars are more beautiful than those of former years (some have written that the cover page is worth more than the price of the calendar) and are a work of art from a worldly standpoint, that there is, in the distribution of these calendars a wonderful opportunity to spread the gospel of full salvation. The calendars will be welcomed into many homes where the Word of God is not honored, and their daily messages of warning, admonition, and invitation may lead many a lost soul to God. In the homes of Christians the calendars will prove a source of comfort and cheer in the hours of darkness and testing.

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I received the calendars. They certainly are grand. I am having good success in selling them, and how the Lord does bless when I go into the homes and talk salvation!—J. L. F.

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