

HERALD of HOLINESS

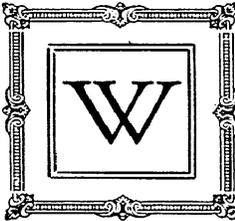
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Something Better Than Faith



W

E saw a statement once which we at first mentally resented. The statement was that there was something better than faith. We had never thought of there being anything conceivable better than faith.

We always thought of Paul's faith as the sublimest thing in the universe. We thought it was faith that enabled Paul to travel athwart continents with supreme sovereignty conquering every enemy and bringing the hope of the gospel within the reach of countless multitudes of people who sat in the region and shadow of death. We thought it was faith which enabled him to say that "none of these things move me" (Acts 20:24); it was faith that made him the noblest man in all the world.

We could not understand how there could be aught better or nobler than such faith as animated and elevated that noble soul of the great apostle of the Gentiles. Yet, when we come to think about it, there is something better than even this sublime faith. That is Christ himself—the object of faith. It is Christ, more even than faith in Him, that wrought these wonders in that greatest of lives. *He* saves—not our faith. *He* nerves us to do and dare for Him—not our faith. True, our faith makes the connection between Him and us; but after all it is *He* and not faith that does the majestic work in and through us.

We read of a man once who had been greatly distressed by his failure to believe sufficiently in Christ's power to keep him from sin. Finally he began to pray that he might forget faith in an overwhelming sense of his Savior's trustworthiness to keep him inviolate in season and out of season. Then he received light and comfort and strength. He got the right vision and God met him and opened his eyes to see the majestic power and glory of his Savior.

We have a mighty God and a mighty Savior—One able to save and keep. We are poor and weak, save as He enables us to do the great things. We must cultivate lofty conceptions of our Christ. We must think of His almightiness and His unvarying faithfulness to keep and deliver and save. We are not trusting Christ when we are thinking about our faith. We are commanded to ever "look unto Jesus." We are persuaded that it is by thus looking unto Jesus, and not by looking unto our faith, that we are to have and use saving faith. We honor Christ by looking ever unto Him, and in return He honors us by giving us the victory of faith by which we live. Our salvation is after all a mighty and majestic personality. It is a *Person* and not a *thing* we seek, when we seek the wonderful life which He has purchased for us in His blood. We love to direct souls at the altar to seek *Him* rather than a *blessing*. It is the *Blessed* we need more than a blessing.

The Poise of the Spirit

THERE is a blessed poise of life given by the Holy Spirit when He comes into a human heart to abide and rule which renders us victorious in any and all circumstances. The really healthy man is not always thinking about his health. He eats his meals and goes on about his work never thinking whether the meals will digest or not. So in the normal spiritual life—the life filled and controlled by the Holy Spirit—there is not a constant search and investigation into the operations of the inward life to see whether the heart is really under His control or not. The man goes on in the even tenor of his way, knowing that he has surrendered all to God and to the sway of His indwelling spirit and he knows that God will finish the work He has begun in him.

After the infilling of the Spirit the thing for us to do is to see that we are at work in the place and circumstances where He has placed us. We are not to abandon that place or work for anything whatever. We are never to lean to our own understanding, however much we may think some other work would be more pleasant to us. Thomas Coke said that he would rather be set naked on the Island of Ceylon

than to abandon his work, which was meat and drink to him. Paul was inspired to declare, despite the sacrifices which were before him, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus." The Alpine peaks of true happiness are reached only by those who dedicate themselves to the service of God and who forget the clamors of self to be considered. Make the inner life supreme. Live as seeing Him who is invisible. Remember that the things which are seen are not real but the unseen things. Live in lively view of the reality of the unseen things and then you will be living the life of faith and God will be honored and you will be blessed.

Paul's exclamation thrills us as we read the wonderful words: "Thanks be unto God for His *unspeakable* gift." Italicize the word "*unspeakable*." Manifestly the reference is to Christ Jesus as God's gift to man. Truly who can speak out, or spell out, the marvelous worth and power and wealth of resources implied in that precious gift from God?

No Failure Possible

IT is a wonderful truth and as comforting as it is wonderful that there is no failure possible in any work we undertake for God. If it really be for God — for His glory alone — there is no such thing as failure. We may make mistakes, but the work can not fail, for it is God's own work and He will take what we esteemed failure and so make use of it that there will come out of it in some way His own divine and infinite purpose and glory. The promise is very specific that our work shall not be in vain in the Lord.

In life's work and amid human weaknesses how often we grow discouraged and down-hearted and feel like giving up the struggle. These hours of weakness and trial come to us all, but we must never yield to them. Too often they are but the voice of the tempter and he seeks to get us to turn loose. He sees that we are doing the Lord's will else he would not trouble us at all. It is work done *in* or *for* Him that the tempter seeks to stop. Work done selfishly and for our own aggrandizement the Devil never disturbs. He will help us to succeed in this often, for he knows this is the best way to keep us occupied with self and selfish designs. Hence it is we so often see very ordinary men succeed in business enterprises and wonder why abler men fail as the world esteems failure. The same thought comes often to the workers themselves. Often the secret is that these workers are inspired with the purpose of glorifying God and this excites the enmity of the Devil and he gets busy in trying to hinder the work and discourage the workers so as to put a stop to it.

Even where we fail really for lack of good judgment God comes on the scene and by His almighty touch takes the failure and works it up in His wondrous designs and makes it a blessing and a glory. We must be careful never to give place for a moment to feelings of despair or discouragement. Sometimes when we fail in the work we desired and were endeavoring to do, God can come in and take up the tangled ends of our supposed failure and work out of it the very work we had in mind and make more out of it than we could have done but were too clumsy to accomplish.

Anxious Hearts

IN these war times when thousands of mothers and fathers are giving up their boys to go to the front to bare their breasts to the bullets of the enemy, it is certain that these mothers and fathers are anxious about one thing more than even the safety of their boys from the enemy's bullets of lead. They are concerned to know whether they are to be made safe from rum and the strange woman and the kindred evils accompanying these. How many anxious mothers today are carrying troubled breasts about these questions! How can they feel safe if they know the cup is to be put to their lips; if the lust excited by this poison is to be gratified by the hordes of lost women allowed to rove in camp?

If they are to have such environment they can not be said to be safe. Many of these boys go from dry homes and towns and have never known the taste of liquor. If they should be allowed to learn that fatal taste by drinking places provided or allowed by the government at whose command they are sent forth to these dangers as well as the dangers of war, it would be an atrocity unspeakable indeed.

We find the following poem in an exchange, which is pertinent, and we give it here as voicing many an anxious heart today:

IS THE YOUNG MAN SAFE?

All day long at the city gates
The royal watcher sits and waits,
While the battle wages fierce and wild
'Gainst his traitor son, his rebel child.
The lagging sun to the westward creeps,
But the king his lonely vigil keeps,
Caring naught for his haughty foes
But tense with the pain a father knows.

Look! O'er the plain with failing breath,
A courier comes from the field of death.
"News from the strife, my lord, my king,
Tidings glad from the field I bring:
For the fighting's o'er, and the foemen flee,
Thy throne is safe, and thy kingdom free!"
"Is the young man safe?" the heart-wrung cry
Has an age-long ring that brings it nigh.

'Tis the nameless dread at the father's heart,
As he sees his son from home depart;
'Tis the burden of many a mother's prayer
For the boy who wanders, she knows not where;
'Tis the harrowing fear that will not sleep
Till it plows in the forehead its furrows deep.

"Is the young man safe?" Can he safely tread
In a path with crime and pitfalls spread?
Can he pass unscathed through the Devil's snares
That are clustered thick in the city's squares?
Can he rest secure, when he little knows
That his seeming friends are his subtlest foes?

"Is the young man safe?" when in very truth
His path is strewn with the wreck of youth!
Safe? Safe? When the state protects the den
That gluts its till with the lives of men?
Safe? When a man with a paltry toll
May set a snare for a fellow's soul?

"Is the young man safe?" when our laws condone
The "Thou shalt nots" on the slab of stone?
"Is the young man safe?" let the church and state
Heed David's cry at the city gate;
Let the church think not so much of creeds
But wake to the call of living needs;
Let the city guard as its choicest wealth,
The young man's vigor and moral health.

The world abhors German savagery for poisoning wells and throwing from Zeppelins poisoned candy for the destruction of children. The blood runs cold at the horrible recital of such unspeakable brutality. Yet the allied governments at war have not yet outlawed fully a traffic which poisons unborn children by the millions, besides foisting on our boys who go out to fight our battles the canteen infamy by which they are debauched and damned above ground. Who can respect a government that refuses to outlaw such a traffic? Let these governments outlaw beer and wine as well as whisky. These will debauch as well as whisky. Let the brewery lords be shown that they are not stronger than government. Let every patriotic citizen have proof of this fact for we all need to know it if it is true. People want to know they belong to a government that is stronger than one infernal evil trade in it. Shall we have the proof? Let the answer to this question be forthcoming.

PREACHING THE WORD is what is most needed today. Expository preaching, developing the meaning of God's Word, and applying the divine truth to living hearers is the preaching which is to save the world.

ONE CAN BE MORE religious than righteous, more conscientious than Christian. This was the case with the scribes and Pharisees who murmured that Christ stooped to minister to publicans and sinners. There is no aristocracy in Christianity. Christ died for all.

WE FEAR THE GOOD old habit of inducing the children to memorize Scripture has gone largely out of use. If so, it is a great pity. What one learns in childhood is most easily learned and longest retained. It is a wise parent who encourages in the children the practice of committing Scripture to memory. Beginning thus early is the best way to learn the most dexterous use of the Sword of the Spirit.

THE TIME HAS COME for abolishing the old system of degrees by our institutions of learning. Such degrees as Master of Arts, Bachelor of Arts, Doctor of Laws, etc., are entirely antiquated. Let the degrees of B.R. — Boss Rower; C.P. — Champion Pitcher; and M.B.K. — Master of Ball Kicking, be allowed at once to substitute those fossilized degrees, and thus bring our great universities abreast of the times.

CHARACTER DETERMINES destiny. Character alone determines God's estimate of us, and will decide the final issue at the great judgment. What else has any right to determine our estimate of one another? Not condition, or circumstances, or wealth, or position, but intrinsic worth and integrity of character should command our esteem and confidence. The accidental and incidental elevations of life are nothing aside from personal worth. We owe nothing to one's position save as he merits it by goodness and worthiness and usefulness.

Saved by the Blood

BY REV. L. F. CASSLER

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed (Isalah 53:5).

HERE Jesus Christ is our all in all. "Our transgressions" are the sins we have actually committed, and for which we are personally guilty before God. For these "he was wounded." "Our iniquities" are our depraved, disordered, inherent conditions for which we are not personally guilty, yet they unfit us for heavenly associations. This disorder is provided for in that "he was bruised for" this evil.

By nature we were at variance with God, but through His cruel chastisement our peace is made possible in Him. We not only have an interest in the spear, the nail wounds, and the lacerations on His back and brow; but by His bruises from the buffeting mob we are healed. Thus we "are complete in him" (Col. 2:10).

That was a poor find when some of our friends found, as they supposed, that Jesus Christ need not have died for the pardon of sins, seeing He already had power to freely forgive sin before He was nailed to the cross. Such ungrounded arguments for holiness will not bring intelligent, thinking people to our standards. Not only is there provision made in Calvary's sacrifice for every disorder from which man suffers in body, soul, and spirit, but the blood of Jesus Christ His Son is the sole remedy for every evil which comes to the lot of man by reason of the advent of sin into the world. Every benefit we have in Jesus Christ is purchased with His blood, to cover the world's great loss sustained in Eden, whether physical or spiritual. It by no means magnifies the Lord to say that we could have been saved, or pardoned, from our actual transgressions without Calvary's sacrifice. Neither does it advance the cause of holiness to preach such error.

We will call a few witnesses. Isalah 53:5, "He was wounded for our transgressions." Jesus, Matthew 26:28, "This is my blood of the new testament, which is shed for many for the remission of sins." Paul, Romans 3:24, 25, "Being justified freely . . . in Jesus Christ: whom God hath set forth to be a propitiation . . . in his blood . . . for the remission of sins that are past"; Romans 5:8-10, "While we were yet sinners, Christ died for us. Much

more than, being now justified by his blood . . . we were reconciled to God by the death of his Son"; Ephesians 1:7, "In whom we have redemption through his blood the forgiveness of sins"; " . . . Without shedding of blood is no remission"; Colossians 1:14, "In whom we have redemption through his blood, even the forgiveness of sins."

That Jesus healed many sick and freely pardoned sinners before His crucifixion is freely admitted. Even so, it must be admitted there were some Spirit-filled men and women before Pentecost. All such were comprehended in the fulness which was to come. All the blood offerings made on Jewish altars through the preceding centuries were but indexes to Calvary's bleeding Lamb. They were acceptable to God, because they magnified the redeeming work of His Son.

But some will say, "For this purpose the Son of God was manifested that he might destroy the works of the devil" (1 John 3:8). Indeed, yes! Are not all sins the works of the Devil? And did not our Lord manifest His power over demons before His crucifixion? The word "manifested" as used here embraces His whole career, and not only His crucifixion. Yet everything is focalized on Calvary. Another Scripture offered in support of this error is Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The prime teaching of this verse, as comprehended in what precedes and what follows, is that "Jesus also suffered without the gate." The words, "That he might sanctify the people" are rather parenthetical and might embrace save, redeem, heal, or justify, without doing violence to the Word of God.

GAINESVILLE, TEXAS.

Do We Believe It?

BY S. L. FLOWERS, B.D.

WE have often wondered, as we have sat in the congregation and listened to the preacher, as he described the awful truths of the Bible, what the effect of his message would be on the people if he really believed what he was preaching? We do not mean a mental belief. This he has, or at least we give him credit for this much. What we

Holiness Triumphant

BY REV. J. W. OLIVER

IT is great to even think of one who has been forgiven for all sins committed, and whose spirit has been cleansed from all defilement; of how the blessed Holy Spirit abides in His sanctifying power, and leads to His glory! We repeat, it is great: for evidently the most beautiful thing that catches the eye of an infinite God is a soul which was once covered with the filth of this old world, now washed in the precious blood of Jesus.

But we read of a time coming when all the rulers of the universe will be sanctified wholly from the least to the greatest. And this old world will one time be governed according to righteousness. This will be during the millennial administration. Jesus Christ will be the King of the whole wide world, and all authority will be gotten firsthand from Him.

Now turn to Revelation 20:4, and read with me: "And I saw thrones [plural], and they [the Bridehood, and those who came up through the great tribulation] sat upon them, and judgment [authority to rule] was given unto them; and I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the

beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned [to possess or exercise sovereign power or authority; to rule; to exercise government, as a king or emperor, etc.] with Christ [jointly with Him] a thousand years."

Holiness will be popular then, for if you will now turn to Zechariah 14:20, 21, and read: "In that day, shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bows before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

Wonderful, to contemplate a time coming when all the anti-holiness folk will have to cook on holiness vessels, and their horses have to wear holiness bells, and they be compelled to do business justly. A great time, indeed, when holiness will be the most popular article in the whole country. Bless God, brother, let's keep up the battle, even if it is a hard one at this time, it will be easy one of these days. Whether we get to be one of the rulers during the millennial administration or not, we can enjoy as much of it as any one else.

NEWTON, KAS.

mean is, for instance, when he tells the sinner that an awful burning hell awaits his doomed soul if he does not repent! If the preacher could fully realize what that awful hell is, and how the sinner will really suffer if he does not repent, and believes that many of the very men and women to whom he is speaking will no doubt be lost—we wonder if the effect on the people would be different than it often is?

It would be impossible for a minister to carry the burden for souls all the time that he is called upon at times to bear; but if there is ever a time in his life when he should carry that burden it is when he is dealing with such truths as we have above mentioned. It is impossible for him to do his full duty and clear his own soul if he falls in this respect. A sermon on hell by a dry-eyed preacher is not a very good advertisement of his own beliefs in the matter. Men will listen to him, and may agree with his views; but he has failed to stir them to shun the hell he is picturing to them.

Jonathan Edwards's great sermon on "Sinners in the Hands of an Angry God" was preceded by an all night's prayer and wrestling with the Lord. No such results could possibly have come from an unctious, powerless treatise on the reality of hell.

It takes prayer, much prayer, and a real burden for the lost to equip a man for handling these awful subjects. We do not plead for less preaching on the judgments of God, but we do plead for more reality in what we have on that line.

It may be possible that the prayerless kind is better than none at all; but the kind that is backed up with nights of earnest, prevailing prayer and weeping before the Lord for the lost, and especially for the ones who are to hear the message the next day, is the kind that we are in such dire need of at this time. It is the kind we must have if we are to succeed in any great measure.

We can not be content to settle down and take whatever comes our way and expect to amount to much as a church. We must be up and doing while it is called today, for the night cometh when no man can work. Oh, that we, as ministers of the Pentecostal Church, of the Nazarene, could get the vision as God would have us get it. Oh, that we could see what it means to have men and women slip through our fingers into the jaws of an eternal hell! How the multitudes would turn to God and seek salvation! How the saints of God would grow under our ministry!

When, in our private devotions one morning, we read where God said He "wondered that there was no intercessor" (Isa. 59:16), how our soul was stirred! How we wept before the Lord and plead for Him to make of us a real intercessor! When the great God is made to wonder "that there is no intercessor," and that there is no one who "stirreth up himself" (Isalah 64:7) to seek the Lord, it is high time for some one to get busy.

How we love to read the lives of great men of God like Finney, Redfield, Knapp, Bresee, and others, and how our souls are stirred as we read of their great sacrifices and resultant victories! This is good; but will we pay the price they paid? Will we make the sacrifice they made? Ah! here is the real test. We want the power, but many of us are not willing to make the effort that it takes to obtain it.

The only way we will ever be able to impress on the minds of our hearers the awful truths we are presenting, is to have first been in touch with the Divine for the occasion.

NAMPA, IDAHO.

"Unmeasured and measureless existence—with enduring environment to correspond, this is eternity."

"The church which ceases to be evangelistic will soon cease to be evangelical."—ALEXANDER DUFF.

Unto those who are proved by temptations, heavenly comfort is promised. "He that shall overcome," saith He, "I will give him to eat of the tree of life."—Sel.

What Difference Does It Make?

BY REV. ROY G. CODDING

I HAVE talked with numbers of devout children of God who were looking forward to the grave (the New Testament instructs us to look forward, not to the grave, but to the return of our Lord), and beyond it to a home with the Lord in glory, about the return of our Lord before the millennium. Many of them have given a reply, among other things, something like this, "Well, so long as we are saved, sanctified, and ready to meet the Lord, I don't see that it makes much difference whether our Lord comes before the millennium or after it."

Undoubtedly the thing of first importance with each individual is that he himself be right with God. But "none of us liveth to himself and no man dieth to himself" (Rom. 14: 7). We have unmeasured obligations to our God and to our fellowmen. I am sure we all agree that, whatever theological works or books of interpretations we may have read, the Bible itself is the final court of appeal. Can we not also agree on this proposition, that the prominence which the Bible gives to any subject is an indication to us of its importance? The most of my readers have seen that poetic and forceful paragraph of Bishop Foster's on the prominence in the Bible of the doctrine of holiness. Its prominence shows its importance.

In like manner, the prominence given in the Bible to the return of our Lord should make plain to us the importance which the Holy Spirit attaches to that subject. I have read somewhere that one verse in every twenty-five in the New Testament speaks directly on this subject. Any one reading the New Testament through with his mind open to this subject will be impressed not only with the prominence given to it, but even more with the use made of it.

Let us notice a few passages in which the return of our Lord is used in connection with exhortations to watchfulness and readiness.

"Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the Lord when he cometh shall find watching; . . . Be ye also ready: for in an hour that ye think not the Son of man cometh" (Luke 12: 35-40, Am. St. Rev.).

"Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13: 35-37, Am. St. Rev.).

Now if our Lord is not coming back until after the millennium, or the thousand years of peace and righteousness in the earth (which, needless to say, has not come yet), this exhortation can mean nothing to us, for we shall then be dead and gone a thousand years before He comes. In that case we should know this much at least about the time of His coming, that it is fully a thousand years away from us. No, indeed! "Take ye heed, watch and pray: for ye know not when the time is" (Mark 13: 33, Am. St. Rev.).

But let us look especially at the use made in the New Testament of "that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13). It exhorts us—

1. To repentance (Acts 3: 19-21; Rev. 3: 3).
2. Against worldliness (Mark 16: 26, 27).
3. To mortification of fleshly lusts (Colossians 3: 3-5).
4. To purify ourselves (1 John 3: 2, 3).
5. To entire sanctification, and keeping sanctified, spirit, soul, and body (1 Thess. 5: 23).
6. To sobriety (1 Thess. 5: 2-6; 1 Peter 1: 13; 4: 7).
7. To patience (Heb. 10: 36, 37; Jas. 5: 7, 8).
8. To endure manifold temptations and the severest trial of faith (1 Peter 1: 6, 7).
9. To bear persecution for the sake of our Lord (1 Peter 4: 13).

10. To separation from worldly lusts, and to live godly (Titus 2: 11-13).

Read these ten, and thirty more like them in "Jesus Is Coming," by W. E. Blackstone, under the heading, "A Practical Doctrine." Personally, I can testify that the prayerful study of this subject has been a large means of grace in my life.

That brings me to the more definite consideration of my subject. What difference does it make? I fear there are some enthusiastic premillennialists who hold the doctrine clear enough in their heads, but have not let it get down into their hearts. Hence, they are ready to argue and contend for it, but do not let it become the practical doctrine, "the power for good" in their lives that the forty topics mentioned above indicate that it should be. "The letter killeth." Demons "believe and tremble" (James 2: 19), and remain demons.

Let us look at Hebrews 9: 28 and its context from verse 23. This passage describes the three appearances of Christ: First, in verse 26, on the cross, putting away our sins; second, now before God, interceding for us, verse 24; and third ("second time" on earth), as described in verse 28 (Am. St. Rev.), "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, with salvation." Let me give here a note that I have made on the margin of my Bible, bearing on the word "salvation" in this verse, but connected especially with the words, "once for all" in verse 12: "In contrast to verse 6, 'continually,' and verse 7, 'once a year,' verse 28 shows us that when He, our High Priest, comes out of the true holy of holies (See Heb. 8: 2; 9: 24), it will be to our salvation in the fuller sense, as in 1 Peter 1: 5, resurrection and glorification; not 1 Peter 1: 9, which speaks only of the salvation of our souls."

What is meant by the words, "to them that wait for him"? I believe in verbal inspiration. I believe there is a good reason for every word which the Holy Spirit has caused to be written. "Wait for him" does not mean to hold a theory concerning His coming. It goes deeper than that. But I believe it does mean that it makes some difference to us whether we "wait for him" or not, whether we are looking for Him personally to come back, as the literal interpretation of His promise would lead us to expect, or are looking for the work of the Holy Spirit through us to bring this world into subjection to God. True, the latter arrangement would be a very desirable one if it were the one marked out in the Bible as the divine plan. Far be it from me to minify the work of the blessed Holy Spirit. But He is the writer of the Bible, and He it is that has therein put the limits of time and extent upon His own operations, which I accept.

I have room here for only a few examples, but if any reader is interested, let him investigate for himself. Acts 15: 14-17 (Am. St. Rev.), "God visited the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof; and I will set it up; that the residue of men may seek after the Lord, and all Gentiles, upon whom my name is called." 2 Thess. 2: 7, 8 (Am. St. Rev.), "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 1 Cor. 15: 23-25 (Am. St. Rev.), ". . . Then they that are Christ's at his coming. Then cometh the end, when we shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

From these passages it seems clear enough that the Holy Spirit has no thought of bringing this rebellious world into loyalty and obedience to God, but rather of gathering out of it a select company to the name of Christ who will come to earth, re-establish the kingdom of David, and with this select company, the glorified Church, rule this earth "with a rod of iron," breaking rebels in pieces as a potter's vessel." (See Psalm 2: 8, 9; Rev. 2: 26, 27; 12: 5; 19: 15.) Thus, and only thus, will the kingdom of the world "become the kingdom of our Lord and of his Christ" (Rev. 11: 15).

I am sure the Holy Spirit had some purpose in saying, "Unto them that look for him shall he appear the second time . . . unto salvation" (Heb. 9: 28); and "henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that loved his appearing" (2 Timothy 4: 8, Am. St. Rev.).

Surely, if our Lord and King has instructed us that right through till He himself personally returns we are to remain in the enemy's country, a little flock, yet loyally and aggressively turning as many as possible of the enemy's, the usurper's, subjects from him to loyal service of the soon coming King of glory, and we, disregarding these instructions, say that through our efforts and present methods this world is to be subjugated to our Lord, does it make no difference? Does it make no difference whether we work according to the divine plan or according to a plan of our own?

Let us do as those of Thessalonica, who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17: 11).

Spiritual Manifestations

BY REV. W. GOULD

GOD is the most knowable being in the universe. To be acquainted with Him is to be acquainted with what Paul esteemed as the most excellent of all knowledge. Not to know Him is the most lamentable and inexcusable ignorance. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). The knowledge of God implied in this Scripture, and in other parallel passages, is experimental. Theoretic and intellectual acquaintance with teachings about God may be possessed and exercise much influence on the conduct of persons who have no true personal acquaintance with God. All truly converted persons come into touch with God, and are conscious thereof. They live in, walk in, and talk to and have veritable fellowship with Him. "I . . . know my sheep, and am known of mine" (John 10: 14). Jesus says that His sheep know His voice and follow Him. This is brought out by spiritual manifestation. (See John 14: 21.)

The state of all persons not truly converted is vividly and truthfully described in Ephesians 2: 12, ". . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." Read and ponder the contrast of the truly converted, as revealed in the verses which follow. Hence, the awful spectacle everywhere around us of human beings, possessed of physical, intellectual, and spiritual existence; and yet dead to the God who created them, and still causes them to exist moment by moment, breathing His air, eating His food, wearing the clothing He provides, dependent upon Him for everything they possess, gazing upon the wondrous works of His hands, in the heavens above them and on the earth beneath; some of them denying and others questioning His very existence.

Another class of them, who while professing to believe that there is a God, and acknowledging what the Bible teaches concerning Him is true, nevertheless do not worship Him or serve Him. There are very many who, while they

profess to believe in Him and in His Word, yea, who claim to be His disciples and followers, and having a form of religious life in some outward things, are lacking in the vital experiences of actual experimental knowledge of God. They hope that they are Christians, they trust that they are saved. They think that they are on the road to heaven, but they do not know. They pray and take it for granted that they are heard. They say they believe, but their faith does not make them happy or fill them with "joy unspeakable and full of glory" (1 Peter 1: 8). Neither does it give them victory over their carnal natures. On the contrary, they admit that they sin every day. They have been baptized, but not with the baptism that makes them dead unto sin and alive unto God. They do not walk with God as Enoch did. They do not have the testimony Enoch had. They do not enjoy the witness of the Spirit that they are born from above. They do not know God by spiritual manifestation. This is only obtained by those who diligently seek Him who said, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29: 13). It is to those who love and obey that Christ promises to thus manifest Himself. (See John 14: 22-24.)

The same verses reveal that the manifesta-

tion is an inward and an abiding one. "Because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying Abba, Father" (Gal. 4: 6). It is spiritual, because made to our spirits by the Holy Spirit, who is himself God. It is a personal manifestation. "No man knoweth the son but the Father, neither knoweth any man the Father save the son, and he to whomsoever the son will reveal him" (Matthew 11: 27). This spiritual manifestation often affects the body, producing physical demonstration. "The Spirit also helpeth our infirmities," quickening, that is, giving life to the mortal body. (See Romans 8: 11, 26.)

We are saved by faith, but faith is a spiritual substance and an evidence. (See Heb. 11: 1.) It can not be exercised without consciousness. We know whom we have believed. It is a continuous manifestation when He, the Spirit of truth, is come. He shall guide into all truth, and shall abide with us for ever. (See John 14.) We have received the Spirit which is of God, that we may know the things which are freely given to us of God. Hence, we again affirm, God is more knowable than any other being. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22: 21).

BROOKLYN, N. Y.

The Sunday School

BY DORMAN D. EDWARDS

THE Sunday school is the most important department of the modern church. We believe we are safe in saying that without qualification. Perhaps we could more properly say it should be the most important of the modern church. When we say "Sunday school," we mean one of the real kind. We are not speaking of a loafing place, where we squander an hour of the Lord's precious time before morning worship, where petit ecclesiastical job hunters are given classes of the superintendency because they are good contributors financially, or are charter members of the church and therefore feel that they should be officially recognized.

There are two extremes in the Sunday school realm. The first extreme is a wide-awake, progressive, earnest, soul-saving school with a mission in the world. It feels its responsibility and rises to meet its obligation. This is the important school to the church. This school is a blessing. It is a mighty help to both pastor and people in its mission of bringing a lost world to Christ. The other extreme is the school that spends an hour of the Lord's Day because it is supposed to do so, where lessons are read (not studied), and then talked about. There is no burden on the teacher for the scholars under his care, no pride taken in well-regulated classes, no time spent in necessary mental preparation for properly presenting the truths of the lesson. Slipshod methods are used from the opening until the closing exercise. Such a school is a hindrance, not a help, to any church, and especially to a Pentecostal Church of the Nazarene.

Between these extremes you will find the average school. Some more useful than others, but very few reaching anything near the ideal. We believe there is a reason for this. We attribute that reason to the lack of vision of the average Christian. When Christians awaken to the fact that the Sunday school is the greatest, or can be made the greatest, opportunity for collective Christian work that the church has, then the school will be placed where it belongs, first in prayer life and first in study of methods as to efficiency in both mental and spiritual equipment of its officers and teachers.

We will get out of the Sunday school in results just what we put into it in labor. Who is the future church? The child! Who is the easiest reached with the gospel? The child! Where is the easiest place to reach him? The Sunday school. Too long we have looked upon this great institution as a place merely to sing songs, a place merely for the children and child-

ish things, a place that would run itself, a sort of necessary evil as far as grown people are concerned. It should be a place to lead the children to Christ, and as such demands our most earnest co-operation and profound study and prayer. The energies of the church should be focused upon this central idea, conversion. Nothing short of this should be considered as ideal. This accomplishment will necessarily be preceded by a thoroughly awakened church. Summing the question up as a whole we would say that the great condition for a live, soul-saving Sunday school is a live church with a real vision of the possibilities of the work. Severally there are some conditions which we will name that we consider vital in Sunday school work. Of course, it is understood that the great and most vitally important attribute of the worker must be an experience of experimental salvation. Without this, all church work is mockery.

1. *The Superintendent.* The really good pastor, one with a clear experience, a vision, and with plenty of ambition, is hard to find. A Sunday school superintendent is still more rare. The importance of the office can not be magnified. A person to fill this office successfully should be everything that a human can be. a. He should be an example to the people. Not only should he be an example in conduct, but he should be an example of what Christ can do in the soul. His Christian character should be spotless in every particular. b. The Sunday school superintendent should have a pleasing personality; he should be neat and clean in dress, use good English, and be the personification of religious zeal and enthusiasm. He should be a diligent student of the Word, mighty in prayer, and a monument of faith. He should be a good executive and careful in details. He should be the embodiment of originality, and have a love for the unusual. c. He should have a passion for souls, and realize the responsibility and recognize the personality of the child. Many people fail to recognize that a child can and does understand the deep principles of salvation. He should be a good chorister, and also a master hand in conducting the opening and closing exercises. d. He should have his hand on every department of the work, without being officious. In fact, he should combine the faculties of a general with the heart of Jesus. What a calling! And how few realize its magnitude!

2. *The Teacher.* "God hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers" (1 Cor. 12: 28). What shall

we say of the calling of the Sunday school teacher? It is not a profession. It is not a job. It is an office created by God. It is a calling! It carries with it tremendous responsibilities. The writer, during his few years of intelligent observation, both before and since his conversion, has seen many boys and girls enter the Sunday school in their early life and walk out a few years later to enter into every known sin, and seemingly without the slightest conviction or even thought of a God of eternal justice and judgment. We ask why? We must lay the blame largely on the teacher. He or she has taught the child one hour a week, probably without vision or burden, and Sunday school to the child became merely a Sunday diversion. Here were immortal souls in the innocence of childhood, the time above all times when they could have been won for Jesus, actually hardened by careless and indifferent teachers and a Sunday school with an hour's process instead of an hour of vital religion. Instead of an hour of dragging souls out of the snare of the Devil, the Sunday school, largely, has become merely an institution of form and habit.

What shall we say of the Sunday school teacher? We consider his position the one of greatest responsibility. Proficient teachers should be demanded in every department of the school. A person who refuses to study and pray until he gets the vision should be refused such a position. Sanctified? Yes, in mind as well as spirit. Our public school teachers must give years to study and special training, and then must pass rigid examinations before they are allowed to teach our children history, arithmetic, geography, and other common school branches. These subjects deal merely with mental and physical development. Many Sunday schools have teachers who can scarcely find a book in the Bible without the index. Many have not time to do more than read the lesson over once, and the writer has seen some (in a Pentecostal Church of the Nazarene, too) who did not even do that much. In such cases, prayer is a minus quantity. Ignorance, laziness, and sometimes worldliness prevail. Eternity-bound souls dealt with weekly by teachers who know scarcely anything about their subject! They have a very slight knowledge of even theoretical religion and absolutely nothing of experimental salvation. Oh, yes, they were "saved and sanctified." This is not said in harshness, but in sorrow. It is truth that can not be denied. The Sunday school teacher's position is unique in many ways.

a. He is an example to the class. What the teacher does is right. The teacher's example will be followed. "Such as I have give I thee" (Acts 3: 6) can very well be used as the slogan. Religion is contagious. Your class will get what you have. If you are burdened for their souls, they will become burdened for themselves. Remember, not what you say, but what you are and do.

b. The teacher is the spiritual adviser of the class. How often children say, "My Sunday school teacher says thus and so." The scholar takes it for granted that the teacher knows spiritual things. He is authority with that scholar whether he knows it or not. How necessary for the teacher to know.

c. The teacher should be a pastor to the class. He should know his scholars personally, and be on the inside of their lives. He should be acquainted with the parents, and be a frequent visitor in the home. The hour in the Sunday school should merely be used as an introduction into the scholars' lives. They should be ministered to in sickness and encouraged along spiritual lines in health. The teacher is the under-shepherd, and every scholar is one of the flock.

d. The Sunday school teacher is responsible, largely, for the conversion of his scholars. That must be the issue at all times. Disposition must be studied, character analyzed, and personalities diagnosed with one idea in view, to get the scholar rooted and grounded in the gospel. Nothing counts but fruit. Arrangement, organization, and system are all subordinate to this one thing. The end of all means

must be Bible salvation. The means without the end is a dismal failure. Let me impress this upon every officer and teacher. Unless you are getting your scholars to Christ and then keeping them growing in the knowledge of Him you are a failure as a teacher.

3. *Methods.* We have been regarding the final end of the Sunday school work in the light of the efficiency of the worker in the things of God. There are also methods of work that will greatly aid in making the school attractive and a place of anticipation, even to those who haven't as yet become interested in the spiritual side. We should do all in our power to make the school appeal to the unsaved. Aside from the necessity of having the opening and closing exercises instructive and interesting as well as varied, there are some other things that will add greatly to the efficiency of the school.

a. Individual classrooms. A class will never feel as much at home in the main auditorium as in its own classroom. This also gives the teacher liberty to conduct an altar service and do personal work, as in no other way. Scholars also feel a pride in something all their own. Most classes, between the ages of twelve and twenty, and younger, will take pride in bringing pictures, mottoes, etc., thus giving them a personal part and interest in their surroundings. This class pride solves the battle of attendance. If we are handicapped, as most of us are, for space, curtains and screens can be installed in the church auditorium, and something of the same effect can be attained. By all means, arrange some way to obscure the view of the classes during the lesson period. We must have the attention of the scholars at all hazards, if we expect to do them any permanent good.

b. A teachers' training class. This should be under the direct supervision of the pastor. If you want a class to be interested, you must be interesting. The way to be interesting is to know your lesson thoroughly. The scholar knows whether you are prepared to teach or not. How do you like to hear a preacher rant for thirty or forty minutes in the pulpit without having a sermon? You came to be fed. He has prepared no food. Do you go to your class with a meal? Do not punish the children Sunday after Sunday by limping through a poorly studied lesson, and then complain because of poor class attendance. Give them something every time they come to class, and you will have very little to complain about on this score. Remember, you are the pastor of the flock!

c. *Literature.* A Sunday school, to be efficient, needs plenty of literature — plenty of literature to use, but none to waste. We will be glad when our Publishing House puts out the graded lessons, especially for the primary and the junior classes. We would emphasize that we believe a Pentecostal Nazarene Sunday school should use the Pentecostal Nazarene literature. The Publishing House belongs to the church, and we are the church. Therefore, we must "stay by the stuff," if we expect to improve it and make it what it ought to be.

4. *The Pastor.* Last, but by no means of least importance in making the Sunday school what it should be in the advancement of God's kingdom, is the pastor. Do not expect the Sunday school superintendent and teachers to take the lead in activity and efficiency. They will follow, but will not do the leading. You are in reality the head. The Sunday school is not a separate institution from the church, but merely a part of it, and you are the leader. The superintendent is a nice chairman under you. If you are alive, the Sunday school will be alive. Go to sleep, and every department will soon be slumbering with you. Words fail in their meaning here. The pastor can only comprehend through being. As Paul, in the third heaven, saw things he was unable to utter, so the vision to the pastor is unutterable. It can not be told. It must be experienced. We can only say, Study and pray, pray and study, until the love of Christ constrains you to do exploits for the children under you. God has set you over the lambs. You are the shepherd. Go before your sheep. Go before your superintendent and

teachers. Do not try to drive. Lead! Truly, pray and shine for God. Do not blame the folks for anything. Look to yourself. Keep sweet! Keep above the folks on the climb up spirituality heights, and then you will be able to call to them to follow. Then you can lend a hand over the steep places. Paul said, "Follow me as I follow Christ." You must be between your flock and Christ to fulfill that Scripture. Pull and pray. Look after details. Nothing is too small to be noticed. Nothing is too great to be expected.

5. *The Aim of the Sunday School.* What are we, as a Sunday school, trying to do? Have we a real conception of an end through our methods? We have mentioned conversion and rooting and grounding the scholars in God. That is the great issue. That is the goal. Salvation is life — life in God through Jesus. Two things are necessary to this life — the Word and the Spirit. Jesus gave the Pharisees this great fact in a parable when He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Flesh is the conveyor of the blood. Flesh without blood is dead. Blood without flesh is dead. The Word is the flesh. Through it the spirit flows. The Word without the Spirit is dead. It produces the formalist. The Spirit without the Word of God produces fanaticism. We must eat the Bible and be filled with the Spirit. A Sunday school should be steeped in the Word of God. The teacher should be a walking Bible. He should expect the Spirit through the Word. The scholar is having, and will have, spiritual as well as material battles. Jesus fought the Devil with the Word. Your scholars will have to do the same. "It is written" (Matt. 4:4) is the key to the life of victory. Therefore, read the Word, study the Word, memorize the Word, teach the Word! Expect God to bless what you give out. It is our business to give out. It is His business to bring in the returns. Insist on every member of the class learning at least one

piece of Scripture weekly. We would suggest the golden text as the foundation of memory work. Do you, teacher, know the golden texts of last quarter? and where they are found? If not, you may be sure that your scholars do not. You can not force these things; but you can lead them into it. You must first have, in order to break and give out. Let us examine the merit of the idea just advanced in memorizing the golden texts. They are the central thoughts of the lesson. They cover every phase of Christian teaching. They are the gems of Scripture, the heart of the gospel. Suppose the scholar learns the golden text and where it is found every week. At the end of the year he has fifty-two passages of Scripture at his command. At the end of ten years he is master of five hundred and twenty vital passages. That alone would make him invincible against every false doctrine the Devil could bring forth. It would make a mighty preacher out of the weakest disciple. Would not these verses be forgotten in time? No. Nothing that is ever really learned is forgotten.

Can not we get at least a little of the vision? The Sunday school is the greatest thing we have, if properly used. Let us use it for God. Let us vitalize this institution into a place of intense spiritual awakening among the young. It will only be limited to our size. Let us be big men and women for God! Can we not let our net down on the other side of the ship from where the modern church usually fish? If we will, we will bring in a marvelous draught. I have only hinted at an introduction into Sunday school needs and methods. We plead for the children. Give them a chance. Honest work is what the church needs. Especially is this true of the Sunday school. Any Sunday school can be made a power through hard work, good sense, the Bible, and the Holy Spirit. Let not lethargy and the love of sleep hinder this great work. Remember the words of Jesus, "Feed my lambs."

Hot Hearts

BY OSCAR HUDSON

IT is not necessary to have salvation to be cold and formal. These are a part of Satan's strategies in his war on the work of God. They deaden spirituality, gratify carnality, choke the pulpit's artillery, and in many ways aid the present sweep of wholesale damnation.

In the thirty-ninth Psalm, David says, "My heart is hot within me: while I was musing the fire burned: then spake I with my tongue." He had a religious experience that set his soul ablaze. Any experience of grace warms the heart; but David had tarried for the flame.

As in other days, we are cursed with people today who have hot heads; whose heads are far more active than their hearts. Impulsive, restless, impetuous souls who act without weighing matters, leaping before they look. Souls whose activity produces noise enough, perhaps startles and amazes for the time being, but bears no lasting fruit. Such are easily deceived with false religions, and are "carried about by every wind of doctrine." They are often found drifting about from one thing to another. They are talking come-out-ism today, enthusiastic socialists tomorrow, swept off their feet with the tongues movement the next day, and will be hunting something else as soon as the excitement of the last change has subsided.

The "hot hearted" pilgrim has settled down into the mind and will of God. He lives beyond the realm of fleshly demonstration, popular sentiment, and other noises incident to the battle in which we are engaged; and should the multitudes about him be swept away by some sudden strange delusion, he would not necessarily be moved. "Ye have an unction from the Holy One, and ye know all things."

Again, the soul that knows the baptism of the Holy Ghost is not dependent upon human association for its victories; but the secret closet has become the gate to heaven, and through

secret meditation are strength and enthusiasm found for the battles of life and the publishing of the gospel to the ends of the earth.

"While I was musing the fire burned; then spake I with my tongue." It does not take much sense nor a deep state of grace to jump in with a winning crowd and shout after the enemy's flag has been pulled down. When a point has been conceded and enthusiasm is crushing everything before it, any weak-kneed, jelly-fish character can float on the wave. But the abiding presence of the Holy Ghost helps one to tread the winepress alone, and face a frowning world with a happy heart.

Oh, the blessedness of the fire of God in the human heart! How it banishes vacillation and loneliness! The grazing is in "green pastures," and recreation "beside the still waters." Contentment is the chorus to life's song of fruitful service. Steadfastness is the ballast that holds life's ship steady in every storm, where its absence is causing numbers to flounder and drop out of sight.

FARMER GRUMBLE

Farmer Grumble went to church
And grumbled all the way.
He grumbled when the preacher rose,
And said he would not stay.

'Tis not my preacher, he declared,
The one I wished to hear.
I'd rather hear a donkey bray,
His kicks no more severe.

He grumbled while the preacher read,
But stopped his grumbling when
The Reverend took for his text,
First Corinthians, ten: ten (1 Cor. 10:10).
—Sel.

Pastoral Responsibility

BY T. S. MASHBURN

IN 606 B.C., Nebuchadnezzar, king of Babylon, came and besieged the virgin city of Jerusalem, which was thought to be impregnable. This had been spoken of by Isaiah in 712 B.C., Jeremiah in 606 B.C., and Ezekiel in 587 B.C. It is mentioned as a "cloudy and dark day" (Ezek. 34: 12). Dr. Walker says, "We do not necessarily understand that Nebuchadnezzar went in person; but by his orders a great army was massed against Jerusalem." The whole city was surrounded, and towers, or forts, were erected which reached to the top of the city walls. In this way God's chosen people were imprisoned and held, until famine and disease so reduced and weakened them that they were compelled to flee at midnight, as Josephus tells us, between two walls. Having escaped some thirteen thousand strong, they were pursued, captured, and carried into Babylon. They were arraigned before King Nebuchadnezzar, who slew the sons of King Zedekiah, and, as was the heathen custom, put out his eyes.

Naturally enough the question arises, Why this calamity to God's people? One little simple word tells the whole story—sin. Isaiah, who for three years walked the streets of Jerusalem barefoot and naked, not wholly nude but clad in undergarment, preached the Christ slain from the foundation of the world. The iniquities of us all was made to meet on Him, and "with his stripes we are healed" (Isa. 53: 5). Through His blood we can and may be made perfectly clean, pure, and holy from the leprosy of sin. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. A sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. 1: 3, 4). Theologically they were backsliders, alienated and estranged from God, spiritually and experimentally separated. Literally, they were revolting rebels, enemies of God. Truly, the last state is worse than the first, as Jesus taught. Yet, thanks be to God, "Zion shall be redeemed with judgment, and her converts [margin, *they that return to her*] with righteousness" (Isa. 1: 27).

It seems that the heathen enemies of God's people had respect for, and mercy upon, the poor, as they left them to till the soil and dress the vineyards in their homeland. Zedekiah, the faithless, blind leader of the blind, then fallen into the ditch, was a captive for life. His sons were slain before his eyes, and his army all taken prisoners. Nebuzaradan, captain of the guard, chief marshal of Babylon, was then sent back to Jerusalem to burn and destroy all of the palaces of royalty, and the homes of prominent people (Isa. 39: 6, 7; Jer. 20: 4, 5; 2 Kings 20: 17, 18; 24: 10-16; Ezek. 7). Babylon, that great city, one of the seven wonders of the world, encompassed by a wall three hundred feet high and two hundred miles in circumference, ninety feet wide on top with sufficient room for six chariots to race abreast—Babylon, the seat of idolatry, so extremely wicked, like her sister Sodom, was utterly destroyed. It was here God's chosen people were held captive for seventy years. Here Daniel lived on beans and water for a time, rather than defile himself with the king's meat and wine. Here he slept in a den with lions, for praying three times a day with open windows, obeying God rather than an edict from a heathen king. Here the three Hebrew children were cast into a furnace of fire because they would not fall down to the ground and worship a golden image. Here God's hand wrote upon the wall, while King Belshazzar and a thousand of his lords were carousing in their drunken debauch.

Solomon said, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16: 7). God has said, "Woe be to the shepherds of Israel that do feed themselves" (Ezek. 32: 2); or woe to the pas-

tors who fail to feed the flock, but scatter them. This is just what the pastors had done, and was the prime cause of God's retribution upon His people. Yet, through His mercy and long suffering He leads His faithful few out, and back

The Organization and Work of the Y. P. S.

BY REV. H. B. WALLIN.

THE Young People's Society is decidedly one of the most important auxiliaries of our church, for the simple reason that from this source must come our constituency tomorrow. Therefore, if we are to be perpetuated and continue to present the great cardinal doctrine of holiness and kindred themes, we must give attention to the building and conservation of this department.

We would be unwilling to build and suffer immediate disaster because of faulty foundation. This leads me to say that great care should be given to proper organization. Many objectionable features may be forestalled by the election of a keen, spiritual, wide-awake president, who has no ax to grind, but who has every interest of the society at heart. He should be one who not only knows how to keep all the religious meetings full of interest, but also understands parliamentary usage sufficiently well to keep the business meetings from becoming tiresome or embarrassing. He spends some time praying, and planning new and interesting work for the society, thus avoiding monotony and the commonplace. He consults frequently with his pastor, and regulates the organization in harmony with the highest principles.

The work of the secretary in keeping all the records is no small item. Happy is the society which has one who is neat and diligent. Now comes the work of the committees, viz., the sick and absent committee, whose duty it is to look up the sick and absent ones, bringing smiles and fragrant flowers into the sickroom and offering earnest prayers for their recovery, reminding the absent ones of their loss by remaining away from the services, and an earnest exhortation to quickly return. The bustling committee is not to be forgotten, for they are constantly searching for new members and tactfully presenting them to the president, who will introduce them to the society.

Other committees—such as program and social function committees—have important places; as the former has to do with keeping the programs full of spice and sound doctrine. The latter has to do with the social life of the young people, which must not be neglected but kept under religious supervision, scrupulously avoiding the objectionable.

Again, there positively must be tasks given commensurate with the ability of those participating. Those who are gifted in song may be called upon to render special selections at some of the services conducted under the auspices of the society. Those who show talent for public speaking may be asked to speak briefly at services conducted at some schoolhouse, city jail, or other places where the society may conduct services. Of course, all these are supervised by an experienced worker.

This is but a brief outline of what may be done; and my earnest prayer is that the Father will put this long-neglected work on the hearts of our pastors until we will be inclined to form organizations whenever practicable, and watch our young people produce wholesome and inspiring results. To falter now means at least measurable defeat, which we can ill afford. We are now in the throes of a mighty conflict, religiously, where worldliness and formalism greet us on every side, commending the exertion of the best within us. The Lord is soon coming, and I do not believe that God will palliate our tardy indifference in this matter. Attention! Forward! March!

SAN ANTONIO, TEXAS.

to their former homes, and to their city, and makes their enemies to be at peace with them. In fact, their enemies helped literally to re-establish them in city and country again. Dr. Walker says, "Judah's kingdom passed with the fall of Jerusalem and King Zedekiah." The poor Israelitish families, who were left to till the land, had been under heathen kings, marrying and intermarrying, indulging in heathen worship, and all manner of defilement since their fall. In Ezekiel 34: 11-16, 23-27, God promises to seek out His sheep and provide shepherds. Scholars tell us that the Latin meaning in the New Testament for "shepherd" is "pastor."

On their return to Jerusalem, the Israelites at once erected an altar, laid the foundation, rebuilt the temple and walls, and established the true worship of Israel's God, Jehovah. At the dedication there was great rejoicing, much weeping and shouting. But wait! Here are Daniel, the Hebrew children, and others of the old stock, some of whom are now returned and stand for a clean, holy church, not having spot, wrinkle, or any such thing. And now here are a mixed multitude of Jews and heathen Gentiles. A fine picture of a worldly, popular church filled with carnality. What follows all of this state of affairs? About ten years after the captivity Ezra returns from Babylon with a strong delegation of God's true people, and with them he brings all of the gold and furniture taken from the former temple, and a large treasure of money for God's new house and the propagation of a holy church. He stands praying, fasting, and reading the law from morning until noon.

Nehemiah, some twenty years after the reconstruction, mourned four months with fastings and prayer because of the broken walls and burned gates in the city. We read in the first chapter of Nehemiah how that twenty years after the Jews escaped from Babylon he received a message and got permission from King Artaxerxes and went at once to Jerusalem, rallied the people, and proceeded to repair all breaches. Next we see him going in for a backdoor revival by thoroughly revising the church roll and making a general cleanup. We must keep in mind that all kings in Babylon, Egypt, and Judaea were heathen after the captivity. By the best authority, we are told that during the period of four hundred and fifty years, the time intervening from Malachi to John the Baptist, there was little or no preaching. At the end of seventy years, we read in the tenth chapter of Daniel, in the third year of King Darius, Daniel fasted and prayed three full weeks, twenty-one days. God gave him a vision of the end. To our mind, it was the end of the Jewish dispensation, the fulfillment of the law, which was our schoolmaster to bring us to Christ and to the Holy Ghost dispensation.

No wonder that John the Baptist could get the big crowds of people! They were like drowning men, grasping for every straw, hungry and looking for true prophets and a real political king for Israel. This is true of the Jewish people in this age. May God help all to accept the Christ of Calvary. He is the way, the truth, and life, and no man cometh unto the Father but by Him. As damnable as sin is, there is a way out, and power in the Blood to keep us out.

"The mission of the church is missions."

"The more I give, the more I'll have to give." So say the miserly and the generous alike, but with what difference in meaning!

Every one who is good, pure, and true makes the world just that much better, brings the kingdom of God that much nearer.

There are consciences which are like a foolish mother too weak to control her child, but trying to keep up a semblance of authority by perpetual nagging.

KUMAMOTO, JAPAN

As I sit in our Japanese home, studying the language, and glance up at the calendar, I am reminded that I must break away from this interesting yet difficult task, and attend to some correspondence, for three months have swiftly passed by, so it is time I report to you.

One of the Japanese asked me, "What was your first impression on arriving in Japan?" No doubt there are those in the homeland that would like to ask the same question. Our first day here was Sunday, and we realized at once that we were in a land that has no Sabbath, and in a city with people all around us who know not what the Sabbath means. The stores were all open, doing business, and the people were working just the same as on any other day. No church bells ringing to call folks to church, and no church steeples thickly scattered about as in America; but rather, plenty of heathen temples and shrines. I truly felt to praise the Lord that I was born in a Christian land.

But thank God, there is an oasis in the desert; for there are a few missions where some of these darkened souls have come and have been saved; and where many of these hungry souls shall find their way to Jesus. The very atmosphere seemed to breathe heathenism; and as I could feel the pressure of the same, I nestled up closer to Jesus, and He seemed nearer and dearer to me than ever before. My mind again wandered back to that precious farewell service, and it seemed as if I could still hear that inspired prayer of Rev. L. E. Burger, as he commended us to God just before the steamer left San Francisco. Surely God is answering that prayer which has meant so much to us. As I saw conditions there came over my soul such a burden for the salvation of the Japanese, which is indescribable; yet as I stepped in amongst these people my heart rejoiced exceedingly for the privilege of laboring for their salvation.

These are the best days of my Christian experience. I am fully conscious of the fact that the precious blood of Jesus cleanses my heart from all sin. I am truly happy in Him. While our little Japanese house may lack some of the comforts of an American house, yet I am so glad for the opportunity of being here that I forget about the discomforts; and our Japanese home is as happy as if it were a mansion. It is worth all that one might sacrifice or suffer just to see a soul transformed by the power of God from heathenism to an experience of real salvation. You can imagine how glad I am to see these who have always lived in heathen darkness seeking the Light. My heart leaps for joy when I see the shine of God on the faces of those who have been saved, as they testify and sing the praise of God.

I praise God from the depths of my soul that He called me; also heartily thank our General Foreign Missionary Board and all the saints in the homeland for making it possible for us to be here. We trust you will continue to pray for us and these dear people.

Yours for the salvation of the lost.

GERTRUDE E. THATCHER.

COBAN, GUATEMALA

On September 13th, Brother Anderson and I began a campaign in San Pedro against sin and the Devil. We were equipped with the Christian's armor, Ephesians 6:10-20, and besides had a magic lantern with which to illustrate and enforce the thoughts we were endeavoring to lodge in the hearts of the people. Also the scenes served to attract the crowds and helped to hold their attention. The services continued ten days, and many times there were as many people that could not crowd into the house as there were on the inside.

As we are just opening up the work there we could not expect to see great fruits of the meetings. We were sowing the seed, and we expect to build on the foundation begun at this time. One woman came out clear amidst the opposition, and confessed Christ publicly; and much superstition was exposed by the light of the gospel.

San Pedro is a very important point on this field, as almost one-fourth of the inhabitants of this missionary district are registered under this township. Brother Anderson has secured for our church a nice lot and small house in which we have services. There is a small lot between this property and the corner, that by all means

MISSIONARY

should be secured for our work. This would give us the corner and plenty of room for a chapel, which we trust God will give us in the near future. This desirable property is only two blocks from the square, and can be had for about \$80. This would give us all the land we will need for a church and parsonage at this place, and besides it will keep some enemy of the gospel (and there are many of them here) from purchasing it and possibly putting up a saloon or some other undesirable business, and thus cut us off from this desirable place for God's work. We trust some one will volunteer to supply this much-needed amount. We have a native worker at this place now, who is doing a good work.

Trusting the Lord to bless the church in the homeland as well as in the foreign fields, that our missionary board will be enabled to take many forward steps in these needy fields for the Master, we are, *Yours for the lost,*

R. S. ANDERSON.
J. D. FRANKLIN.

MID-SUMMER IN PERU

OUR hearts are made to rejoice by the many letters we are receiving from people in the different parts of the United States, asking us to write them a personal letter each month about the work here in Peru. In order to do this without taking too much time from other important duties we have decided that it will be necessary to write one general monthly letter, sending a copy to each of the parties interested. Of course we will always be glad to write personal letters where there is any special reason for doing so.

You desire to know something about what we have been doing during the last month—how the work has progressed, the needs of the work, and the prospects for the future.

With us the last month has slipped by quite rapidly, and for the most part pleasantly. Our friends in the homeland sent us a nice shipment of useful articles which we have been unpacking and putting into service. Of course, you never saw a real Peruvian kitchen, full of smoke, dirt, and soot; therefore it is hard for you to realize how we felt when we received a fine steel range. It makes the work so much easier and more pleasant for all of us. Then there is the gasoline lamp which makes a strong white light, which will be a great help in the night services. A few carpenter tools make it possible for us to enjoy the luxury of home-made furniture. The making of the furniture, of course, takes some time; but in the long run will save time.

There have been other incidents in our home life not quite so pleasant; but we thank the Lord that in the end they have not been serious. About two weeks ago wife and the two children went to the country to spend a couple of days, and get a little much-needed rest. The next morning after they returned we found that both children were suffering with sore eyes as a result of riding in the tropical sun with their faces uncovered. Just a few days later our oldest boy, Joel, who is just four years old, burned his leg on the new stove, and has been in bed several days. Now their eyes are about well, and the leg is beginning to heal.

Have not had time to visit any of the neighboring towns with literature during the last month; but nearly every Sunday distribute tracts here in Pacasmayo. Some people are reading them with much interest, and we are expecting permanent results. We have had Sunday school every Sunday but one during the month. Attendance has been rather small, but we are expecting more soon. There is some opposition from most of the women to their children attending Sunday school; so that many children who desire to attend are not allowed to do so.

One interesting feature of our work here is English teaching. Most of the young people are anxious to learn English, and willing to pay for the teaching. I have refused to take any private classes, however, as I am too busy to attend to them. I have one class of twelve boys in a private school, and we are starting a free

class in our home. As this class is in our home, and we charge no tuition, we feel perfectly free to sing and pray or urge the boys to seek salvation. We also hope that many who attend these classes will attend Sunday school and other gospel services.

We are praying about the advisability of starting a small day school for the children; but shall wait several months before we undertake anything along that line. There is an opening here for a school, and it would help to reach the children with the gospel.

There is a great need for more missionaries in Peru. Northern Peru, with a population of over one million, has only three mission stations. All three of these stations, however, are run on full salvation lines. When we look out upon the unoccupied territory around us we are made to say there is much land ahead to be possessed. We ought to pray earnestly that God will raise up workers for these needy fields.

There is some prospect that some missionaries now on the field may be taken under our board some time in the future. I have reference to Brother and Sister Stevens, of Monsefu, about fifty miles north of here. They are independent holiness missionaries, and have applied for membership in our church and appointment under our board. The board has their application under consideration, and I believe they would be accepted if their support was provided. They need about \$37.50 a month for their support, and \$200 to finish some building which they are doing.

They have a very promising work, a live native congregation, a sanctified native preacher who stirs things, and prays and preaches like a house afire, so I am told. They own their own property, and pay no rent. We are praying that the Lord's will may be done in their case.

The Lord is encouraging us to look forward to victory. It is so blessed to know that we are in the center of His will, and that He is with us. Please remember us and the work here in your prayers.

ROGER S. WINANS.

KUMAMOTO, JAPAN

TRULY, it is a privilege to work for the Lord in the foreign field, and tell the souls around you about Jesus and His love. By the time this letter reaches you, I shall have been in Japan a little over three months. One of the greatest desires of my heart has been accomplished in that He has brought me here.

As I look out over the field and see many, many souls without the light of the gospel, I feel like rolling up my sleeves and reaching as many souls as I possibly can by the help of God. "The harvest truly is plenteous, but the labourers are few."

It has been our privilege to assist in the work here in Kumamoto, while getting some of the language, and now we are looking forward to settling in Omuta in a few weeks, to take charge of the work there. How blessed it is to see these Japanese seeking God.

We are busy studying the language, that we might do efficient service and reach these people. I feel that we are making progress, even through this hot season, which is reported as the worst in twenty years. God has surely helped us thus far. I am glad to see with what eagerness some receive the gospel, and others are inquisitive to know about it. In passing one particular house so many times, while going to the services, aroused the curiosity of the family, so that one Sunday on going home from church one of the occupants of the house asked us where we had been, and our Japanese girl answered and told them. The young woman asked the privilege of going with us to the evening service, and she seemed pleased when we said "Yes." She has been to a number of services since then. Pray with us that this family might be brought to the Lord Jesus Christ, and be saved from sin.

I am glad to write that I love the Lord with all my heart. He saves me from sin and keeps the joy bells ringing in my soul. The Blood has been applied to my heart, and I am bound to go through with Him by His help. We have felt that the prayers of the saints in the homeland have been answered, and feel confident that they will continue to pray for us in the days to come.

I love God, the church, and lost souls, and will do my best for the sake of God's work and lost souls.

P. C. THATCHER.

SUNDAY SCHOOL LESSON

November 4

Defeat Through Drunkenness

1 Kings 20:1-21

GOLDEN TEXT: *Let not him that girdeth on his harness boast himself as he that putteth it off.*—1 Kings 20:11.

THE LESSON OUTLINE

BY B. F. HAYNES, D.D.

(A) We have here an account of *Ahab's First Syrian Campaign*.

Ben-hadad, king of Syria, aided by thirty-two other kings, and ample munitions of war, made insolent demands of Ahab, and Ahab tamely submitted to them. Emboldened by this supine spirit of surrender, the Syrian king grew more unreasonable and sent still more insulting and humiliating messages of his base purposes.

(B) Learn the lesson that *It Does Not Pay to Yield to Evil*.

The more we yield to sin the more we will have to yield. We are to "give no place to the Devil" (Eph. 4:27). We are to resist the Devil. Fear must have no place in the vocabulary of the Christian warrior, and no place in his warfare. This is why we insist we are not properly equipped for life's real conflict until we have obtained that "perfect love which casteth out fear."

(C) *The Basis of Confidence Radically Different*.

Ben-hadad trusted in the multitude of his army. Ahab in God's promise as recorded in verses 13 and 14. God's promise is enough, whatever be the means or instruments by which He says He will accomplish our victories for us. His Word alone we need. If He promise us we must instantly trust and obey and look for the victory, and begin thanking and praising Him for what He is going to do for us.

(D) *Ahab's Victory*.

Possibly it could more appropriately be written God's victory over Ben-hadad. The first thing we find on the eve of this memorable battle is Ben-hadad drunk in his pavilion, "he and the kings, the thirty and two that helped him." This is not the only time that drunkenness played its disgusting and disgraceful part in scenes of war. The tyrannical, alcoholic appetite is stronger than reason or patriotism, or ambition or self-respect or loyalty to commanders or aught else.

Once debased by the infamous slavery to this appetite, everything must bend and bow to its indulgence. One's only safety on the drink question is Col. 2:21, "Touch not, taste not, handle not." Total abstinence from all intoxicants is absolutely the duty of all in this matter. Moderate drinking leads invariably to excessive drinking and to beastly drunkenness. It involves also a wicked and wanton waste of means and strength and manhood which belong to God and country and home. Moderate drinking of alcoholic stimulants fires the intellect abnormally, arouses the nervous system to unnatural excitement, inflames the imagination, incites to pride, and stirs to self-assertion, and magnifies resources and powers in the most absurdly distorted proportions, rendering paupers millionaires and fools philosophers.

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

The arch enemy of God's people has many vassals with him in his warfare against the truth and the Church. (v. 1)

Our adversary is for ever sending his messengers to God's chosen, seeking to craftily overcome them. (v. 2)

The wicked claim everything that belongs to the righteous—everything except righteousness. (v. 3)

Those who are not strong in the Lord are intimidated by the effrontery of sin; and they seem ready to surrender to the forces of evil. (v. 4)

The more we surrender to the evil one, the more extravagant and cruel his imperious demands. (v. 5)

Cruel sin robs of the dearest possessions God's people enjoy. (v. 6)

Consultation with elders is a mark of true discretion, and may lead to triumph over foes. (v. 7)

Wisdom dictates that we never consent to the demands of sin. (8)

Guided by wisdom and supported by discretion we will resist the demands of sin. (v. 9)

The adversary, resisted, though he will eventually flee from us, will at first seek to overcome us by increased threats which seem terrible and extreme. (v. 10)

All boasting, except in the Lord, should be deferred until after victory. (v. 11)

Drinking leads to neglect of duty and to rashness of action. (v. 12)

Victory over our powerful Adversary gives assurance of faith in the living God. (v. 13)

Brevity, terseness, should characterize men of action in times of emergency. (v. 14)

The reckoning of our own forces and resources sometimes reveals to us the necessity of relying more fully upon Jehovah. (v. 15)

Drinking always leads straight to drunkenness. (v. 16)

In the battle of the Lord sometimes the weakest human forces are lined up in the front. (v. 17)

The adversary of divine truth and righteousness and temperance has no regard for proprieties and rules. (v. 18)

God's soldiers always advance upon the foe at the giving of the order to attack, regardless of their own apparent weakness. (v. 19)

Man for man—in single combat—is often the divine order in overcoming the foes of righteousness. (v. 20)

When God gives victory it is complete, so that any one may recognize it. (v. 21)

YOUNG PEOPLE'S SOCIETY

Salvation and the Young People

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

Salvation is the only thing in this world that meets perfectly the needs of all classes of people, regardless of their rank, state, circumstances, or age. When man fell in the Garden of Eden, he lost his purity, his holiness, his innocence, his standing before God; but of the blessings retained after the fall, one of the most valuable is a constitutional hunger, which can never be satisfied with anything other than God.

Satan has been very wise in his efforts to ruin the human race entirely, destroying as many souls finally in torment as he possibly can. His main trick used in his pernicious and subtle work, is to succeed in getting hungry-hearted people to seek satisfaction for this constitutional hunger by going after the world and the things of the world.

To one he offers satisfaction through the amassing of great, colossal fortunes. A person deceived by this trick will endeavor in almost every way possible to gather property and money in large proportions, hoping that peace of mind and heart and soul satisfaction will result; but he is invariably disappointed. Money is a good thing if kept where God placed it. A man must be its master instead of its slave, and he must use it and not love it.

To another person Satan suggests that position and worldly honor will bring ease to a disturbed and unsatisfied heart. This person goes in pursuit of a "Rainbow gold mine," and spends his thought, time, and sacred energies, only to learn later that the world and the false honors prove a sad failure in relieving his heart and in supplying his soul needs.

Some even dare plunge, yes, masses of people do plunge, into the dark and disappointing abyss of sin to be ruined hopelessly and have the future prospects of a young life blighted for ever. Still the soul hungers; and the heart cries after God without whom no man can ever feel a moment's satisfaction.

Can salvation satisfy? Will the hunger of the heart pass into contentment when the soul comes into possession of a definite knowledge of Jesus Christ? When sins are forgiven, the heart is clean, the soul is filled with divine Spirit, and one ~~receives~~ ^{experiences} the presence of the Holy Spirit, he can and does rejoice with a joy full of glory. Salvation does not meet all the needs of a human existence—for we must have bread and clothes—but it does meet the needs of the heart; and it enables one to be happy in spite of earthly conditions not conducive to ease and comfort.

The main question is this, Does salvation, as we preach it, meet the needs of the young? I have often heard elderly people speaking in praise meetings, thank God publicly that the world and the love of the world has been taken out of them. At first this impressed me, but the more I thought of the statement, the less it impressed me. It seems to many that a person reaching the ripening years of life, going down the shady slope of life, would naturally grow less fond of the spirit of the world and its pleasures, and pass into more sober thought and serious reflections. In other words, age seemingly should rob one of the love of the world; at least it would look so from the standpoint of a young person. However, after all is said, it takes the grace of God to fix the heart of any one, old or young. That is conceded, and rightly so.

But the sight that stirs the heart is to see a young man, or a young woman, with life all before him, full of hope, with his faculties normal, facing life that holds out every possible inducement to have a good time and enjoy what the world can give, stand on his feet and with tears in his eyes and with his face shining with the glory of God, tell the people that the world and the love of the world has been taken out of his heart. He does not care for shows, dances, cards, worldly honors, or for the gay and showy fashions about him. His heart is in the church, the Bible, prayer, divine worship, work for God, and the conversion and sanctification of those about him. This is a miracle. This condition or change in this young man or woman once so worldly and so bent upon having a good time in the world and *with* the world can not be explained by environment or any process of psychology. It is a miracle. God did it.

Is the life of this young person ruined? Some who do not believe in a real consecrated and Spirit-filled life spend much time and energy pouring out their pity and poor sympathy upon this young person. But remember, and that with emphasis, that no such pity and sympathy are needed. God can make glad and happy the heart of the young person just as easily as He can that of the person far in years. Young people, do not let the Devil deceive you into thinking your life will be misplaced or sacrificed when you give your all to God. Let Him in His good providences work out the plan and details of your life. He knows what is best, and His grace is sufficient; and to follow Him is to receive a peaceful heart, a contented soul, and to have always the consolation that He will seek your good. Does salvation fit young life? This is the question we wish to discuss next week.

THE WORK AND THE WORKERS

FROM A. H. LEVELY

As it has been some time since you have heard from us, we are glad to say we have been in the will of the Lord and have the victory. Nearly two years ago we came to Midland, Mich., to labor for souls, and we found a few earnest people, though holiness was much opposed. We have labored on and God has helped and blessed, and at this time the sentiment of the people is much more favorable toward holiness than formerly. God has helped us to purchase a fine lot and it is nearly paid for. Brother and Sister Houk, of Lansing, Mich., are now taking the work here. Sister Houk was a deaconess in the Lansing church, and they are both full of faith and the Holy Ghost, and we mean to stand by them, believing God for a church building in the near future. On account of poor health we have not taken any special work, but expect to do some pioneer work this winter, and hope to be able to send in some good reports, by God's help.

DAKOTAS-MONTANA DISTRICT

Rev. F. B. Janzen is at home again, taking care of his people at Hydro, Mont. He has held two revival meetings since Assembly time, and God gave him a number of souls. The meetings were at Mohal, N. D., and Brockton, Mont.

Any family that has not received a copy of the Assembly Minutes should have one. Ask your pastor, and if he can not supply you, drop a card to the undersigned. Brother Pastor, have you forwarded your offering for the Minutes fund yet? If you need a few more copies, just say so. How about your offerings for District and General Superintendents? If you want to raise these amounts without trouble, be sure and begin in time. You will see by the Minutes where to send these offerings.

Brother Clive Williams is in charge of the work at Nashua, Mont., during the absence of the pastor, William Wilson. He has to preach at a number of places, and reports good victory. We hear that the Homestead church has repaired and painted the church building. May God give them a revival and make them a mighty people in spiritual things is our prayer.

Brother H. R. Davis made us a call last week on his way from Flaxville, Mont., to Texas. He gives a very good report of Sister Bowman's work there. The Lord has given them a precious revival this summer, and they are building a church. Sister Bowman has been called East because of the illness of her father, but hopes to return to the work soon.

If his plans carried, our District Superintendent is back from the South, and is visiting the Montana churches. The Lord has put the work upon his heart, and we prophesy a good year in the salvation of souls and the upbuilding of the work over the District.

Rev. J. O. Young is holding the fort at Norma and Pleasant View, and preparations are being made for the erection of a church building at the latter place. Brother C. C. White and family are comfortably settled in their new home at Sawyer, N. D. May the Lord bless and prosper them and the work there.

If your name appears on any of the standing committees or District boards, get busy. If that board does nothing this year, it may be partly your fault.

The annual Sunday school convention will meet October 17th with the Velva church, where Brother E. C. Pounds is pastor.

Brother C. D. Norris reports progress in the work at Van Hook and surrounding country. He has several preaching places. Brother F. E. Baumgartner writes that the Beek church are about to build a place of worship. God is leading us into new and needy fields, and He will see us through.

Brother Jay Nicolls passed through on his way from South Dakota to Sidney, Mont. He brought good reports from Brother John Nolt's churches, and also from the Beulah church, where Brother C. H. Beck is pastor. Brother H. G. Cowan writes that he has victory in his soul, and the Lord has given him a Sunday school to superintend.

The Survey work is prospering under the leadership of Brother V. A. Popejoy. He does not claim to be a pope, but he has the joy of the Holy Ghost. His wife has the blessing too. Minot is still on the map, and you will see a report from us later, the Lord willing.

WILLIAM M. IRWIN,
District Secretary-Treasurer.

ARKANSAS DISTRICT ASSEMBLY

The thirteenth Annual Assembly of the Arkansas District has just closed. It was one of the best the District has ever had. Our beloved General Superintendent, Dr. E. F. Walker, was in the chair. His helpful instructions and encouraging exhortations were an uplift to our souls. His messages of salvation were especially good, the anointing of God was on him, and the services were

Eleventh Annual Meeting

Through the action of my brethren, the writer has for twenty years been an official member of the missionary boards of what now constitutes the Pentecostal Church of the Nazarene.

For ten years connected with the Missionary Committee of the Association of the Pentecostal Church of America, and the same number of years connected with the General Foreign Missionary Board of the Pentecostal Church of the Nazarene, I have been in attendance upon each annual meeting of the above-named boards, and I desire to go on record for the glory of our great God in stating that the eleventh annual meeting of the General Foreign Missionary Board, just closed, and of all the excellent meetings held, this has been the most excellent. Great unction, transparency of vision, and unity of action characterized the gathering from the first to the last session.

Re-enforcement of our present work and a cautious but healthful increase of our work on all lines was the prevailing and unanimous action, for which we greatly rejoice and are encouraged to press forward in the great undertakings of the new year, as arranged for by the General Foreign Missionary Board.

H. F. REYNOLDS,
President.

Kansas City, Mo.,
October 22, 1917.

owned and blessed of God with seekers at the altar at almost every service.

The business of the Assembly went on with scarcely a ripple, and love and harmony prevailed all through. The reports given by the ministers were helpful and encouraging, and we are glad to report that God is blessing the Arkansas District. Rev. G. O. Crow was elected District Superintendent, and all are going away with greater courage, firmer trust in God, and more faith in Jehovah than before. We are looking for the coming year to far exceed the last along every line.

T. C. LECKIE, Reporter.

EVANGELIST AUGUST N. NILSON

We have just now closed another victorious meeting in our church at Newton, Kas. While not so many folks got saved as we would have liked to see, yet the meeting "went down deep," and many were helped, and higher ground taken by the church. Difficult things were settled, and folks got "light" on many things which helped them to understand "the way" of God better. The offering in this place was a most substantial one, showing the appreciation of the church. Rev. J. W. Oliver is a blessed man. He surely is the man for that church. God bless him.

At the present we are in a Mennonite holiness church, holding a three days' convention. These people have been put out of their own church for being holiness people, and have built themselves a real nice church building out in the country, twelve miles from Newton, Kas., and God is blessing them in their efforts. We go from here to Kansas City for a meeting for the Pentecostal Nazarene mission, and ask an interest in your prayers that God will give us a great and victorious battle in that place. Address me till further notice at 2109 Troost Ave., Kansas City, Mo.

EVANGELIST C. B. JERNIGAN

Since my last report I closed the meeting at Greenfield, near Bakersfield, Cal. The closing days were indeed days of power and salvation. The last night the altar was filled, and several prayed through to victory. From there I returned to Phoenix, Ariz., and in company with my family started for Oklahoma by automobile, coming by the Grand Canyon, where we spent a day looking on one of the greatest natural wonders in the world—just a great gulf in the earth, one mile deep and from five to twelve miles wide and forty miles long.

From Grand Canyon we went to Flagstaff, eighty-five miles across barren waste without a house or any sort of human habitation. Near Flagstaff we visited Walnut Canyon, the former home of the prehistoric race of cliff dwellers, whose stone houses still stand, and many of them in perfect state of preservation, built among the cliffs on ledges of limestone at least two hundred feet above the bottom of the canyon, and one hundred and fifty feet still higher to the rim of the canyon. The next place of interest we visited was the celebrated petrified forest, where we drove through what at one time was a forest of great pine trees, many of them more than one hundred feet tall, but now fallen to the earth and broken into pieces from two to five feet long—trees with their bark on and perfect lines of their grain, now logs of rainbow colored flint. Most of this trip lay through the great Arizona and New Mexico deserts, and we often went miles and miles without seeing a house.

We stopped off a day at McLean, Texas, and held a very interesting service. We had scarcely got located in Bethany, our old home, until we had a telephone call to a three days' convention with Rev. V. P. Drake, our pastor at Blackwell, Okla. We are at this writing in the midst of a real revival, and some souls are praying through. We are now permanently located at Bethany, Okla.

FROM S. B. GOSEY

We are now at Castle, Okla., where we began a meeting Saturday night, October 6th. There seems to be good prospects for building up the work in this section. Our congregations are small but increasing all the time. We are expecting a break here soon. We close next Sunday, October 14th, and then we will be ready for another meeting anywhere. Any one wishing my services may write me at Castle, Okla. Pray for us.

EVANGELIST ARTHUR F. INGLER

Our meetings with Pastor C. U. Fowler and the Brentwood church, Portland, Ore., ran for eighteen days, closing October 7th. God was manifestly with us, and saved some souls and sanctified a few. Brother Fowler came to this work last June, and found it in a discouraged condition; but by the help of the Lord and his faithful wife, he began the great task of restoration, and called Rev. W. P. Jay and I to conduct special meetings, beginning September 20th. For the first week all ran well, and souls were seeking the Lord nearly every night, after the first Sunday. Then the meeting ran against a snag and stuck there for about a week when the old ship turned and floated out into the current again. Quite a number of people found their bearings, and some prayed through and struck into the harbor of peace. May God have His way in Brentwood, and keep the fire burning till Jesus comes for His bride.

On October 9th I came by boat to Stevenson, Wash. It was a delightful ride up the Columbia for about fifty miles, much of the way between the mountains in Washington and Oregon. Stevenson is a small town and a county seat, built on a hillside sloping down to the river. Two elect sisters felt led to open a gospel mission here last week, and engaged Brother Jay and I to hold meetings in it. He expects to come later. God is blessing me in singing and preaching two works of grace and the experiences that follow. Shall be pleased to be remembered in your prayers, dear reader, that God may be glorified in this place. I expect to go to my home in Everett, Wash., after this meeting, about October 22d, for a rest, and then on to the next battleground. Amen!

DEACONESS ASSOCIATION MEETING

The New England District Deaconess Association met with our Fitchburg church, October 2d. Many of our deaconesses were unable to attend this meeting, but God was graciously with us. From morning until evening the spirit of the meeting increased in sweetness and power and blessing. Rev. Mary Custance and Rev. Mrs. Marshall were with us, and were a great blessing and inspiration. Our next meeting will be held with our Malden church, December 4th.

CORA M. HUDSON, Secretary.

EVANGELIST C. L. WIREMAN

Sunday night, September 30th, we closed our annual tent meeting in Middletown, Ohio. Rev. T. P. Roberts and Rev. D. L. Brandenburg were our collaborators. Brother Wordsworth, pastor of the Pentecostal Church of the Nazarene, and a number of his people stood nobly by us. About one hundred professed to be either saved or sanctified during the meeting, and sixteen gave their names as candidates for membership in the Pentecostal Church of the Nazarene on the last night of the meeting. We went from here to our District Assembly at Ashland, Ky., and had a grand time.

On my way home I stopped off at Ironton, Ohio, and preached Sunday night, October 7th, for Brother Welsh, our pastor there. Eleven souls bowed at the altar, and seven prayed through. We are at present in a good meeting in the opera house at Franklin, Ohio, with Rev. J. A. McClintock and Rev. D. L. Brandenburg as our collaborators, and we are expecting Rev. Bona Fleming and wife to join us soon, and by the grace of God we mean to fight old Satan until Jesus comes.

TEXAS GOSPEL BAND

We closed our meeting at Mt. Olivet Wesleyan Methodist church with great victory. It was one of the greatest meetings I was ever in, and there was the deepest conviction. They threw up their hands in the congregation, and cried for mercy; and some fell at the altar and remained there for some time, until they prayed through. Some of the workers would get so under the burden for those at the altar that they often fell as if they had been shot. It is needless for me to say that souls came through shouting the victory. When Zion travails she shall bring forth sons and daughters. I am sure we have some preachers and missionaries out of the meeting. We are now in a tent meeting about eight miles from the other meeting. Sunday was the first day, and six were saved and two sanctified. We have not had a barren service yet. The Lord is with us in power in singing and praying, testimony and preaching. Thank God for the HERALD OF HOLINESS. Let the family pray for us.
C. E. TONEY.

FROM T. S. MASHBURN

Having spent five months in and around the bay of San Francisco, we are now in Los Angeles, fourteen pounds heavier in weight, and enjoying the fullness of the blessing of entire sanctification that keeps us up to white heat for God and holiness on old-fashioned Bible lines. By invitation we have preached some since our return, and God sealed the effort by giving us seekers at the altar.

EVANGELIST JOHN W. CLARK

We have just closed a splendid meeting in the Pierson Street mission church here at Greenfield, Ind., with victory. A good many sought and found the Lord for pardon or purity, and the saints were built up and encouraged. Among those who were saved was an old man, 70 years of age, and a Roman Catholic woman and her daughter. Praise the Lord! We found some fine people here who know how to pray and carry a burden for a lost world. God bless them! Personally, we are glad to report victory through the blood. Hallelujah! We are praying that God will give us a year of revival success.

WILDE-KNIGHT EVANGELISTIC PARTY

Well, brethren, the God of Abraham, Isaac, and Jacob still lives! In these last days of skeptical, false doctrines, infidels and agnostics, God is proving He is still Master of the situation. We find God is able to save, sanctify, and reclaim in the old-fashioned way. There is still power in the precious blood of Jesus Christ to cleanse from all sin. God proposes to have a glorious, holy, pure, spotless church (Eph. 5:25-27). This was and is the objective in the sacrifice of the Christ. We are not having droves of people getting to God in our meetings, but we are seeing some real, genuine cases of salvation. We can't say that whole cities are being stirred, and whole towns are talking of the meetings, but we can say we have witnessed some of the most blessed times around the altars in our services.

Since our last report we have engaged the Enemy in several battles. Just after campmeeting we drove to San Diego, Cal., and opened up on the Devil's trenches. Brother Griffin, one of God's choice men, had everything in readiness upon our arrival. There were just a few folks to start in with, but as the meeting progressed the fire began to fall, and folks began to make their way to the altar. How many? We don't know. We never count. We let the Lord do that. A goodly number united and reunited, and the meeting closed with victory.

Our next meeting was at Santa Barbara, with Brother Scheidegger as the pastor. Here we found pastor and people longing for and expecting a real awakening. Our God never disappoints us. Many times the hall was far too small to accommodate all who wanted to attend. Another church organization kindly opened their doors to us, and we held some of our meetings in their hall. Some seekers and finders were at that meeting, for which we give Him all the glory! At the close a few good folks joined the church.

Our next meeting was at Berkeley, Cal., where Brother Grose is pastor. This meeting was well advertised, and the folks were looking for something to happen. We never heard such praying! The 7 o'clock prayermeeting was well attended—and, my, how they prayed! No wonder that time after time the fire would fall and the altars would fill with weeping men and women. We trust that old college towns will never get over that season of revival. While there we held two baptismal services, baptizing eight by immersion. That re-

Herald of Holiness Day

"Praise God from whom all blessings flow!"

WE are glad to report to our people and to all others interested that the campaign for new subscriptions, which ended on September 16th, was an unqualified success. While the returns were slow in coming in, on account of many of our pastors holding up their lists until such a time as they could send the money in full, yet at the end of thirty days we are able to report a net increase of 1,123 subscriptions, with additional subscriptions coming in in every mail.

The publicity given our paper during this campaign was of such a nature that its merits as a full salvation journal is better understood than ever before, and this is bound to bear fruit in the coming months. We desire to express our thanks to our General and District Superintendents, pastors, and evangelists for the splendid efforts that they put forth in thus aiding in giving our paper a wider circulation.

The result is as follows:

Subscriptions received—	
From General Superintendents.....	41
From District Superintendents.....	91
From Evangelists.....	97
From Pastors.....	530
From Publishing House employees.....	40
From Present Subscribers.....	320
Total number subscriptions.....	1,123

We desire that our pastors forward at the earliest possible moment all lists that they have in hand, whether collected or not, that the subscribers may have the benefit of the paper.

At a later date we will give a recapitulation showing the rate of increase from the different states.

In this connection we wish to exhort our pastors and people that now is the golden opportunity to secure new subscriptions for our paper, as the matter is fresh in everybody's mind, and now that the winter months, with their long evenings, are coming on, a safe home journal of a religious nature is a real necessity in every home, especially in every Pentecostal Nazarene home.

mind me of what we had read about — folks getting happy while being baptized. Some got so happy as they came up they nearly baptized the preacher. Such shouting and getting blessed! At the close, the pastor and evangelist received some into the church. The meeting closed on Sunday night with an altar full of seekers.

We are now in our first week in the Oakland church, Brother L. E. Burger pastor. We have had no seekers as yet, but our God is at work, and we will trust Him to bring things to pass. God's people are manning the "power house" (7 o'clock prayermeeting) and we expect the fire to fall any minute. We have many calls to return to this field in the near future. At the close of this meeting we turn our faces homeward, to stay in southern California for a few months, and then possibly back into this country. We have taken a number of subscriptions to the HERALD OF HOLINESS while up here. We believe it is the best holiness paper printed. Amen! Pray for this party as we go over the country, preaching and sowing full salvation to a lost and hungry world. Home address, 1554 Penn St., Glendale, Cal.

MISSOURI DISTRICT ASSEMBLY

It was unanimously agreed by all present that the District Assembly which closed at Malden, Mo., on Sunday night, October 14th, was the best in the history of our District. General Superintendent R. T. Williams presided. His sweetness of spirit won the hearts of our people. His messages were helpful and instructive. General Superintendent H. F. Reynolds was present a few days and gave a great missionary address. Rev. DeWare, of Oskaloosa, Iowa, was present and preached the opening and closing sermons. Rev. A. J. Vallery gave a lecture on rescue work, and represented his rescue home at Memphis, Tenn. Sisters Polly and Lovelace, our outgoing missionaries to Africa, were with us throughout the session, and conducted a great missionary meeting on Sunday afternoon. Rev. W. L. Deboard, of Des Arc, Mo., was elected District Superintendent, and will give his entire time to the work of the Dis-

We have never witnessed a more beautiful spirit of harmony and unity. The preachers, delegates, and visitors all went home feeling that God had visited His people, and with a great determination to push on this coming year to greater victory. The Missouri District affords splendid opportunities for our church. The greater part of this state is yet untouched by us. God is giving some of our people the vision, and they no doubt will push out to occupy the field this year. The closing day was one of the greatest days we have ever witnessed. The glory was upon the people. The love feast in the morning, the morning message by Dr. Williams, the ordination service, missionary service, and evening message were all seasons of refreshing. The Pentecostal Nazarenes of the Missouri District are surely loyal to God and the church.
J. D. SCOTT, Reporter.

CLEVELAND, INDIANA, CAMPMEETING

I want to say a few words about the campmeeting of the Eastern Indiana Holiness Association, or better known to many in these parts as John Hatfield's camp. And there is nothing out of the way in calling this camp ground after this man of God, who was born and reared in the neighborhood and has stood true to holiness for nearly forty years, and has a great influence for good in his own community.

It was our privilege to be one of the workers along with Brother W. E. Shepard and Brother Hatfield. Well, in short, we had a good time. These men are surely men of God, and we had some great feasts together. Somewhere near seventy-five were at the altar, and many who were not at the altar were so stirred up that they prayed through around the edge somewhere. Nothing but unity and harmony prevailed throughout the camp, making it easy to pray and preach. There is some talk of making it easier for persons to attend the meetings by the camp giving free entertainment. If this is done, we predict one of the greatest camps in the land. The location and the grounds make it possible for such a camp.
U. E. HARDING.

FROM REV. H. D. BROWN

I wish to report that the circumstances of life have made it necessary for me to be in the state of Illinois for about three months this year. While here I had the pleasure of attending the Assembly at Olivet, which was a great privilege and blessing. Since the Assembly I have rendered some assistance in the work in this District. Two Sundays I preached for our church in Chicago, and the presence of the Lord was manifest in the services. For two weeks I have been ministering to our people in Kewanee, where I now write these lines. I expect to remain here until next week, when I must terminate my work here. The blessing of God has been upon this work. I wish to acknowledge the kindness and courtesy of our people, both at Chrisman and at Kewanee, and to express my appreciation of the brotherly kindness of Rev. Charles A. Brown, who is the District Superintendent. In a few days I hope to turn my face westward, and soon again be with loved ones in the genial climate of Puget Sound.

FIFTH SUNDAY GROUP MEETING No. 3

The fifth Sunday preachers' convention convened in the First Pentecostal Church of the Nazarene at Goldthwaite, Texas, September 27th to 30th, with Rev. J. W. Bost in the chair. We are all proud of our chairman. He performs his duty well. After the devotional exercises, business was taken up immediately, such as the election of secretary and chairman. Committees were appointed. At this hour the address of welcome was given by Rev. Mr. White, Baptist minister of the city, which showed evidence of the spirit of love and was enjoyed by all. Response was given by Rev. C. E. Clayton. The papers that were read and discussed were food for the brain as well as for the soul. The Manual and parliamentary drill given by Rev. J. W. Bost and Rev. L. Lee Gaines were eye-openers. To appreciate one of these conventions means to be there. The sermons, with the exception of one, were soul diggers and searchers. The writer had a time with his sermon. I suppose you who preach know the rest. But, after all, it was a time of refreshing from the throne.

We should not fail to mention Rev. J. C. Henson, Superintendent of the Hamlin District. He brought two messages that started the tide. It kept rising until we met back at the church after the street service, and began to tell how the convention benefited us. After one or two had spoken we began to sing, "I feel like traveling on," waving handkerchiefs, and the heavens opened, the glory came down, and the way we shouted and leaped for joy was unexplainable. Brother Hampton, the pastor, became very happy. In fact, none of them were very quiet. Some were saved and four additions were made to the church.

Pastors and members, wake up, and support these conventions. We want to work up an enthusiasm that will rout the Devil on this District. The next convention will be held at Brooksmith. You are cordially invited. Come.
C. P. CLAYTON, Reporter.

Education and Evangelism

IT has been the desire for some time that Olivet University should be not only an educational institution which shall fit its students for work in the future, but that it shall be used of God in bringing the gospel to the surrounding communities. To this end last year a subscription was taken up from the students and friends of the institution to purchase automobiles to be used solely for this purpose. And there was organized an Auto Gospel Band composed of students and teachers to work under the auspices of the school in securing autos and in arranging and conducting services wherever there might be an open door.

The blessing of God seemed to rest upon the movement from the first, and immediately one machine was procured, and negotiations entered into for the procuring of another. At once doors began to open, and, as we walked in the light, places for preaching the gospel continued to multiply until at present there are more places than we had dreamed could be found in which the full gospel is welcomed.

Since the opening of the present year our students have been earnest and active, and have been making use of the opportunities as they were afforded. Friends in the village also offered assistance, both by giving the use of their autos, and in other ways. So at present no less than eight or ten points are being touched from week to week by bands of young people who go out from the institution to scatter the holy fire and preach a full gospel.

We are delighted to hear reports of these young people as they return from their trips. We are reminded of the returning of the seventy who were sent out by Christ. This movement certainly is proving a blessing, and we feel that without doubt God is being pleased. It is our earnest intention to keep filling the places as they are opened from time to time.

The following reports are from some who went out from Olivet last Sunday. This will give you an idea of the character of work which is being done. So far only a few souls have been brought to God; but, thank God, there have been a few. Some, however, have been saved since the writing of these reports, and in some of these places meetings are being carried on every night.

Brother C. A. Brown, our District Superintendent, has charge of the meetings at Paris, Ill. He is taking companies of young people there to assist in the services, and hearts are being touched, and some are being saved. Should any of the readers feel an interest in this kind of work and desire to help in any way, we shall be glad to correspond with them. You will understand, I am sure, that efforts of this kind, when they are carried on in connection with school work, are done only through sacrifice; but the Lord is blessing, and it becomes a joy when accompanied by the blessing of God. The reports are as follows:

OGDEN, ILL.—The Lord was present with us Sunday evening at Ogden, and gave us a gracious meeting. Thanks be to God, there are some people in that place who love the house of God in preference to the places where most people spend their Saturday evenings.—Melza H. Brown.

CHRISMAN, ILL.—We had the opportunity of being with the church at Chrisman, Ill., on Sunday, September 30th. God's blessing was upon us throughout the day from the Sunday school until the close of the evening service. May God continue to bless the people at Chrisman.—C. H. Keen.

BUTTERNUT, ILL.—Sunday evening a company of us went to Butternut a little place about eight or ten miles northeast of Olivet. There were a goodly number present, and the Lord came down in blessing. Brother Wilkerson, the District evangelist, preached and the people seemed to be under conviction. There is a great work to be done there.—C. F. Collinson.

MOORE'S CHAPEL, ILL.—Brother DeWitt and myself went to Moore's Chapel, Sunday night, in answer to the request of the Sunday school superintendent of that place. There had been no preaching service held there for months, and the Sunday school was about dead. But the people seemed anxious to hear the gospel, and about sixty persons attended the service. Brother DeWitt preached, and the message was honored by God. We feel the prospects for a work in this place are promising.—R. E. Bauerle.

SHERIDAN, ILL.—On Sunday, September 30th, we had the privilege of going out to Sheridan, and conducting services. The morning service was a little hard, but blessed of God. In the evening our audience was somewhat increased, and God gave us great liberty in bringing the message. The saints of God enjoyed the service, and the unsaved seemed interested, and we were greatly encouraged. They invited us back, and, God willing, we shall return. We are trusting God to build up His cause at this needy place.—Eltie Muse.

WESTVILLE, ILL.—We are glad for the opportunity of preaching the gospel in Westville this year, while attending Olivet University. In this sin-cursed city, just eight miles from Olivet, are many needy souls which we believe God will enable us to reach with His Word. We are encouraged with the prospects. The street meetings every Sunday night, in which the students from Olivet are assisting, are reaching many, and good interest is manifested. The cottage prayer-meetings are especially helpful and full of blessing, and several have gotten back to God in these services in the last month. The church services are increasing in interest and attend-

ance, and we truly believe the testimony of John, that "greater is he that is in you, than he that is in the world," and with thankful hearts and faith in God we are going on to victory. Praise His name!—W. S. Purinton.

PARIS, ILL.—Sunday evening three automobile loads went to Paris, where we had a splendid meeting. The street meeting, from 6 to 7 o'clock, was really an uplift to our souls. Songs and prayer and testimonies were the features of the evening, and the Lord blessed us. In the meeting that followed, Mr. Gray, our business manager, preached, and the power of God was upon us. When the preaching was over the congregation took an active part in adding their testimony to ours, and our hearts were encouraged by their interest in the meeting. We felt that they were working with us for Paris, and we know that by our united efforts the Lord will work wonders for this city.—Miss Gwendolene Frater.

CHERRY POINT, ILL.—Two auto loads of students from Olivet went to Cherry Point for the Sunday morning service, and the time of our going seemed providential, as the regular pianist and some of the Sunday school teachers were absent. After a good Sunday school service, Mr. Brenninger, one of our students, brought a helpful message. The appreciation of the people was manifested, especially by one lady who took all ten of us to her home for dinner. As we came home we stopped at a church, which is not being used, though it is in good condition. There we had a gracious time. Several present seemed to receive a burden for the souls of that community, and a vision of the need of the place. Conversation with a man living near by revealed the fact that regular services would be welcomed by several in the community. Another church, only about four miles from Olivet, was found where services are not held. Here also we were told some were anxious that the full gospel should be preached. Truly the needs are great.—Miss Gwendolene L. Frater.

LYONS, ILL.—Mr. Will Elliott and I went to hold a service at the Lyons mission, Sunday night. This has been a hard field to open. I called Brother Elliott to the platform a while before services for special prayer for the work. No one else had yet come in. Among other things we prayed that the work might be put on the hearts of some of the other students at Olivet, and scarcely had we finished praying when four students came in to help in the services. Not many were out, but those who were there seemed much impressed, one raising her hand for prayer. We are believing for a good work at this wicked little place.—Walter G. Henschen.

chase price of the property was \$5,800, and we needed \$1,500 to make the first payment, and we only had \$1,000 in the bank. So we set about to raise \$500 more by loans or gifts. Quite a bit of this amount was donated, and we soon had the cash in hand to make the first payment. Let all Pentecostal Nazarenes now rejoice with us that the deal has been made, and that we have charge of the property and by the first of November will be in our church. The balance of the indebtedness is on very reasonable and easy terms, and therefore we see nothing ahead but victory. There is no more faithful set of Pentecostal Nazarenes in the world than the ones that live in Hartford, Ct. They have had a struggle, but we feel sure that God is going to see us through on this project. We are located on one of the best car lines in the city, and in a Protestant community. We have had our church incorporated according to the laws of Connecticut and the Pentecostal Church of the Nazarene. God gave us a very blessed service last Sunday night. A splendid crowd was out, and we had perfect freedom in the services. On Sunday, October 7th, Miss Lindroth united with the church, and she will add much to the work here. So God is adding some to our numbers along. Let all remember us in prayers. November 1st our address will be 367 Wethersfield Avenue, Hartford, Ct. God bless the church in all of its work.—Rev. C. H. LANCASTER, Pastor.

St. David and Dunfermline, Ill.

On arriving here we found the work in good condition, through the faithful ministry of Rev. C. C. White, and it is progressing nicely. We have had precious souls at the altar every Sabbath since coming here. They pray through in the old-fashioned way, and get up with a shout of victory and the shine on their faces. Last Sunday was the best of all. The blessing of the Lord was upon us as we preached. The people shouted the praises of God, while conviction was upon others. One young woman came running to the altar during the sermon. In a little while she was on her feet praising God and giving glory to Jesus. A large crowd listened to the message at night. Some sat with tears in their eyes, but would not yield to the Spirit's call. The Sunday school at both places is increasing in interest and attendance. We are much encouraged and mean to press the battle on in His name who conquers in every conquest. We praise Him for victory.—CARRIE L. FELMLEE, Pastor.

Marion, Ind.

We have just closed one of the greatest revivals that was ever witnessed around this part of the country, with Rev. and Mrs. J. H. Sloan as preachers. The Blood that cleanseth was applied to tramps and rich men alike, they being either saved or sanctified wholly. Also we saw some of the most marvelous cases of salvation. Glory be to the name of our God. Several new members were taken into the church, and the financial question was about the smallest thing we had to deal with. Thank God, things are moving the Lord's way in Marion.—JAMES MILLER.

Princeton, Fla.

The writer, who has been doing the work of an evangelist since the April Assembly, which convened at Leighton, Pa., after singing and preaching holiness in Virginia and Kentucky, South Carolina, Georgia, and Florida, has accepted a call from the church at Princeton until the next Assembly, December, 1918. We began to make arrangements through prayer and supplication for a tent meeting at Homestead, nine miles south of Princeton, with the hope of establishing a church which will contribute to the support of a holiness preacher at Princeton and Homestead. While the Princeton church is free from debt, the membership is poor, as most of our churches are. If this comes to any who have a little of the Lord's money, help as you feel led for His glory, that we may be enabled to carry on a tent meeting at Homestead during the winter. The writer has been praying that the Holy Spirit might direct and lead him into a milder climate, and we praise the Lord for answering our prayers.—N. B. SHADE, M. D.

Malden, Mass.

We are in a siege meeting with Rev. L. N. Fogg, evangelist. The fight is on, and the Lord is answering prayer. We just held an all-day meeting Columbus Day, and the saints came in from all the surrounding towns. What a time we had! Our young warriors—Rev. J. Glenn Gould and Paul Goodwin—were with us. Brother Goodwin preached a good sermon. Souls were seeking God. Our campaign goes on through the month of October. Brother Fogg is giving some mighty messages.—L. D. PEAVEY.

Marshalltown, Iowa

Upon closing our work at Olivet, we accepted a call to our church here. Marshalltown is nearly three hundred miles west of Chicago. It is a pretty city of some seventeen thousand souls, and has the air and appearance of a suburb of Boston. It has three trunk line railroads, and a large number of manufacturing plants. Our people have a splendid large church building, well situated on a corner. On two opposite corners are two Lutheran churches, and as we stand for the same experience that Luther did, and more too, we expect to get

CHURCH NEWS

Hartford, Conn.

We wish to report victory from the Hartford Pentecostal Church of the Nazarene. God is showing His smile of approval upon the work here. For the last several years the church has been worshipping in rented halls, and have had to move about from place to place and seemingly was in an unsettled condition. Brother Dixon, my predecessor here as pastor, felt the need of a permanent home for the church, and set about to buy prop-

erty, having started a building fund; but no place seemed to be available at that time, so the money that was raised was placed in the bank for future needs along this line. Brother Dixon resigned last spring and the writer was called to, and accepted, the pastorate of the Hartford church. Soon after we arrived upon the grounds, we saw the need of church property, and began to look about for a location. We found a beautiful residence on Wethersfield avenue for sale, that could easily be arranged to accommodate the church for two or three years without much remodeling, and also furnish quarters for the pastor's residence. The pur-

along well. Next to our church our people have just completed a new, modern, seven-room parsonage with gas, electricity, hot air, and fireless cooker. Of course the pastor and wife are enjoying their new home. A few nights after arriving a man stepped on the porch, and upon entering the study informed us that his sister, who was a member of the church and had recently died, had willed our church one thousand dollars, and as we had been building he thought we might use some money at once. Of course we fell right in line with his argument. We are expecting God to give us a good time here, not alone in material prosperity, but in a deep-going revival that shall grip men's hearts. Already the blessed Holy Ghost is moving and we have had seekers every Sunday night since coming. My predecessor here was Rev. Donald Deware, formerly of Providence, R. I., and we hear some kind things said of his ministry, for which we are glad. We expect Earl Curtis to be with us ere long in a hot campaign for the Lord.—C. P. LANPHEE, *Pastor*.

Ottawa, Kas.

Sunday, October 14th, was a blessed day for the Ottawa church. Brother Fred H. Mendell, who was on his way to Kansas City, stopped off with us over Sunday, bringing us two glowing messages along missionary lines, which enlarged our vision and blessed our souls. Brother J. B. Mickey, pastor at Lawrence, was also down to help us push the battle. We enjoyed his presence and prayers. The attendance was good, and our hearts are encouraged to press on. We are now making plans for a siege revival. Pray for us.—E. R. SHOOK, *Pastor*.

Palco, Kas.

I am just home from a visiting tour down in Arkansas, where I met many old friends and relatives. Thank God, some are standing true to the old rugged way of the cross. I had the good pleasure of being in a meeting at Batesville with Brother J. S. Moir and wife, who are pastoring the little Pentecostal Church of the Nazarene there. They have some real soldiers, tried and true, who are members of the great Vine. We had some real victories of saving and sanctifying grace. Our work here at Amboy is moving on nicely. There have been some cuses of salvation since the Assembly. To Jesus be all the glory. God bless our Publishing House.—H. N. MORRIS, *Pastor*.

Winchester, Ind.

Having begun our labors for the Master in this place, we are glad to report we find a faithful few who are willing to do things for God. We feel like singing, "The ark is coming up the road." We baptized two in the creek, Sunday, October 7th, and saw one reclaimed. Our street meetings are blessed of the Lord, and our congregations are increasing. We are getting our church in condition for a special series of meetings to begin, the Lord willing, about November 4th. Perfect harmony prevails, and we are expecting great things at the hands of the Master. He is able.—B. A. FLEMING, *Pastor*.

Plainville, Kas.

The work at Plainville has been going right along since the Assembly, and God's richest blessing has been on us. Several have been at the altar during our regular services. The writer, with Rev. C. L. Calhoun, went to Minn, Kas., for a few days to make arrangement for the first pioneer Group Meeting, which is being run by the Rev. Q. A. Deck party. Everything looked bright for a good meeting. Brother Deck is well equipped to carry on a great campaign. Our first Group Meeting of this year will be held at Covert, Kas., beginning October 25th to 28th. A fine program is arranged, and we are expecting a great time.—Rev. IRA F. STEVENS, *Pastor*.

Berkeley, Cal.

We have just closed a meeting with the Wilde-Knight party, in which over fifty sought the Lord. The meeting was owned of God, and blessed of the Holy Ghost. Brother Wilde is a dear man of God, and won the hearts of our people. About \$250 was raised for the party for the three weeks' meeting. We were loath to see them go, but they promised to return again in the future. Our people feel greatly helped and blessed. Some one

asked me if I did n't think there would be a financial reaction to the meeting. I replied that I did not think so; but I found I was mistaken, for in our board meeting several nights after the meeting, several voluntarily pledged themselves for a hundred dollars each on our church mortgage, without a soul saying anything about it to them. The reaction has no doubt set in, and no doubt will continue till our mortgage goes up in smoke.—M. F. GROSE, *Pastor*.

Sallisaw, Okla.

Great grace is on the church at Shiloh. We have just closed a revival here. Brother Ritter was our evangelist, and he did some good preaching. He is a fine revivalist indeed. We received one into the church, and others are coming. Pray for us. We are doing our best for the HERALD of HOLINESS.—J. W. DODD, *Pastor*.

Jasper, Ala.

We closed a meeting at Ozark, Ala., October 9th. God gave us about twenty professions of regeneration, reclamation, or sanctification. The saints were greatly encouraged and built up. Our Father helped us to give them the good old gospel. The people prayed, played their musical instruments, sang, and labored, and the Lord blessed.—Z. B. WHITEURST, *Pastor*.

Norfolk, Va.

The work at this part of God's vineyard is pressing on with the blessings of the Holy Spirit upon it. Our prayermeetings are being attended well, and at times we have to get the chairs out in order to seat the people in the prayer-room, which is a good sized room; also souls are getting saved in these services. There seems to be a real spirit of revival on the whole church, and we are praying that our coming revival, which opens on the 14th of this month, will be a great one in His name. Rev. J. T. Maybury, our former District Superintendent, will be the evangelist, and we are expecting great things in this field for God. Our cottage prayermeeting on last Monday night was so well attended that we could hardly make room for the people, and at the close of it one young man was saved, and four other young men and two young women raised their hands for prayer, so we are counting on victory. It was our pleasure to have with us at our missionary meeting this month Rev. T. Tsuchiyama, our Japanese minister, and God gave him the hearts of the people here in the South, and our church was filled so that we had to bring the seats out of our prayer-room to seat the people; and in this service over half the congregation was melted to tears as our brother spoke to them. He is a man filled with the Holy Ghost, and is one of the humblest men I have ever met in the ministry. His life in my home for three days was one never to be forgotten, and I would recommend him to any church that desires a good missionary stir. Also he is a good evangelist. On Sunday night three souls were gloriously saved, and the saints were made to rejoice in the Lord. Let all the readers of the HERALD of HOLINESS pray for this work, and that this will be the best year of our lives on account of the power of the Holy Ghost.—J. W. HENRY, *Pastor*.

Brentwood, Portland Church

We have just closed a revival meeting in Brentwood, with Rev. W. P. Jay as evangelist and Rev. A. F. Ingler as singer. The good Lord blessed the messages brought in song, and Brother Jay preached the Word with the Holy Ghost sent down from heaven. There were eleven souls bowed at the altar, some being reclaimed, others sanctified, for which we give God all the glory. The meeting was a good one. The ground was ploughed, seed sown, and we are looking for a great harvest. Brentwood is on the upgrade, and we hear shouts of victory at almost every service. Praise the Lord, we love our people, and believe they love us. We are going to fight the battle through, and then go home to glory in the good old-fashioned way. Hallelujah to our Christ! We are determined to hold out to the end.—C. U. FOWLER, *Pastor*.

Yakima, Wash.

FAREWELL TO THE LITTLE CHURCH

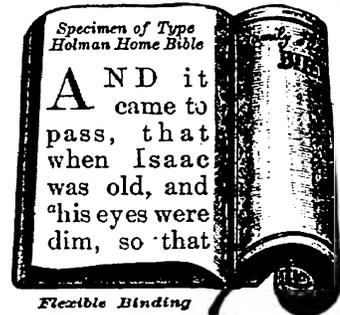
These are days of progress for the church in Yakima. God is helping us to advance in our work to meet the needs of this rapidly-growing city. We laid the cornerstone of our new building on the afternoon of September 23d. District Superintendent J. T. Little was with us, and God wonderfully blessed his messages in the morning and evening services. Four seekers were forward at the latter. September 30th was our farewell day to the little church where our people have worshiped some years. We have dearly loved the place where God has blessed us often, and where so many have been saved and sanctified. The place has been especially dear to the charter members, but we all rejoice that God is giving us a larger and better building right in the center of the city. The Lord wonderfully opened to us the Woman's Club building, on the lot next to our new building, for our services until the new church is completed. We gave possession of the old property, which we sold, on the Monday before we moved to the club building. The building was, until recently, the Christian Science church, and is neatly furnished just to suit us for the time being. For a parsonage

we have rented a house four blocks from the church, 210 North Sixth street. So we are pressing forward, singing, "Victory ahead."—ALPIN M. BOWES, *Pastor*.

Oskaloosa, Iowa

The October campaign for souls is on with Evangelist T. E. Beebe, of New England, as leader. God is in the place, conviction strikes deep, and mighty truth is being hurled at the people from the pulpit. Three rushed to the altar last night, the second service held. Salvation's gates are ajar, and we are looking for a floodtide of victory.

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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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3. God is our refuge and strength. (The Return to Fort. Inauguration.)
4. Come thy way unto the Lord. (The Wind Mill Hynaduel.)

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God can not, God will not turn down the prayers of His saints. Glory! Two young men hurried to the proprietor of one of our department stores, settling bills they had n't meant to pay, remarking that the Bible truth had struck them while attending Brother Goodwin's meetings at the Pentecostal Church of the Nazarene.—Mrs. DORA SIERMAN, Reporter.

Indian Creek, Texas

The revival at Indian Creek was one to be remembered because of the mighty presence of the Lord. W. E. Tyler was the evangelist. His messages were heart breakers. There were seekers at every service, and quite a few were saved and sanctified, with four additions to the church. The Indian Creek church is one to be praised for its unity and harmony. They are the sacrificing kind who are willing to suffer reproach and hardships to see God's work prosper. They are well organized and have system about their work. May all churches try this method for a while, and see if it will not work. I am glad to be pastor of such a church, and can recommend it as almost ideal.—C. P. CLAYTON, Pastor.

Everett, Mass.

Sunday, October 14th, was a red letter day at the People's Pentecostal Church of the Nazarene. Evangelist William Hopkins preached at 10:30 a.m., and the pastor had charge in the evening. Five seekers came to the altar and prayed through to victory. We started the drive to raise the debt on our school at North Scituate; \$50 was laid on the table. On October 23th, we expect to raise \$100 more, and in November we shall try to finish up our part by raising \$50 more. We can not get on without our holiness schools. They are needed as never before. Friday, October 12th, we preached at Brother Norberry's church at Providence, R. I., at an all-day meeting. We had a good day. Tonight, October 15th, we preach at our holiness mission at South Eliot, Me.—A. K. BRYANT, Pastor.

Canute, Okla.

Our year's work on our Oklahoma charge is nearing a close, and we look back with gratitude to God for the blessings of the year. Our labors have been crowned with some success, and we praise the Lord for what has been accomplished. The revival with our church at Dill City was conducted by Rev. Charles Robinson and band. The people of the other churches helped erect the tabernacle, and worked in the meeting. There was a spirit of unity from the beginning, and God signally blessed every effort. Brother Robinson sang and preached in his unique way, completely winning the hearts of the people. Sister Robinson, by her faithful service at the organ, was a great factor for good, and the young man who led the choir was also an inspiration to both young and old. Waves of glory rolled over the people, and souls swept into the fountain with old-time shouts of victory. Some of the services got clear away from any one's leadership, but that of the Holy Ghost, and would roll like a mighty tide until the altar was cleared of every seeker. It was impossible to keep an account of the professions. Some thought that one hundred, some more and some less, were saved, but we still see and feel the effects of the revival. A nice class was received into the church, and the good work goes on. Our meeting on our Hefner charge was conducted by our District Superintendent, Rev. J. I. Hill, and in spite of many obstacles was a success. Souls prayed through and started in to labor for the Lord. It is our purpose to return to our home in Peniel, Texas, after our District Assembly, to place our children in school. We will evangelize what time we have the ensuing year, and would be glad to get in touch with any of our old or new friends who might desire our services for revivals.—MARY JOE KILGORE, Pastor.

Enterprise, Ore.

I was called by the Enterprise (Oregon) Pentecostal Church of the Nazarene, at our Assembly that met in Nampa, Idaho, in June. Immediately after the Assembly, myself and family went to take charge. We found a loyal people. We spent most of the summer in revival meetings, which we held in a tent. We began at Lostine, Ore., near Enterprise, soon after the Fourth of July. The town was awakened and stirred. The Devil fought us, but we had victory. Some souls got through to God and are now happy Pentecostal Nazarenes. We next raised our tent in Enterprise. Dr. H. O. Wiley was with us here the opening Sunday, and was gently used of God to start the meeting. District Superintendent N. B. Herrell was with us the closing Sunday, and put in some hot shots that will not be forgotten soon. We had several at the altar, and some claimed to get sanctified; another saved in our meeting here. God is blessing our souls, and we expect to keep the battle hot against sin and the Devil. Amen!—W. H. TULLIS, Pastor

DALLAS DISTRICT

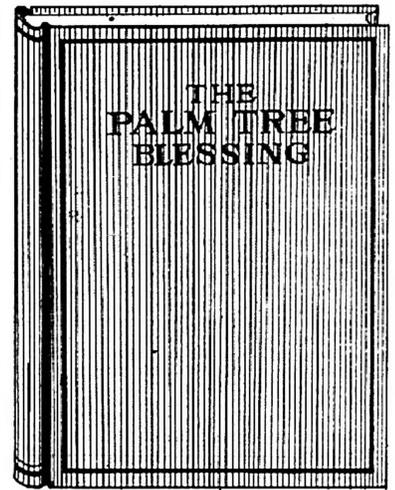
We are now closing out another year on the Dallas District, and we rejoice to report our church work is on the upgrade. Our coming Assembly will doubtless be larger in attendance, and we trust more fervent in spirit than any we have had. Revival fires are still burning in many places, and plans are being made for a great winter campaign. Evangelist A. G. Jeffries will conduct a revival in Whitesboro, October 19th to 29th. Evangelist Ay-

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Drivers gifts I. CORINTH

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye

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cock is still pushing the battle with us, and he is now in a meeting near Gardenville. In my last report I failed to mention the good work being done at Texarkana. My recent visit to this church was one of the most pleasant of the year. This church is small, but full of faith and good works. They now have the church and parsonage out of debt. The pastor is being cared for, and all departments of the church liberally supported. Pastor J. L. McLondon is proving to be a real pastor. He has the love and co-operation of his church, and the respect of the town. He is also supplying the church at Bivins.

Now let all delegates and members of the Assembly be on hand for the great evangelistic service, Tuesday night, November 6th. Dr. E. F. Walker will bring the message. Do not fail to hear him. The undergraduates in the Course of Study should meet the Board of Examination at 9 o'clock a.m., Tuesday, November 6th. Cedar Hill, the seat of the Assembly, is on the Santa Fe railroad, twenty miles south of Dallas. Most of our people will come through Dallas. Trains leave the union station for Cedar Hill at 9 o'clock a.m. and 8 o'clock p.m. Between these trains there will be some automobile service. So look for a service car for Cedar Hill at the union station. Write to R. L. Johnson, Cedar Hill, Texas, that you are coming.

P. L. PIERCE, Dist. Supt.

PERSONALS

Evangelist Jesse Uhler has recently closed a good meeting in Davis, Okla., where he organized a Pentecostal Church of the Nazarene. He is at this time in a meeting in Dodge City, Kas.

Rev. M. I. Barnum, who has been pastor of our church at Longdale, Okla., for four years, has recently accepted a call to our church at Tipton, Okla. During Brother Barnum's pastorate at Longdale the church built a lovely church building, all free from debt.

We were greatly honored last week by the presence of three of our General Superintendents—Dr. H. F. Reynolds, Dr. R. T. Williams, and Rev. J. W. Goodwin. They held the annual meeting at Headquarters.

The General Foreign Missionary Board held its annual session last week at missionary headquarters. Their presence was an inspiration to us all. Several outgoing missionaries and some returned missionaries were present.

Rev. Roy G. Coddling and wife, who have recently returned from their work in India on furlough, were in attendance at the missionary board meeting. We are surely glad to welcome them to the homeland again.

Misses Pelley and Lovelace, who are to sail for Africa, conducted some special noonday missionary meetings in the Publishing House while attending the meeting of the missionary board.

Rev. I. B. Sipes, of Des Arc, Mo., paid us a nice visit last week. He has announced his call to India, and has placed his application with the missionary board.

E. R. Shook writes: "We thank God for the Herald of Holiness. It is without doubt the best holiness paper published. We pray God's blessing on all you dear folks who are making it what it is."

Dr. H. O. Wiley, president of our Northwest Nazarene College at Nampa, Idaho, and secretary of the General Board of Education, arrived in the city in time to attend the missionary board meeting. The General Board of Education did not hold its regular meeting as announced, but plans were formulated for a meeting at a later date.

C. B. Widmeyer, president of the Oklahoma Holiness College, and N. W. Sanford, president of the Arkansas Holiness College, were at Headquarters, Saturday, October 20th, to meet the General Board of Education, and to represent the interests of their institutions.

Rev. J. H. Wagner, of University Park, Iowa, outgoing missionary to Japan, added much to the missionary activities here last week; also Rev. I. F. Penn, who, with his wife, is soon going to Africa. We are always glad of the special privilege to look into the faces of our dear missionaries, and we pledge them our prayers for their success in the work of the Lord.

Evangelists Allie and Emma Irick continue their revival work in Kansas with good results.

Rev. N. S. Lawrence is closing his pastorate in our church at Gulfport, Miss., and will enter active evangelistic service.

ANNOUNCEMENTS

Announcement—Brother H. M. Chambers has resigned from the Superintendency of the Kansas District, to accept a call to First Church, Kansas City, Mo. We accepted reluctantly the resignation, which is to go into effect October 27th. Brother Fred H. Mendell is hereby appointed to the District Superintendency of the Kansas District, the appointment to go into effect October 27th.—Roy T. Williams, Gen. Supt.

Wanted—Some sanctified man and his wife to open a mission at Moberly, Mo. Parties must be able to sing well and play the organ, and preach full salvation from all sin by a twofold work of grace. The man will have to be willing to endure hardships as a good soldier. This is a needy field, and I believe that the right man can do a good work here, and in time gain the confidence of the people, and have a self-supporting work that will be the means of many souls getting saved. Any one

desiring to know more about the work, and feeling that God would have you come this way, drop me a line and I will give you the situation in detail.—J. H. Vance, 408 Monroe Ave., Moberly, Mo.

Announcement—I united with the Pentecostal Church of the Nazarene at the Indiana Assembly, held at Cleveland, Ind., in September, and was granted elder's orders, with evangelist's commission. I am open for calls in the evangelistic field. Have had a wide experience of fifteen years in this line of work, and any one desiring my services, please write me for date. Address, Rev. John W. Clark, 1258 First St., Frankfort, Ind.

Announcement—Evangelists Allie and Emma Irick, of Pilot Point, Texas, will conduct a revival in the Pentecostal Nazarene church at Jasper, Ala., November 14th to 28th. Let all the saints, who rally to this great feast.—By order of the Church Board.

To the Kansas District—Brethren, we are still looking for the September offering for missions from some of you. Send all missionary money to my old address below. State definitely regarding your offering, whether for home, general, foreign fund, Sunday school, native worker's support, or whatever you wish it for.—712 E. Fifth St., Hutchinson, Kas., Thomas Koddie, Secretary and Treasurer.

Wanted—A Christian young man who can play instruments and sing, to travel and work in mission and street meetings. Good opportunity and pay to the right person. Please write me at once.—Rev. J. C. Hobbs, Box 102, Burkburnett, Texas.

Announcement—Rev. J. H. Clymer and family are moving to the East from the Dakota-Montana District, and would like to correspond with some church desiring a pastor. Can furnish good recommendations. Address, Rev. J. H. Clymer, Delta, Ohio, R.F.D. 28.

Wanted—Any one who wishes to invest \$2,000 in a first mortgage at 6 per cent interest, on about twenty acres of ground and campmeeting buildings, valued in all at about \$0,000, on New York District campmeeting grove.—Joseph Fletcher, Treas., Westwood, N. J.

Correction—In the issue of October 10th, in an article by W. R. Cain on "Jacob," the words "entire sanctification" should read "entire consecration."

Announcement—Every reader of the Herald of Holiness is requested to pray for the revival which is to commence in the Pentecostal Nazarene church in Kearney, Neb., on October 25th. Brother Spell, of Colorado, is to be the evangelist. The revival spirit is here now.—A. W. S.

Announcement—A series of meetings will be conducted (D. V.) in the Pentecostal Church of the Nazarene in Bloomsburg, Pa., beginning November 4th, to continue indefinitely. Rev. J. A. Hamlett and A. E. Knapp will be our evangelists. The object and purpose of these services is that sinners shall be saved and believers sanctified wholly. The readers of the Herald of Holiness are requested to remember us in prayer.—E. C. Krapf, Pastor.

Notice to Pastors and Missionary Treasurers of Nebraska District—The Minutes have gone forth to the pastors. Should any one full to get them, write the undersigned. Let the church treasurers remember to send their foreign missionary offerings to Mrs. A. Essley, Curtis, Neb., the new District treasurer, and not to Minnie E. Ludwig, as heretofore. Home missionary monies go to Anna Nutter, Fairbury, Neb. The names and addresses will be found in the Minutes.—Theodore Ludwig, District Secretary.

Announcement—For several years feeling our call

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 Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
 South Point, Ohio (R.F.D., care Dilbert Sutton).....October 17-23
 Dexter, Ohio (R.F.D., care Burn Wood).....October 30-November 11
 The Plains, Ohio.....November 12
 Logan, Ohio.....November 13
 San Antonio—William E. Fisher.....138 Princeton ave., San Antonio, Texas.
 San Francisco—D. S. Reed.....Oakdale, Cal.
 Southern California—Howard Eckel.....1405 E. 39th st., Los Angeles, Cal.
 Tennessee—F. W. Johnson.....Trevecca College, Nashville, Tenn.

- Washington-Philadelphia—W. W. Hanks.....1011 W. Allegheny st., Philadelphia, Pa.
- EVANGELISTIC AND CAMPMEETING DATES**
- W. R. Cain
 Sylvania, Kansas.....October 18 to November 3
 Troy, Ohio.....November 11 to December 3
- M. C. Adam
 Bunker Hill, Ind. (Evangelical Church).....Oct. 23-Nov. 15
- J. C. Walker
 Hammond, Indiana.....October 14 to November 4
- August N. Nilson
 Nazarene Mission, Kansas City, Mo.....October 11-23
 S. E. Polovina, (Sam the Nazarene)
 Chase, Kansas.....October 24-November 18
- Allie and Emma Irick
 Wayne, Kansas.....October 27-November 11
 Jasper, Ala.November 14 to 23

to evangelistic work, we hesitated lest we might be mistaken. Now we are clear as to the call, and also as to the church God would have us work in; and we are ready to make our announcement. We will consider calls any place God may want us to go. At our last Assembly we were given evangelistic relations in the Pentecostal Church of the Nazarene in the Idaho-Oregon District. Those who know us know what kind of a gospel we preach and stand for, but for the benefit of those who do not know, we might say that we are of the radical type. Do not call us unless you want all the truth preached straight. We do not urge our seekers to make a profession of religion until they get the witness clear. It is our notion that if conviction is deep enough men will come to the altar without begging, and they will seek work when they get there. We also are of the opinion that the type of gospel preached has much to do with the kind of conviction on souls who hear it. Therefore, the rugged, old-fashioned gospel will do the work. We need not say more. If you want us, and the Lord leads you, write us and we will answer you. We have a deep desire for the salvation of the lost, and feel that what we do, we do quickly. I have covenanted with God that I will go wherever He leads and spend the rest of my days on the firing line.—W. H. Tullis, Nampa, Idaho.

DIRECTORIES

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- H. F. REYNOLDS.....Kansas City, Mo.
 Res. 4924 Agnes ave., office, 2109 Troost ave.
- E. F. WALKER.....Glendora, Cal.
 District Assemblies
- Little Rock, Little Rock, Ark.....October 17-21
 Mississippi, Houston.....October 24-28
 Louisiana, Jonesboro.....October 31-November 4
 Dallas, Cedar Hill, Texas.....November 7-11
 Hamlin, Hamlin, Texas.....November 14-18
 San Antonio, Meridian, Texas.....November 21-25
- [Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]
- J. W. GOODWIN.....Los Angeles, Cal.
 Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.
- Evangelistic Dates**
- Brooklyn, N. Y.....November 2-11
 (Address care of C. H. Cook, 508 Atlantic Ave.)
 Lynn, Mass. (10 Story Ave.).....November 12-28
 West Somerville, Mass.....Nov. 28-December 2
- District Assemblies**
- Eastern Oklahoma, Hugo.....October 24-28
 Birmingham, Alabama.....December 4-8
 Donalsonville, Ga.....December 12-16
- M. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.
- DISTRICT SUPERINTENDENTS**
- Alabama—P. M. Covington.....Jasper, Ala.
 Rutledge, Ala.....October 25-31
- Alberta Mission—James H. Bury.....Collingwood, Alta.
- Canada
 Edmonton.....October 26-28
 Rimby and District.....October 29 to November 4
- Arkansas—J. D. Edgin.....Ozark, Ark.
 British Isles—George Shnrpe.....No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
- Colorado—E. Sanner.....Ark, Colo.
 Chicago Central—Charles A. Brown.....Olivet, Ill.
 Dallas—P. L. Pierce.....Penit, Texas
 Dakotas—Montana—J. E. Bates.....Minot, N. D.
 East Oklahoma—F. H. Morgan.....Ada, Okla.
 Florida—M. M. Bussey.....910 Fourth st., Miami, Fla.
 Georgia—E. H. Kunkel.....Favo, Ga.
 Hamlin—C. Henson.....Hamlin, Texas
 Idaho-Oregon—N. B. Herrell.....Boise, Idaho
 Indiana—O. E. Harding.....East Thornburg st., Newcastle, Ind.
 Mt. Zion Ch. (Bloomfield).....October 26-28
- Iowa—E. A. Clark.....University Park, Iowa
 Kansas—Fred T. Mondell.....Newton, Kas.
 Kentucky—H. Rees Jones.....2522 W. Walnut St., Louisville, Ky.
 Little Rock—T. W. Sharpe.....Delight, Ark.
 Louisiana—B. F. Pritchett.....Homer, La.
 Manitoba-Sask. Mission—C. A. Thompson, Box 298
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