

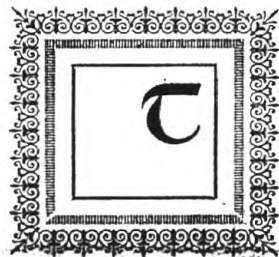
HERALD *of* HOLINESS

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

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BEARING FRUIT



HERE is a sense in which every one of us is a fruit bearer, and every day a harvest. As the fruit is the completed revelation of the life of the tree, so surely each day brings its manifestation of life—its fruit. Too many of us are accustomed to consider only as fruit the greater, more important deeds of our lives, as some special service, or some dark, outbreking sin; yet such might be far from a true revelation of the life. These indeed may be fruits, but the great harvest of our lives will be found in the manifestation of what we consider the little things. They will have multiplied manifestations, but the fruit of a true life is love, patience, kindness, helpfulness. Lacking these we may accomplish deeds that shall cause our names to be heralded abroad with high acclaim, yet the harvest of our lives will be evil fruit. As the sap is the life of the tree and brings fruitfulness to the bud upon the twig, so the spirit flowing through us must be the Spirit of Jesus Christ, if our fruit is to be good. This day I am bearing fruit for self or for others — for the garner of God, or laying up wrath for the day of judgment, when all the works of evil shall be burned.

EDITORIAL

THE theologian who admits the duplex nature of sin can not with consistency deny a second work of grace. To admit the carnal mind, or Inbred sin, necessitates a second work of grace because carnality is the sin-nature and involves no guilt, and it is only guilt which receives treatment in the divine act of pardon. Strangely enough this duplex nature of sin is generally admitted by theologians. In Dr. Stevens' work on "Pauline Theology" he admits, as all scholars are bound to admit, that Paul's doctrine of human sinfulness "can not be understood without determining the meaning of the term "flesh" (*sarx*), with which he constantly associates sin, and which he records as sin's seat and sphere of manifestation." He proceeds to show that among the uses Paul made of "*sarx*" (the flesh) was the one by which he designated the fleshly nature or the sin trend. *Sarx* is the term employed in Gal. 5:17, "For the flesh (*sarx*) desires against the spirit and the spirit against the flesh." The conflict is here indicated between the new spiritual life in the regenerated and the fleshly life—the *sarx* life—or the sin-nature which exists in the regenerate but unsanctified.

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It is surprising to see how this duplex nature of sin receives the indorsement of so many scholars, many of whom would utterly repudiate the idea of entire sanctification. For instance, Thayer's great Lexicon defines the word *sarx*, or flesh, by saying that, "as an ethical sense, it denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice." Cremer's Lexicon defining the same word says: "in antithesis to 'pneuma' (spirit) the word *sarx* (flesh) signifies the sinful condition of human nature in and according to its bodily manifestation." Weizsacker says: "The flesh is the expression for the power of sin in the natural life. It appears as the source of all sorts of sin, and its power consists not merely in the opposition of indifference to the demand and impulses of the Spirit, but in active opposition against the Spirit."

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We could multiply quotations at great length to show how scholars so generally concede the point that sin exists under two modes or forms. First, it exists in *guilt* which results from the willful transgression of the law, and is alone amenable to pardon, which pardon rests on the condition of repentance and faith. The second mode of sin's existence we mention is that described in the quotations above, which is variously denominated the sin-source, the sin-nature, the sin-trend, original sin, inbred sin, or the carnal mind. This is man's inherited state, for which he is not responsible, and which therefore involves no guilt, until after he receives light on the subject, and resists it, and makes that nature his life pursuit, and hence his responsibility. It is this trend, or sin-nature, on which rests the need and necessity of a second work of grace. Directed to the treatment of this sin-nature, the second work of grace is given to do a work not included in the purposes of the first work of regeneration, or pardon.

We submit that the scholarship which admits this duplex nature of sin is thoroughly inconsistent when it refuses to admit the necessity or fact of a second radical work of grace, so woefully needed in the realm of the sin-nature, or the carnal mind.

No one can be a consistent or a sound expositor of Holy Writ who goes thus far in the sunlit path of truth, but halts on the very verge of the splendor of full-orbed truth, as seen in that divinely provided "Holiness without which no man shall see the Lord."

The Mistakes About Christ

CHRISTIAN Science continues to be charmingly consistent in its grotesque inconsistency. It said the horse was sixteen feet high, and sticks to its assertion, and proceeds to prove it by all sorts of means, and at any and all hazards. It says everything the Bible teaches about Christ is a mistake.

Its blasphemy dares invade the sacred precincts of Christology, and in no part of its vaporings is it more glaringly absurd and infidel than in this realm. It requires courage in one reviewing this cult to enter the nauseous, absurd statements it dares to make about our Lord Jesus Christ.

It denies the Incarnation. It holds that the Virgin Birth was impossible, which is bound to be true. As there is no matter, there could have been no birth of a real body. The Virgin Mary only gave birth to a spiritual idea, or ideal, which was named Jesus. The real Christ had no life in the flesh.

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The Ascension is likewise denied, of course. The disciples were mistaken when they thought they saw Christ ascending. This was only "the Christ Idea ascending into the higher apprehension of His disciples." The death of Christ never occurred. A body which never existed could not die, for two reasons: first, because it was not a body; second, because there was no death to die. Of course, Christ therefore did not raise the dead, as there were no dead to be raised, and no death from which to raise them; and third, no Christ adequate to the job.

The Scriptures lie in recording that He cast out devils, for there were no devils to cast out, because there are no devils. The healing of sickness is likewise false history. He only taught the sick, if there were any sick, that they were "in error." But He did not even do this, because there was no sickness about which to be "in error." The falsifying Bible is equally untrustworthy in saying that Christ came into the world to save sinners. This falsehood is proved by two facts. The first is that our omniscient Christian Science settles the fact that there are no sinners to be saved; secondly, that there is no such thing as sin.

The resurrection is just as absurd. The three days in which the Bible falsely alleges He spent in death; He was actually alive and was only "hiding in the tomb." His resurrection, therefore, was only a deception.

It becomes sublimely logical therefore that the angels lied who told the disciples who imagined they saw Christ ascend that He should "so come in like manner as ye have seen Him go into heaven." There was no body to ascend and no eyes to see the ascending body had there been a body. These falsifying angels were in collusion with the evangelists as well as the prophets and all kinds of Bible writers, in palming off this monstrous tissue of falsehoods upon the human race. Of course, the body of Christ could not come a second time, as He never had a body in which to come the first time. Our beautiful cult under review does the thing up really brown in its sublime revelation of what the second coming of Christ really is, by declaring that it is "the revelation of Christian Science to the mind of man."

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In the words of another, who states the substance of the teaching under review, we are asked to believe that: "Christ himself is but the revelation of infinite All Idea and Mind, an impersonal expression of the Impersonal Impression and mental feeling called God. Christian Science takes away Christ as a personal, corporeal, eternal Savior, and makes Him to appear for a little season in the seeming body of an unreal Jesus as the manifestation of the Allness of the infinite Impersonality." Which, being interpreted, simply means that Christ never existed as a reality, as a personality, as a Savior, Redeemer, or in any other way whatsoever.

As distasteful as is the task of befouling one's hands in this mire, we append quotations from the authoritative sources to prove the correctness of the foregoing statements. On the Incarnation *Christian Science and Health* says, page 228, "Mary's conception of Him was spiritual." Again, page 331, "The Virgin Mother conceived this idea of God, and gave to her ideal the name of Jesus." There was only, therefore, born of the Virgin an ideal—not a son. Again, on page 335, the blessed Savior is made the offspring of the "self-consciousness of a woman." Here are the very words, "Jesus was the offspring of Mary's self-conscious communion with God." Page 231 of the same book, "A portion of God could not enter corporeal mortal man, neither could His fullness be reflected by him. * * * God can only be reflected by spiritual, incorporeal man." With what colossal cheek this statement ignores the scriptural statement that in Christ Jesus dwelt the "fullness of the Godhead bodily."

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There is an attempt made to distinguish between Christ and Jesus, but true to the chronic habit of this delectable cult it flatly contradicts itself in this matter. Comparing the two quotations from the same book, page 229, "Christ was incorporeal, whereas

Jesus was a corporeal or bodily existence." On the same page hear again, "Jesus and the Christ, continued until the Master's ascension and then the human, the *corporeal concept*, the *Jesus* disappeared." Note carefully, will you, that in the first quotation from this page Jesus is called "*a corporeal or bodily existence.*" In the second quotation he is called "*a corporeal concept.*" If the latter statement means any thing it means that he was simply *imaginary corporeality*, which flatly contradicts their teaching that in the ascension we had only the "Christ idea ascending into the higher apprehension of His disciples."

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To see the reckless and blasphemous contradiction of the Word of God in the above quotations we have only to turn to its sacred pages. Against the assertion that "Mary's conception of Christ was only spiritual," read Luke 1:35: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee." This is an act of the Holy Spirit. Not a spiritual concept, or idea, but an act of the divine personality of the Holy Spirit. Christian Science says that Mary conceived an idea and gave to her ideal the name Jesus. God's Word declares, "And she brought forth her first born Son and wrapped Him in swaddling clothes and laid Him in a manger" (Luke 2:7). Strange way this to speak of an idea! The idea was wrapped in swaddling clothes and laid in a manger after being born of the woman. Christian Science says: "Jesus was the offspring of Mary's self-conscious communion with God." The Bible says He was "begotten of the Father." Christian Science says: "Christ was incorporeal, while *Jesus* was corporeal and bodily existence." The Bible says Christ had a body, "Ye are become dead to the law by the body of Christ" (Rom. 7:4). "Who his own self bare our sins in his *own body* on the tree" (1 Peter 2:24). "By the which will we are sanctified through the offering of *the body of Jesus Christ* once for all" (Heb. 10:10). Note please that *Jesus* and *Christ* are here declared to be *one* and not *two*, and that this Christ who is called Jesus is declared to have had a body. "And it was revealed unto him [that is to Simeon] by the Holy Ghost, that he should not see death before he had seen the Lord's Christ" (Luke 2:26). Here was a body that *could be seen*. Again, "Then they did spit in his face and buffeted him; and others smote him with the palms of their hands saying, Prophecy unto us, thou Christ, who is he that smote thee?" (Matt. 26:67, 68). What a strange kind of an imagination or idea it must have been of which it could be said they *spit* in His face, *buffeted* Him, *smote* Him, and addressed a *question* to Him. We would have to substitute the neuter pronoun "it" for the masculine pronoun in every place here, but the absurdity would still remain ascribing these actions and words as having been performed and spoken with reference to a mere *idea* or *imaginary concept*.

The foregoing are a few illustrations of the utter and audacious defiance of the Word of God on the part of this revamped congeries of effete heathen philosophies, and yet men and women of intelligence about other matters actually give adhesion to such teaching.

Inheritors of a Great Legacy

WHEN two conditions are met inherited property gives us the safest title we can have. If the testator owned the property in absolute fee simple in the first place, and thus had a right to bequeath it; and if he exercised absolute impartiality among his rightful heirs, and violated no statutory or constitutional restriction, his bequeathal of property would confer one of the best titles that a man could possess.

The Bible declares that the meek shall "inherit the earth." Christ himself said: "Blessed are the meek for they shall inherit the earth." It is pleasing to reflect that God, the testator in this case, made the earth and preserves and upholds it. He therefore has absolute and unquestioned right to will the earth. He meets the second condition for He is wholly impartial in His bequeathal of the earth for His conditions are the same. According to His will any and all who possess the solitary thing of a really *meek* character become His legatees, and really inherit the earth.

The condition here is worthy of special note. Meekness does not imply limpness or a condition of spinelessness. It is not a flabby, weak, nerveless somewhat. It is the very opposite. Moses is called by the Bible the meekest man that ever lived and yet one of the earliest things we hear about him was his slaying of the Egyptian who had wronged his people. True meekness is unostentatious but heroic. It is not fussy or swaggering, but is wonderfully

courageous. It is something to be dreaded in a foe but greatly to be desired in a friend.

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The world's heroes have been men of meekness. They could afford to be non-assertive, unobtrusive and wonderfully patient for they were men destined for crises and generally unconsciously awaited the call of God when they would be thrust into the breach. With a reservoir within filled with power, strength, and the richest resources, hidden from the eye of the world, they needed not to bluster and brag, and by fuss and feathers seek to draw attention to themselves. In times of crises in the history of churches or nations God would touch some such man of meekness, and how quickly such a man was seen standing in the breach, with intrepid spirit coolly baring his breast to the darts of calumny, and tiding the great cause so jeopardized to safety and peace. How often such men uncomplainingly paid their lives as the forfeit of their heroic fidelity.

Abraham Lincoln was a man of meekness. Robert E. Lee was a man distinguished for his meek and quiet spirit. Stonewall Jackson was likewise a man of a wonderful meek spirit. We might pursue history for a thousand years, and show how the beacon lights of history, the men who have been the factors in the shaping of the world's civilization, have generally been men distinguished for meekness of spirit. Quiet, unobtrusive, silent, often unappreciated and unknown for their real wealth of character, they nevertheless were charged and surcharged with marvelous dynamics which burst forth before an astonished world in benign achievement and great blessing to their race.

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Learn we well the lesson that our real power is within — latent, unseen, divinely deposited, a bestowal of the indwelling Spirit. We don't get it by fussiness, by swaggering, by noisy ambitions and personal energy. It is not a matter of the flesh. It is an exotic. It is transplanted in our hearts from sunlit climes beyond the stars. It is a tender plant but one of infinite potencies. It makes us, "First pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Most tersely stated it makes us pre-eminently *Christian gentle-men*.

Such are the "inheritors of the earth" — men who are dominant, under God, in guiding the destinies of the institutions and affairs of this world in times of stress and strain. Such are the men, also, whom God uses to represent Him in influencing and trending men and women away from the rocks and quicksands and breakers of sin to the haven of peace and safety in the clefted side of His Blessed Son.

West Virginia shows up well in her record of two years of prohibition. Her report is a reduction of 50 per cent. in crime and 75 per cent. in drunkenness throughout the state. The State Tax Commissioner is responsible for the above figures and not an irresponsible prohibition crank as the liquor crowd would doubtless say. It is now in order for the liquor people to get busy and disseminate everywhere blood-curdling intelligence about bleeding West Virginia — recounting the fearful increase in crime and drunkenness since prohibition went into effect.

IN THE GREAT FIGHT for prohibition, there is a distinctively logical order to be observed. In proportion as this order is observed, will success attend the reform. That order is agitation, education, legislation. In the earlier history of the movement, an occasional mistake was made in getting legislation ahead of education; but this must be the last of the three. Agitation of the liquor evil tends to educate public sentiment against it. The education of such a public sentiment finally becomes public conscience, and then becomes embodied in legislative enactments. When a reform proceeds in this order, it will be found that the statutory or constitutional enactments will be backed by such a sentiment as will make their enforcement possible.

PAUL ANNOUNCES the duplex truth of the goodness and severity of God in Romans: "Behold therefore the goodness and severity of God! on those which fell, severity; but toward thee, goodness." This goodness and severity are the issues of His administration over free moral agents who pursue chosen lines of conduct. His severity is but the result of a choice, as is also the reward to those making an opposite choice.

RIGHTEOUSNESS EXALTETH A NATION.

This statement should be accepted as axiomatic, its truth of intuitive revelation. The people who do that which is right are uplifted—benefitted. The horror of sin is its insanity. Under the touch of sin man can not grasp the clearest statement of fundamental moral truth, but in his blindness lays hold on the most absurd, unthinkable error. If men's minds had been open to the truth, it would not be necessary to prove the caption of this paragraph by negation, nor to admit that the righteous nation could not be found for the purpose of illustration, save in comparison. Nations are but individuals multiplied, and in God's Word the record shows His dealings—laws, promises, rewards, and punishments—to be identical with nations and individuals. The soul that turns to God and receives His word and life, is received, guided, and blessed. So at times in the history of Israel, when the nation turned aside from evil and sought God, and entered into righteous ways, Israel was exalted above all peoples. The greatness of a nation does not come out of the ground; it comes from that which it gets from above. The greatness that lies alone in abundance of material prosperity—even in mighty armies and navies—is as the life of a mushroom. That which enters into lasting foundations for the exaltation of any nation, is what the people have appropriated of the character of God. Righteousness as revealed in Jesus Christ—and only so far as that righteousness is incorporated in our life and purposes—is our hope as a nation.

HUNDRED PER CENT. HOLINESS.

Why will Christians quibble over the question of holiness? Why, indeed, except for the presence of that carnality which "is not subject to the law of God," which law is, "Be ye holy;" that disposition in man to not surrender his "sin privilege." How can one who loves God object to being like Him—morally clean? How much sin are we supposed to retain, in order that our lives shall be pleasing to God? To doubt the possibility of holy living in this present world is to make God out a tyrant in commanding an impossible thing; and to discredit the cleansing blood of Jesus Christ which was shed to take away the sin of the world. The truth is forcibly brought out by H. P. Eckhardt in the *Christian Herald*:

The law of God demands holiness in the inner sanctuary as well as in the outer courts. To drive this home the Savior adduces, by way of illustration, several commandments of the decalog. "Ye have heard that it was said by them of old time, Thou shalt not kill." "Ye have heard it was said by them of old time, Thou shalt not commit adultery" (verses 21, 27). The traditional interpretation of the self-righteous scribes and Pharisees confined the application of these commands to the actual crime of murder and adultery. Our Lord shows that it extends deeper—into the heart. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Therefore in the sight of Him who searches the inner fountain of life, the evil thought, the wicked wish, and the unclean desire are as guilty as the deeds.

And so the only righteousness that can please God is the one that exceeds that of the scribes and Pharisees; that conforms to the law not merely in outward deed and action, but also in the inner recesses of the heart with its desires, motives, and thoughts. And this conformity to the law must be complete, without any violation whatsoever. Accordingly, the Lord closes this section of his sermon on the Mount with the words recorded at the end of this chapter: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, a hundred per cent. holiness, is the only righteousness that can please the Lord. Are you astonished at this statement? It is the clearly expressed requirement of the divine law. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Can God be satisfied with less? Can it be possible to

please the holy God with an imperfect, spotted righteousness? Can it be a matter of indifference to God whether we live up to the standard of holiness or whether we sin against his laws? Righteousness is rightness. Let us not forget that. To be righteous we must be right. An imperfect rightness is a contradiction.

HE WENT SINGING INTO DEATH.

The sweetest music, that which grips most the chords of our heart, is that which carries the minor strain. Jesus with His disciples went singing from the Last Supper to Gethsemane, and the cross. The joy of the Lord in the human soul makes music that the angels stoop to hear, even when that soul is in the midst of sorrow. Joy! Joy! is the Christian's heritage—here, now, and that continually. Strike up the harps! Clap your hands, and shout aloud with joy, for your God is a great God, and He has redeemed you for His own peculiar treasure. A recent writer thus puts joy in its place in Christian experience:

Life's sorrows must not, need not, stop life's music. There is strange and powerful pathos in the simple statement that at the close of the Last Supper, after the sad talk about the separation that was to come, when the Master's will was firmly set for shame and agony and death. He stood with His disciples and sang a hymn before going out to the Mount of Olives. Indeed, all through the previous talk, which might well have been punctuated with tears, there were notes of joy. A world denying Him, a nation, a city rejecting Him, a mob about to slay Him, a friend about to betray Him, Jesus could still speak about His joy, and offer it to those who would take it into their souls.

Paul puts joy second in his list of the fruits of the Spirit. The New Testament is a book of joy. These souls, the first to be redeemed from sin by the power of Jesus, found their mouths filled with laughter and their tongues with singing like the gleeful Jews of the older times going home to the beloved city after their bondage in Babylon.

A veteran preacher said the other day in speaking of the long stretch of gloomy weather that had spoiled June for so many people: "When it's raining I ask the Lord to lift me higher—up above the clouds. It's sunshiny if we get high enough up." So there is always a place the soul can find where the joy bells shall begin ringing, where the soul shall make real music. And the happy heart lets the music flow from soul to lips, so that others, hearing, are led to sing.

What can be more beautiful than that—to make others sing?

THE LIFE WORTH LIVING.

The life that is worth the living is the life of service. "I came not to please myself," declared our Master, who taught us that in following Him we were to be blessed in blessing. "He went about doing good." Service was the key of His life, and for us it will open the door into His glory. The outflow life has God behind it, while the self-living life has a curse upon it in this world, and eternal loss in the world to come. Professor J. R. Shannon writes:

If we would know that life is worth living, we must live a life that is worth something, do things that are worth doing, give ourselves to some grand purpose. In some way we must so link ourselves to humanity that we shall feel that others are being helped by our living. Jesus teaches that the keys to the kingdom of God are loving service, and that the greatest in God's kingdom are those who render the greatest service. Could there possibly be any nobler ideal than that for the redemption of the race? That is an ideal as sublime and comprehensive as the horizon, and in the midst of which Christians may progress for ever without completing it. How inspiring a thing it is to feel that we are giving ourselves to some great cause that chimes in with the endless music accompanying the march of Christian civilization, to feel that we are a part of the infinite movement of God, to be lifted up and translated by the thought that the moral universe is at our back! Those who join themselves to the common interests of humanity do not get tired of life. They always see something to do, somebody to help. They find life like a river on which they sail, always beholding new skies above them, new shores to greet them, new beauties and new wonders at every part of the voyage.

NOT OF OURSELVES, BUT THROUGH CHRIST.

The utter hopelessness of man to save himself, is overwhelmingly borne in upon one

who has been awakened by the Spirit. If he is to be saved at all, it is only by *letting* Christ save him. And He will do it, if man does not thwart that salvation by his own will. The *Sunday School Times* well says:

No man can make himself holy. Nor can any man save himself. Any one who has ever sinned is, so far as he and his own works are concerned, helpless and hopeless. He is a lost man; inescapably doomed to the deserved death penalty of his sin—the second death. He is an impotent man; unable to make himself a good man. Then Christ comes forward, and offers to do all this for that lost and impotent soul. Every real Christian knows that if he is saved it is only because he has let Christ "do it all" in accomplishing and completing his salvation. But not every Christian realizes that if he is to live a life of victorious freedom, now and here, from the awful power of his sin, he must also let Christ do this all.

LOYALTY BASED IN LOVE.

Christianity that is not born in love, does not grow in love, and work in love, is not the Christianity of Jesus. To be loyal to Christ is not necessarily to be loyal to any system of theory or organization, but to be loyal to perfect love—the love of Jesus Christ. As one says:

Charlemagne whipped men into the river for baptism, but did not establish a spiritual type of religion. He did not have Christ, or he would not have mistaken brutality for loyalty. Christianity is a *life linked with the life and love of Christ*. We get far away into grim and fearful contradictions when we forget this. Christ first, then loyalty!

CHRISTIAN COURTESY.

The anointing of the Holy Ghost is the most wonderful thing in the world to make the common affairs of life run smoothly. It is offered to us without measure, and we are privileged to spread it over our fellows, as the following clipping suggests:

There is nothing that so splendidly lubricates the ways of life as Christian courtesy. As Job says, "When my steps were washed with butter, and the rock poured me out rivers of oil" (Job 29:6). And pray what thing under the sun is cheaper? Try some of it on the man you sell to, the man you buy from, the fellow you work with, the folks at home.

BELIEVING GOD—AND ACTING UPON IT.

How to have faith puzzles a great many people. "How do I know," they say, "that God has forgiven my sins? How can I have faith?" We can easily read in the Bible what God tells us to do, and we can consciously do that. Then we can as easily read what God says He will do when we have done as He told us. Then we can rest in that knowledge, and *act out* our belief in God. Peter asked Jesus for permission to come to Him on the water. Jesus said Come. Peter might have said, "Lord how can I have faith?" and never put Jesus to the test, and never walked the waves—but he believed Jesus enough to put his legs over the side of the boat, and take a step—so may we when God speaks. God will make our faith like adamant under our feet *when we do what we can do*. An exchange says:

It is easier to recognize the duty of belief than it is to believe. To many there is no comfort in the word, "All things are possible to him that believeth." "Yes, I know that," they cry; "but that is just the trouble; I can not believe as I ought to." Yes, they can. We can never "believe," or have faith, in the victorious way, by attempting to furnish that faith ourselves. But here is the secret that makes complete, victorious faith immediately possible for all: "God requires absolute faith from us, and supplies it, just as he claims entire holiness and offers to give it." Faith is the work of God and the gift of God. "The faith of God" is the only victorious faith. Let us stop unconsciously making a "works" of our faith. Rather let us, as Frances Ridley Havergal has said, "entrust to Him our trust." Then we shall know the joy and the restfulness and the victory of the apostle who praised God for the surpassing miracle of his life: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

Selling the Birthright

M. F. Grose

THESE are people today who are questioning the providence of God because they are not inheriting a portion of the cattle on a thousand hills. Instead of a ringing, inspiring testimony, that would encourage some one to press on in the way, they have only a file of perplexing questions, chiefly composed of why God has n't done this and that for them; and why, after all these faithful years of service, they are here at the close of life without any material comforts and without an overabundance of spiritual ones either. After looking upon their wretched condition, and listening to their complaints, he that is of an unsettled mind feels more than ever that he will avoid any such religion which leads to this condition. Something wrong here! A Christian ought to be the happiest mortal on the earth, and a standing advertisement for the kingdom of our Lord Jesus. What lies at the bottom of this condition?

The other day, as I was going to town, I saw on the street a man of, perhaps, eighty-five years of age, pushing along an old cart, labeled "junk." He was hardly able to wobble along, and of course my pity went out to him. The next thought, however, that came to me was, What has this man been doing for the last eighty-five years that he finds himself after all this time in so deplorable a condition? No doubt just a careless drifting from day to day. Other men have started with perhaps no more than he had, and have amassed great fortunes. Men may differ in degree of opportunity, but there is no doubt that every man has his opportunity. His talents may differ in value, but there is no question if properly he invests what he has, that with the proper care he will have his increase when the Master comes.

Some people find it convenient in the spring to sow their fields and plant their gardens; others find it easier to sit on the bread box at the corner store, and whittle. When fall comes our first class are reaping and gathering into the granaries. The cellar is filled and also the barn. Winter comes on, and they gather cozily around the old fireplace, and enjoy the snow and the cold. Down by the corner store we have a different scene. The little old house is bare, the windows are broken, no fuel in the shed, the cellar is empty, and every one is sick. Here the fields are grown up with weeds. Weeds have a peculiar faculty of growing without the least encouragement; they just seem to grow somehow without being planted. Here is the place for the material application of our text. It was much easier in the spring to sit on the bread box than it was to plow in the field; and now when they would have inherited the blessing of a full granary and a comfortable supply for the winter, they were rejected, and found no place for repentance, though they sought it carefully with tears. They had chosen the easy way at the beginning, and they must now suffer.

It is n't our object to discourage any young man from equipping himself for life. On the contrary we urge them to go on and really qualify for, not \$75 or \$100 a month, but for service. Why quit school at the eighth grade, and spend a year in the business college, when you can go on through high school and college, and qualify for life and for real service? Let me sound the warning: He who sells the opportunity of his life for a mere morsel of meat will live to bitterly regret it; and in after years, though you may seek in bitter tears for your wasted chance, it will be gone, never to return. If you want to be a stenographer, why sit in some old real estate office and have tobacco smoke puffed in your face all day long, and all for \$70 a month? Why not get your university training, and demand your own salary and a respectable place to labor? Oh, that something might be said to our young people that would lead them to see that the struggle

is worth while, and the cross that is borne now will ultimately bring the crown. Many a poor girl is working today, subject to all manner of insult and ill treatment, who might just as well have ranked high in the fields of intellectualism, and been master of her own environment.

This will apply to those of God's people who are called to His work. We can never get away from the oft-repeated words of our late General Superintendent, who said, "If I had ten years to serve the Lord, knowing that I should die at that time, I would spend half of it in preparation, and expect to accomplish far more than to go unprepared." The general run of us have to did and dig hard for our capital, but it pays.

We once heard a bishop say that he had received a letter from a man across the country who wrote for a charge in his district, where he might have the privilege of attending school. He stated in his letter that he had an opportunity in his younger days before he was married, to prepare himself, but he had chosen to marry, and was now the proud possessor of a wife and three babes. The bishop answered the letter briefly to the effect that he thoroughly appreciated the value of a wife and little ones,

The Living Bread

'Twas August, and the fierce sun overhead
Smote the squalid streets of Bethnal Green,
And the pale weaver through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this sun?"
"Bravely!" said he, "for I of late have been
Much cheer'd with thoughts of Christ the Living
Bread!" —MATTHEW ARNOLD.

but that he had made his choice, and he could now only encourage him to remain by his choice. Here, then, was another application of our text.

We remember the remark of a young theologian in the classroom one day as he jokingly said, "I am sure that I am called to preach, because I don't feel like studying." But may I suggest that there may be more real truth than poetry in this quotation. Let me repeat the sense of our text by saying that if we wish to inherit in later years, now is the time to get possession. For the time will soon be upon us when we may cry out and wail to no advantage. For it will make but little difference how we weep and gnash and bewail our lot, and complain about Providence. We have made our own bed, and therein will we lie.

We are admonished to run with patience the race that is set before us, and consider Him that endured such contradiction of sinners against Himself lest we be wearied and faint in our minds, for we have not yet resisted unto blood, striving against sin. That we should not despise the chastening of our Lord nor faint when we are rebuked of Him. He tells us that no chastening for the present seems to be joyous, but afterward it yields the peaceful fruit of righteousness, and we are to lift our drooping hands and make straight paths for our feet. If we will do these things, and look diligently that we fall not of the grace of God, we will win the crown, and inherit the blessing. But if we are to conclude that the way is too hard, and the chastening of the Lord is too severe, and the suffering too great, we may turn the privilege over to some other for a morsel of meat, and take it easy. But the bitter time is coming a few years hence. Folks are selling out too cheap, and are dropping out of the race. The Psalmist cried, "I will lift mine eyes to the hills whence cometh my help." The priceless

treasures of body, mind, and soul are found in the "mountains." One of the amazing things about the people of this old world is that they are for the most part content to dwell in the plains and valleys. Like water, they seek their level. It is easier by far to run downhill than to climb. This is the reason we find so many people at the beach on Sunday — they can't get any lower. This is why so many of us are dead and lifeless, spiritually — it takes effort to be otherwise, and it is far easier to rest on the oars and drift down stream and dream as the breezes fan our cheeks and lull us to sleep. But there are those who would rather point the boat upstream and lay to.

Well do I remember the words of an old saint of God to me at the time when my soul was in the grip of God's call to preach. My preacher was inclined to discourage me, for he said the wood was full of preachers. But the man referred to laid his kindly hand upon my head, and said, "Go on, young man, there are all kinds of room at the top."

It is far easier to be just an ordinary church member than to be one who shares the burden of the work and prayer. A young lady one day asked the professor if a person could n't be a Christian without belonging to any church. He replied, "Certainly, Miss —, in the same manner that one can be a ball player and never belong to the team. You can just wait till the team is gone, and the field cleared, and then go out and have it all your own way."

If it is folks we are after, we will find them on the plains; but if it is God that we want, we will find Him in the hills. For some years I had the privilege of living at the foot of old Mt. Wilson. Many people came to climb this mountain. It was a steep, hard climb; but the beauty of the view from the crest after a long hard pull more than paid for the effort expended. As you climb the rugged sides, you are apt to find stragglers along the way. Some are exhausted; some are puffing and blowing; some are resting for a fresh start; and others are content to give up the fight.

A brother who once made this trip successfully, told me of his trip. He started with some others about 10 o'clock at night in order to be there on the top at sunrise. He told of the weariness of the climb during the pitch dark of that night. There were times when it was so dark that one could scarcely see his hand before him. There were times of physical exhaustion which led almost to despair; but after long, tiresome hours of struggling and climbing, and words of encouragement to each other, they finally reached the top just before sunrise. He told me that he had just time to get off somewhere by himself and get a good location to watch, when the sun showed its great red face from behind the horizon. Soon old Sol had risen in all the splendor of his glory, and to the surprise of the watcher his eyes fell, not upon the valleys and plains beneath, but sparkling and blinking at him far below were thousands of diamonds and jewels of the richest hues. It appeared to be the ocean with great waves, whitecaps, and billows. He soon grasped what it all meant: this was the thick bank of clouds through which he had come during the night, and which had caused such dismal, discomforting, and disagreeable climbing; this it was that was now glistening back at him in such wonderful array of beauty. As the sun rose on that scene it far surpassed his highest expectancy. The glory of it all — the majestic beauty and splendor — he reeled, intoxicated with the spirit, and shouted at the top of his voice as the vibrations of emotion shook his being.

Beloved, is it worth the struggle? Will we endure the chastening for the present that we may inherit the crown? Will we make the pull and retain our birthright? or shall we turn it over to some one else and give up the trip?

Christianity and Judging

E. J. Marvin

WE sin or refrain from sinning according to our principle; yet, while a sinner is destined to sin, a believer, because of his disposition or dormant doctrine, will not keep from sinning unless he watches and prays, guarding against temptation. This watching will include keeping the eye on the Bible, or chart, or road book of the Christian life, in order to follow the directions, and obey its commands. A law of the Christian life one is much tempted to break is Matthew 7: 1, namely, *judge not*; or John 7: 24, *judge not according to appearance*; or Romans 14: 13, *Let us not therefore judge one another any more.*"

Are these precepts or admonitions written for us to obey or to ignore? Surely they are written for us to obey. All sin is discord and missing the mark, and the atmosphere of many men and meetings is discordant, and falls below the mark of holy living and Holy Ghost worship because of the spirit of judging or criticizing. We fear that some who profess Christian perfection break the above commands with a high hand. They come to meeting with a "pocket judgment seat," with the look of a judge, and a more-holy-or-wise-than-thou air, and woe to the reputation that comes under the lash of their tongue, or the ears that have to listen to their gossip.

Writing on "The Outer Life of Holiness," Mark Guy Pearse said:

And now we come forth from the Father's presence, and go out into the midst of men. What is the first peril against which we have to guard? We find in the opening words of Matthew, 7th chapter, "Judge not." It is strange, almost startling, to find this in the forefront of the precepts about the life of holiness. . . . There are two things which it certain can not mean. It can not mean that we are not to discern between good and evil. . . . There never was a time when the world needed more fierce, unsparring, whole-hearted indignation against moral wrong than today. And there certainly never was any who burned against all forms of evil with such an abhorrence as He who said, "Judge not." With might and main, with a keen eye and a bold tongue, with both hands and all the heart, in God's name let us set ourselves against cruelty and vice and corruption and hypocrisy, wherever we can find it. Nor does it mean that we are not to try and form an estimate of a man's character, or of his actions, when duty calls to it, or when important trusts depend upon the judgment or relationships, involving sacred interests."

There are several very simple reasons why we should watch against the spirit of judging, a few of which are:

1. It is absolutely useless.
2. It displeases God, grieves the Holy Ghost, crucifies the Son of God afresh, and puts Him to open shame.
3. It is entirely out of the realm of man. That part of the government is in the hands of God.
4. We are not omniscient. Therefore we can not see the heart and our judgment is liable to be erroneous. Furthermore, our gauge which we brought with us from our particular school of thought (or thoughtlessness) may not be the standard rule. Possibly the opinion by which it is formed has already changed several times, and may change again. Therefore defer judgment.
5. The dreadful harm one may do. A life may be blasted and a soul damned by rash, thoughtless, and hasty condemnation. The weak minded will receive the corrupting influence of gossip, form themselves into a squad of policemen who, with suspicious looks and cold shoulder, will push and shove a misjudged soul over the brink of everlasting doom. Alas, when an innocent man is put to death on circumstantial evidence there is no way to right the wrong or undo the harm done him or his.
6. The influence in the atmosphere and reputation of the Christianity we represent. How soon the sweet, fragrant, melting atmosphere of holy communion is changed when the self-appointed judge and gossip appears "among the prophets." How poor, hungry souls shun

the presence of these self-righteous pharisees. Woe unto their hunger if they don't. How promptly the fighter of Bible Christianity gets busy with his mental note book and nods, saying: "Ah, ha! That's your holiness for you."

7. The corrupting influence on self. Again quoting from Mark Guy Pearse note the following:

There is in the Master's words a touch of that fiery indignation with which he ever rebuked the Pharisee. And no wonder, for this is the very essence of Pharisaism—that hopeless darkness which Christ himself could not illumine; for which there was nothing but the most terrible denunciation. This is the spirit which is condemned—the presumption, the self-confidence, the spiritual conceit in which lies the peril of the most hopeless damnation. For is it not a law that holds good in every sphere, that the higher and more complex the organization, the greater the corruption, if it become corrupt? There is a corruption possible to an egg which is impossible to a stone. It takes an angel to make a devil. Pharisaism is the corruption of great religious privilege and light and knowledge. Therefore, saith the Lord, "Thou hypocrite," because he is so keen in seeing the mote in his brother's eye, and so blind to the beam in his own; that is to say, that the fault which he may condemn in another is little beside this Pharisaism, this self-righteousness. . . . And out of this sense of superiority comes all the wretched round of Pharisaism—all that is hard, haughty, and scornful; all that strengthens pride and deepens despair in God's world.

In conclusion, we believe the person whom Jesus would condemn for judging is not a consistent or practical Christian for two reasons: First, he does not love souls to the extent of burden. Like Jonah he delights more in judgment than in mercy. When we truly love souls we plead for them like Abraham, like Moses, and like Paul did. Love delights to defer judgment and put the best possible construction on misunderstood actions. Second, the one to be condemned for judging is not working hard or successfully for the spiritual advancement of Christ's kingdom; to be more specific, he is not a great soul winner. The cause of this is here—judging and criticizing reveal a low state of grace. It is when the tide is out that the rocks and stumps and dividing fences are visible. The stream bubbles over shallow places. Finally, brethren "beware of the leaven of the Pharisees," and "judge not!"

Abiding

S. B. Rhoads

THE word *abide* seems to mean something durable, permanent; that which has come to stay. Said the Psalmist: "He that dwelleth in the secret place of the Most High shall abide ["lodge"] under the shadow of the Almighty." Note "under the shadow"; it takes sunshine to make shadow. Sunshine and shadow develop. If it were all sunshine some of us little folks would wilt. Jesus seemed to sense the value of this state of grace. In John fifteen, in ten verses, He mentions this state of abiding nine times, as if it was of all practical value. In the context He taught concerning the coming of "another Comforter," as the abiding One.

There seems to be a lack in these "perilous times" of recognizing the fact of the abiding One as One having come to stay, and great stress put upon the "perilous times" instead of Him who has come to stay in the midst of the perils. Satan can be no more highly pleased than when he causes God's saints to recognize his "perils" instead of God's provisions for "perils."

The hearts of the disciples were greatly saddened when they learned to know that Jesus could not abide with them in His redemptive agency. He comforted them with the assurance that He would send "another Comforter" who would abide with them for ever. We know that the fulfillment of the promise began at

Pentecost. We know that He came upon an hundred and twenty "when the day of Pentecost was fully come," and "sat upon each of them." He came to abide with them under the "one baptism"; not another baptism followed in their case. He came to stay, to dwell in them; not to forsake them so long as they were true and faithful, and did nothing to grieve Him or quench His working in them. He afterward came upon Paul. He so stayed with him that Paul said to the Colossians that "whereunto I also labour, striving according to his working which worketh in me mightily."

We are all familiar with the pentecostal day as described in Acts 2, but I fear not so familiar with "greater works" that followed. Let us note the fourth chapter carefully, prayerfully; what happened between it and Pentecost day? Thousands of converts were added to the church, yet not baptized with the Holy Ghost. Pentecost converts, yet being baptized with water only. They were all assembled together when Peter and John came to them from their persecutions and imprisonment. They related what had happened to them, and with "one accord" they lifted their voices in prayer, concluding by saying, "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of the holy child Jesus. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost. . . . And the multitude of them that believed were of one heart." Here we see that in addition to the one hundred and twenty the Holy Ghost came upon the thousands of newborn converts which had been added to the church, and the reporter says that they were all filled. No wonder that the place was shaken!

The next coming of the abiding One upon additional others is seen in the eighth chapter, where Philip the evangelist has had a great revival at Samaria, and there is "great joy in the city." When the apostles at Jerusalem heard that Samaria had received the Word of God, they sent Peter and John unto them, that these converts might receive the Holy Ghost, the abiding One, also. This by the formula of laying on of hands.

The next record is in the tenth chapter: His coming upon the Gentiles—Cornelius and his household and neighbors—inducting them into this priestly office of the abiding One.

Lastly, the fifth public ministry of His coming upon "certain disciples" at Ephesus, as recorded in the nineteenth chapter, again by the laying on of hands.

Thus we see the abiding One coming on five different occasions, in different ways: at Pentecost, while they were sitting, waiting, expecting; upon the multitude of newborn converts; at the conclusion of prayer; on Cornelius's household; and at Samaria by the laying on of hands.

There seems to be a lack of honoring the Holy Ghost's abiding presence these times; a coming to the altar seeking His coming again, rather than His working *mightily* in our midst, as though He had departed; and He must come upon us again. No doubt some have grieved Him away; others He never has come upon, they having taken some mere blessing of joy as the baptism of the Spirit, whereas the baptism of the Holy Ghost is a *blessure*. Blessings may be emotions, transitory; He comes to abide and give "times of refreshing" from the "presence of the Lord."

The writer rejoices in the fact that He has come to stay—to abide. And He does not depart at every little annoying, perplexing devil. Praise the Lord! He abides to execute the divine will in the saints of God, that they may prove what is the good and acceptable will of God, from Genesis to Revelation, in the midst of a crooked and perverse generation, holding fast that which is good; abiding in Him, *ad* He in us. Amen!

"Oh, that the world might taste and see
The riches of God's grace!
The arms of love that compass me
Would all mankind embrace."

"I Change Not"

J. W. Waltz

"For I am the Lord, I change not" (Mal. 3:6).
 "For there is no respect of persons with God"
 (Rom. 2:11).

THERE are two passages of Scripture that ought to compel every person to open his eyes to see God's hand beckoning, and his ears to hear God's voice speaking. Why should Joshua ask God for a forty-eight-hour day, and have it granted him, and we find it so hard to do things? Think of it! This old earth trembling and ceasing its rotation upon its axis, and causing the whole world to stand in awe at the wonderful phenomenon—just because a man had a task too big for an ordinary day. Lord, give us such faith!

Again, look at David, the stripling, as he was called at this time, going out with the simplest instruments of warfare, to meet the mighty giant, panoplied with complete armor and weapons. See him fall as the first pass is made, and the God-directed stone sinks into the giant's skull. See the child mount the giant's body, with the heavy sword, which no doubt took both hands to swing, and smite at a single stroke the great head from its body.

Again I hear, "I change not," and "I am no respecter of persons." See Jonathan and his armorbearer mowing down and driving out those mighty warriors, while God is thundering upon them. He is the same God whom we worship today—"I change not."

Look at David's three men hewing their way through the enemy's camp, with a cup of water for their master. I dare say, they never spilled a drop.

Hear the laying on of Shamgar's oxgoad upon the six hundred armed warriors, as they all fall around dead. "I change not."

Compare Moses and Aaron in their conflict with Pharaoh, with the European war of today. All they had was a walking stick; but if ever a country was reduced and whipped, Egypt was. No Pharaoh or army left; and country wasted. I presume Moses and Aaron did not have a scratch, nor did their robes need pressing.

Brethren, if God is the same, and no respecter of persons, then we need to bestir ourselves, and move with the speed of the age. The reason the world is getting away is because the world is going at a higher speed than we are. Let us "Arise, and go to Bethel," as God told Jacob. Jacob commanded his family to put away their idols, and move up; and as they obeyed great fear fell upon the people. Repent, obey, go forward!

"Have faith in God!" Get the vision, and move at least at automobile pace, and the world will stop and listen to us.

OLIVET, ILL.

In the Sweet Now and Now

F. M. Lehman

LET them sing of the Sweet Bye and Bye, where the roses eternally bloom; of the land far beyond the fair sky, where the bells never toll o'er the tomb—We will sing in the Land of Today, though the thorns may be pressed on our brow; Christ will change our December to May, in the Land of the Sweet Now and Now.

Some would dream of the land far away, with its mansions eternally fair; some would long for the close of the day, and the crown that the glorified wear—but to dream of the Sweet By and By will not do in the field with the plow; we must sow, we must reap e'er we die, in the Land of the Sweet Now and Now.

Some would gaze on the glories to be, when our life with its turmoil is done; where from sin we shall ever be free, and the goal of our quest shall be won—Yes, that Sweet By and By shall be mine, and its light I would wear on my brow; but while others must shout, let me shine in the Land of the Sweet Now and Now.

Let the Land of the Sweet By and By be

the subject of sermon and song; let its praises ascend to the sky, let the millions their praises prolong—but the dreaming alone all the while will not help in the field with the plow; we must labor with courage, and smile in the Land of the Sweet Now and Now.

"There's a land that is fairer than day," and some day that fair land shall be mine; I will watch, I will labor and pray, and while laboring here, I will shine—but the glories to be over there must not keep us from work at the plow; sure His grace lifts the burden of care, in the Land of the Sweet Now and Now.

Let us sing of the Sweet By and By; let us dream of its glories to be: of the land where the saints never die; where from sin we shall ever be free—we will go to that Sweet By and By from the field with our hand on the plow; to the Land of the Sweet By and By from the Land of the Sweet Now and Now.

Pasadena, Cal.

Elected Bud Robinson

TODAY is election day. The eyes of the nation are on the ballot box, and all men are on tiptoe to get the latest news. Some say Mr. Wilson will be re-elected; some say that Mr. Hughes will win. Of course it will be all settled before this letter reaches the HERALD OF HOLINESS readers, but it makes no difference to this old boy who goes to the White House. I am headed for heaven. I say, Give me Jesus and heaven, and let the Democrats and the Republicans scratch over the bluegrass lawn of the White House. As far as I am personally concerned, I have no choice in the matter. I would just as soon one was elected as the other. Thank God, I have already been elected. Here is my ticket: First Peter, 1: 2-5, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied; blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

So the reader will notice that according to the text, I was elected according to the foreknowledge of God. I would say to every man today at the ballot box, See to it, my brother, that you make your calling and election sure with the Lord, now, or when the White House goes to ashes, and the capitol crumbles, and the library of congress is a thing of the past, if you are without God and salvation, it would have been better for you had you never been born. Christ has said, "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" If you are ready to meet that great and awful day that God has on His calendar that He calls the judgment day, it will be all right with you.

It makes little difference who is elected today to control the White House for the next four years, for we see at a glance that the honors and glories of this old world don't last long. A man may be shouted over today and then stoned tomorrow. We read that St. Paul went into a city, and the city bowed down to him, and wanted to worship him, and inside of twenty-four hours they had stoned him and dragged him off for dead. One year the whole nation shouts for the Democrats, and inside of twelve months the nation is cursing Democrats and calling for Republicans. Then in a year they are wanting Democrats again. All that goes to show that the man who has nothing better than the world is at the best in an awful bad fix.

Here is a Scripture that I like: "On this rock I will build my church, and the gates of

hell shall not prevail against it." There is something that will stand the ages, and then still be a standing. The world will burn up, and the Rock will still be there; the elements will melt with fervent heat, and the Rock will still be there; the Devil will be chained up in the pit, but the Rock will still be there.

Gentlemen, that is not the Democrats or the Republicans, for they very seldom ever last over four years, and then they are cursed and hated by their own crowd before their term of office is half over; so there is nothing settled when you look in that direction. "Lift up your eyes to the hill from whence cometh your help," and make a quick run to the old ship, for she is liable to sail at a minute's notice, or without a minute's warning.

The Old Church

A lawyer in Boston was asked to go to a village some distance from the city, in order to effect the sale of a Baptist house of worship. Services had not been held there for many years, and it was argued that the better plan was to sell the property and give up the work. When the lawyer looked over the field it occurred to him that it would be more honoring God to save the property and renew the services. He found four members of that church. They were divided in sentiment as to the disposal of the property. The lawyer said he would preach in the building the following Lord's day. On that day seven were present and the next Lord's day forty. One Monday morning the lawyer was seen at the building with a pick and shovel engaged in tearing the boards from the dilapidated meeting house.

"What are you doing there?" said a passer-by.

"Tearing down the old building," said the lawyer. "It's too old for our use, and we shall build a new one."

"But where will you get the money to build with?"

"I am not concerned about that," replied the lawyer; "God will supply the money."

"Well," said the man, "if you have faith like that, I'll help you. You can put me down for a hundred dollars."

Another passer-by stopped up and repeated the same inquiries. "Why," said the lawyer, "God is sending the money already. Mr. Blank just passed by and has promised a hundred dollars."

"Is it possible?" said the man. "Blank is the stingiest man in our town, and if he gives a hundred, you can put me down for the same amount."

So the work went on. That afternoon one-half of the amount necessary was subscribed for the new building. In time the new meeting house lifted its spire toward heaven. The lawyer preached, and became the pastor of the rejuvenated church. This is not a tradition. It is a fact; and may be found in the New York Baptist annual report of some fifteen years ago.—*The Christian*.

His Faithfulness

Wavering in faith or hope or love is impossible if our faith and hope and love are on the right foundation. "Let us hold fast the confession of our hope that it waver not," says the apostle. Then he gives the reason for such absolute assurance: "for He is faithful that promised." The slightest sign of wavering is a doubting of His faithfulness, not ours. Hope then has moved off the rock. James, in giving the secret of obtaining things from God, says to be sure to ask in faith; and he adds two words that explain what the faith that gets things is—*nothing doubting*." To hesitate or waver in the slightest degree is to change "faith" to another word of five letters—"doubt." And love never wavers; it "beareth all things, believeth all things, hopeth all things, endureth all things. . . never faileth." Faith, hope, love, these three abide, because their alpha and omega is God; in Him they have their source, their continuance, and their object.—*Sunday School Times*.

Tenth Annual Meeting of the General

Foreign Missionary Board

Rev. H. F. Reynolds, president of the Board, called the Board to order at 9 a. m., October 18, 1916.

All the members of the Board were present except Dr. E. F. Walker, who was not able to be with us.

After the opening devotional services, the report of the general superintendent of missions to the Board was read. It contained much encouraging information, and from every indication our work on the foreign field is moving on victoriously.

The needs of the respective fields was given careful consideration by various committees. There was a general conviction on the part of all that reinforcement must be given to all our stations, if we would successfully continue the work which we have been doing, and make such advance movements as seem absolutely in divine order.

The committee appointed to examine applicants reported that about sixty available candidates were waiting to be sent to the foreign fields. From this number the committee recommended the names of eighteen candidates, all of whom are greatly needed at once. In addition to this they recommended the names of ten or twelve others who should be given favorable consideration by the Executive Board as soon as there is a possibility of sending them out. All of the newly appointed missionaries have been written to, and as soon as we have heard from each one, a complete list of the new missionaries is to be published.

After careful consideration of the needs for the coming year, it was the sense of the Board that the usual apportionments should not be made, but that each District be asked to raise at least twice as much as they were asked to raise last year. This would mean that sufficient funds would be received to meet all of the present needs of the work, and provide for the new missionaries that are to be sent out during the year.

From every indication, we are on the threshold of a great awakening of the church along missionary lines. God is marvelously speaking to the people everywhere regarding this need, and we believe that the Board has not asked an impossibility, and that a majority, if not all the Districts, will come up to the expectations of the Board.

The committee on administration submitted the following reports:

We have carefully looked over this department with a great degree of satisfaction, and desire to express our profound appreciation of the earnest and efficient services rendered by the General Missionary Superintendent, Rev. H. F. Reynolds, and the General Missionary Treasurer, Rev. E. G. Anderson, and his coworkers in the office. We note with great satisfaction the small administrative expense required in this department. We further recommend that the General Superintendent of Missions give special attention to the new mission fields, and superintendency of the work in the foreign fields all of which is so essential to our increasing prosperity.

We also recommend that Rev. E. G. Anderson be designated as general secretary and treasurer, and that he also have charge of the editorial work of The Other Sheep, and that he be so relieved in the office duties as to give more time in the field and to visiting Assemblies and campmeetings.

Following the action taken by the Board of Church Extension, our executive committee were authorized to work together with the General Superintendents in a movement to effect a simultaneous meeting of all of the boards of the church each year at Kansas City. It is desired that a certain month be set aside, during which time all meetings of the different boards are to be held, thereby making it possible for our General Superintendents and the respective members of

Mrs. Ada Bresec, Los Angeles, Calif., and Mrs. Susie Pitkin, of Brooklyn, N. Y., was appointed to formulate plans to organize the different local women's missionary societies into one organization, to be governed by by-laws prepared by said committee, after the same have been adopted by the General Foreign Missionary Board.

Said committee was also requested to prepare programs and furnish such information as will help the local churches in organizing their societies.

The committee on missionary propaganda made the following recommendations:

1. That each church be urged to undertake some definite missionary work, such as the support of a missionary from this country on the foreign field, as this is our greatest and most important need. The cost of such support will be \$420 per year.
2. That each church and Sunday school be urged to subscribe to our missionary paper, The Other Sheep, and that all of our present subscribers do their best to increase subscriptions to the paper.
3. That each District arrange, if possible, for a District missionary evangelist, who shall visit all of the churches on the District in the interest of missions.
4. That each pastor be urged to preach a missionary sermon at least once a month, and that an all-day missionary rally, including the Sunday school service and morning and evening services, be held at least once a quarter.
5. That special efforts be made within and without our local churches to secure individual gifts and individuals to undertake special missionary work.

We were very glad to learn that Miss Priscilla Hitchens has been able to raise about \$1,000 with which to erect a chapel as a memorial to her mother, to be located at one of our stations in Western India.

We were also much pleased to receive an annuity of \$2,000 from Mrs. Lizzie Fraley, of Los Angeles, Cal.

We were also greatly pleased to acknowledge receipt of a letter from Mrs. Susie Pitkin, of Brooklyn, N. Y., stating that she and Brother Pitkin would provide the money for the erection of a memorial hospital in Africa.

The Board realizing the necessity of entering new fields, carefully considered this need, and voted to accept Brother and Sister Roger Winans, of Peru, South America, as their missionaries, their support having been provided for by our church at Hutchinson, Kansas.

The Board also acknowledged with thanks a gift of land from Rev. and Mrs. J. D. Mickey, which is to be sold and the proceeds used for the purchase of property in Central America.

The erection of a new chapel in China, made possible through the gift of Brother Brillhart, of Pasadena, Cal., was accepted with appreciation, as well as many other gifts that have been made for special purposes.

Letters of greetings were received from the majority of the missionaries, and a vote of appreciation was extended to each of our missionaries for their loyalty and faithfulness in the service to which they have been called. It is hoped that before another year passes, our force will be greatly increased, and during the coming year the work may move forward to certain victory.

We desire to express the appreciation of the Board to each member and friend of the church, who through their liberality, sacrifice, and prayers, have to a great degree made possible the excellent financial showing which was made during the year. It is hoped that with this coming year, the amount will be doubled. It can be done if each one will do his part.

the boards to plan their work so as to be in attendance at these important meetings.

The need of an organized effort on the part of the different women's foreign missionary societies of our church was carefully considered, and a committee consisting of Mrs. John T. Benson, of Nashville, Tenn.;

Report of Treasurer General Superintendents' Fund

October 1, 1915, to October 1, 1916

RECEIPTS

Districts:	
Alabama	\$ 25 77
Alberta	17 20
Arkansas	10 11
British Isles	40 67
Chicago Central	165 10
Colorado	34 00
Dakota-Montana	50 46
Dallas	122 60
Florida	10 85
Georgia	12 00
Hamlin	126 80
Idaho-Oregon	30 00
Indiana	141 90
Iowa	165 37
Kansas	300 49
Kentucky	41 25
Little Rock	17 88
Louisiana	45 04
Michigan	92 05
Mississippi	7 35
Missouri	59 79
Nebraska	60 47
New England	238 50
New Mexico	48 34
New York	83 22
Northwest	350 27
Eastern Oklahoma	126 90
Western Oklahoma	206 29
Louisburgh	549 37
San Antonio	199 62
San Francisco	70 27
Saskatchewan, Canada	0 00
Southeast	8 00
Southern California	678 01
Tennessee	138 93
Washington-Philadelphia	78 90
Miscellaneous	5 82
Total	\$4 331 72

Disbursements

Rev. P. F. Bresec	\$ 133 33
Rev. H. F. Reynolds, traveling expense	181 57
Rev. H. F. Reynolds, salary	250 00
Rev. E. F. Walker, traveling expense	533 90
Rev. E. F. Walker, salary	1 026 07
Rev. W. C. Wilson, traveling expense and salary	350 00
Rev. J. W. Goodwin, traveling expense	204 40
Rev. J. W. Goodwin, salary	692 73
Rev. R. T. Williams, traveling expense	225 86
Rev. R. T. Williams, salary	692 73
Incidental expenses (stationary and postage)	41 13
Total	\$4 331 72

E. G. Anderson, Treasurer, 2109 Troost Ave., Kansas City, Mo.

THE WORK AND THE WORKERS

FROM EVANGELIST HARRY J. ELLIOTT.

Yesterday was a great day for Pavo, Ga. There was a class of seventeen into the new church, and more are coming soon. Our next meeting will be at Claxton, Ga., November 12-26. Our eastern address is 1833 Nowland avenue, Indianapolis, Ind.

LITTLE ROCK ASSEMBLY.

The second annual Assembly of the Pentecostal Church of the Nazarene convened in the beautiful little city of Mena, Ark., November 1st, with General Superintendent Roy T. Williams in the chair.

The weather was ideal, and the attendance good. The Assembly was held in the Presbyterian church, the doors of which were opened wide to us by the pastor and his people. This church being located in the heart of the city, gave us large congregations from the different churches. The preaching of Revs. Williams, Fred H. Mendell, Professor C. A. Imhoff, president of Arkansas Holiness College, of Vilonia; J. B. Chapman, president of Peniel University; T. W. Sharp, District Superintendent, was so convincing that men who have heretofore stood against our doctrines have been led into the light, and are now become our friends.

The sermon of General Superintendent Williams at 11 o'clock Sunday morning on the text, "Have you received the Holy Ghost since you believed?" has had a marvelous effect upon quite a number of prominent business men here who are identified with other churches.

Two of the leading professional men of the city said on yesterday, one of them speaking directly to the writer, "Why, the Nazarene church ought to be up in the heart of the city. I will gladly help move it where it should be, and if I get sanctified, I will join your church and help much in a financial way."

Another good man, a lawyer, said: "I never did know what the Nazarene church stood for, until I heard the preaching done during this Assembly. I think your church should be up town; I am willing to help move it here, or I will help build a new one located in the heart of the city. Your church is too far away from the center of town."

Many other expressions similar to these given, could be mentioned here; but I shall not do it for lack of space. I merely give these in order that the readers of this article may better understand what a great influence the Assembly has had upon this city, and to encourage our people to do their best to build our churches as near the people as possible.

On Sunday, "overflow" meetings were held in the Methodist Episcopal church and the Methodist Episcopal church, South. Revs. T. W. Sharp and Fred H. Mendell filling the pulpits. In the afternoon a very impressive ordination service was held, after which an old-time love feast was conducted by Brother Mendell. The power of God was greatly manifested in this service, and an altar call being made, a number went forward and were blessed.

At night General Superintendent Williams preached to a congregation which filled the large Baptist church. The message was indeed a great one, and many hearts were stirred. Rev. Mendell at this same hour preached to a great congregation at the seat of the Assembly—the Presbyterian church.

Brother Sanders was in attendance, and ably represented the Publishing House interests, and was a great blessing in many ways to the Assembly.

District Superintendent Henson, of the Hamlin District, was with us a day or two. Also District Superintendent Morgan, and others from the Eastern Oklahoma District were among the visitors.

Rev. B. H. Haynie, who so ably and faithfully stood by the work here for three years as District Superintendent, having accepted a call to the pastorate of our church at Dallas, Texas, has gone from us to his new field of labor. He has the love and confidence of the people whom he has left behind him.

T. W. Sharp was elected District Superintendent.

Rev. Fred H. Mendell, missionary evangelist of Kansas, who came to our Assembly as the representative of the Foreign Missionary Board, certainly represented the great cause of missions with a telling effect. Many souls were stirred to tears and audible crying as he preached to us on the conditions and needs of the heathen world. We expect to pay this year a sum equal to twice that paid last year for missions on this District.

Other great and good men like Dr. W. B. Pinson, of Texas, were with us, but space forbids that we write more at this time.

May God bless the HERALD of HOLINESS, and our work everywhere. The next District Assembly is to be at Little Rock.

J. L. McLENDON, Press Reporter.

The second annual Assembly of the Little Rock District was held at Mena, Ark., and was a great time of special blessing. General Superintendent

Williams presided wisely and well, giving himself unreservedly to the business of the Assembly. Evangelistic messages were brought by General Superintendent Williams, District Superintendent Haynie, the new District Superintendent, Rev. T. W. Sharp, President C. A. Imhoff, President J. B. Chapman, and the writer. The closing day it seemed as if the entire town was reached with the message of full salvation. In the evening Doctor Williams preached to a packed house at the Baptist church, and the writer spoke to an overflow congregation which filled the Presbyterian church.

The anniversaries were good, and an encouraging feature of the Assembly was the interest in the connectional departments of the church. They voted to raise \$1,200 this year for the Arkansas Holiness College, and requested that their appointment for foreign missions should be doubled. They took their part in the capitalization of the Publishing House.

FRED H. MENDELL.

NORTHWEST DISTRICT.

The mid-winter District revival will be held at North Yakima, Wash. We are praying for and expecting a great meeting at this place in January. We are endeavoring to make this a District meeting, hence are inviting all of the churches to take part in it. We especially desire a number of good singers to attend and help in the singing. Free entertainment will be given those who attend and take part in the services. The date of the meeting is January 3-28, and the large theater of the city has been secured to hold the meeting in. Bud Robinson and his singer will be a team in themselves, but this is not all, for we have also secured the services of Rev. Charles Babcock, that mighty preacher of holiness, who is much loved by our people on this District. Pray much for the meeting; come if you can, and let us all do our very best to make this a great and glorious meeting. For particulars address, Rev. A. M. Bowes, pastor, North Yakima, Wash.

J. T. LITTLE, Dist. Supt.

IOWA DISTRICT.

The first Sunday after Assembly I spent with the church at Oskaloosa, which was in a meeting at that time with Rev. J. A. Ward of Brooklyn, N. Y. The church is much encouraged, in spite of the fact that they have been without a regular pastor since June.

I spent one Sunday with the little flock at Cedar Rapids. God has a few true souls there who are loyal Nazarenes, and are trusting for victory. Let this struggling band be especially remembered in prayer at this time.

I next went to spend a few days with the church at Muscatine. I enjoyed a precious season with the saints there. It was my privilege to receive three into the church.

On October 20th we began meetings at Spencer in what is known as the Union hall. God blessed the effort and a few sought the Lord, some finding the blessing for which their hearts were hungry, while others were still seeking when the meeting closed. Early in this meeting it was evident that God was clearly leading a number of these precious souls into the Pentecostal Church of the Nazarene. We prayed the matter over, and organized a church, with thirteen members. It has never been my privilege to organize a church where there was more of the manifest presence of the Lord, or where there were clearer leadings of His will.

Notes of victory are being sounded from various parts of the District. Good reports come from pastor W. L. Fear in regard to the work at the Chariton and Mason churches. Rev. M. C. Campbell, pastor at Bloomfield, reports a revival in progress, with Mrs. Sarah Conley evangelist, and Miss Winnie Mosher leader in song. Word from Montrose is to the effect that the work there is moving on under the ministry of the new pastor, Rev. R. L. Morgan. Pastor C. J. Henderson, of Lacona, reports their new church nearly completed, but they will be compelled to delay dedication on account of not being able to get their seats as expected. The church will be temporarily seated, and services held there as soon as completed.

On November 10th the writer, together with Brother and Sister Gottshalk, will open the battle at Cherokee. Request is made that a mighty volume of prayer go up for this meeting.

E. A. CLARK, Dist. Supt.

DALLAS DISTRICT.

Our District Assembly was a great time to those who attended. We are now entering a new year in our church work, and there seems to be a general spirit of aggressiveness in the hearts and minds of our people. We see our opportunities, and are determined to improve them. The pastors are going to their work with a vision of its greatness that they have never had before, and they

have resolved to see the results of real pastoral work this year. I hope the "spell" will not wear off when the grass rises, and the birds begin to sing next spring, for that is the time of year so many of our former pastors have felt the call to evangelistic work, and neglected their churches.

The District has again called upon me to serve them as Superintendent, and with an appreciation of the honor conferred, and confidence expressed, we will do our best to serve the church, and be a blessing to the people. One of the strong expressions of love and appreciation of the District was evidenced in their starting a special offering to buy a Ford for me to travel the District, so that I might have wife travel with me in the work. A nice beginning was made on this offering at the Assembly, and is growing nicely. We have bought the car, and are enjoying some of the conveniences and benefits of going to our out-of-town appointments without extra trouble to our people, and of having wife with me, who is a good help in the work. We have just visited the churches at Cedar Mills, and Whitesboro, and we are now at Halesboro for a meeting to continue till November 19th.

Our District evangelist, Rev. C. E. Woodson, will begin a siege meeting at Jacksonville, in the District tent, about November 25th. We expect to keep this good man busy this year, and we want him to put in the time where the most good can be accomplished. He will hold meetings in new fields, where there is probability of organizing, and will hold some meetings for our churches. Any church or new field wanting his services, write him at Peniel, or write to me, and I will help you make the arrangements. Also, Rev. B. F. Pritchett will do evangelistic work on the District this year. He will have a good band of workers, and will be prepared to do good work in siege meetings. He has the staying qualities that will bring victory. Brother Pritchett is moving to Peniel, for his wife and children to have the benefit of the community and school while he is on the field. Write to him if you want him and his band to come to your place.

I am urging all the churches to give more attention to the work of the church as prescribed by our Manual this year. We have been neglectful of some things to our hurt. The time has come when we must give more attention to these things, or we will fail.

The churches that were left to be supplied are being taken up by good, earnest pastors, and we hope to have them all supplied in a few weeks.

P. L. PIERCE, Dist. Supt.

FROM BROTHER S. D. ATHANS.

We had a pleasant and profitable trip to Kansas City, where we attended the annual meeting of our General Missionary Board. It has been a great privilege to spend the few days at our missionary headquarters. It was indeed a rare treat and an inspiration to my soul, and I come back to this great and needy field full of faith and hope for the salvation of the poor Mexican people.

On our way back from Kansas City we spent a day with our Bible college at Hutchinson, Kas., and we had a good missionary meeting in the evening in the college chapel. Truly the Lord is blessing the students and faculty at that place, as the missionary spirit and interest is deep, and it is encouraging to know that many of the students are called of God to the foreign field.

From Hutchinson we went to Hamlin, Texas, where we spent the Sabbath. In the afternoon the Lord gave us a glorious time at their regular Sunday afternoon missionary meeting. Surely the missionary fire burns and glows in this institution, and it looked to me as if Hamlin University is preparing missionaries for every country on the globe. We shall not soon forget the hospitality and kindness of students and people of our university at Hamlin.

From Hamlin we went to Abilene, Texas, where we attended the District Assembly. On Sunday afternoon, Brother Hinds, our outgoing missionary to Cuba, and Brother Jones and myself went to visit the Mexican settlement in Abilene. The first Mexican family we visited courteously granted our request to hold a service in their front yard. We called on every Mexican family in that neighborhood, inviting them to come to the meeting at once. Soon we could see the women getting their children ready. Most of them out of curiosity came out to hear what we had to say. They were carrying chairs on their backs as they marched through the streets to the meeting place. Soon they crowded the front yard, some sitting on benches, some on the front porch, some on chairs, while others were standing. Brother Hinds and I sang and prayed and preached to them in Spanish for nearly two hours. The people had never heard the gospel preached, with the exception of one family, and when Brother Hinds made an altar call, two men came forward and knelt on the grass under the shade of the trees. The first man who responded to the invitation I believe was truly saved, while the whole audience were down on their knees, and several

spectators on the street were looking on in wonder. Even the fire department was there. The people were anxious to have us come again and preach to them. We felt that we could open a Mexican mission at Abilene all right, but the sad feature about it is that the workers are so scarce to occupy these needy and inviting fields. At the close of this meeting we gave the gospel of St. John in Spanish, and several tracts to all those present. Nearly all of them could read well. God will certainly bless the precious truth as we sow it faithfully beside all waters.

FROM EVANGELIST H. H. MILLER.

I held an 11-day meeting at Sawtelle with Mrs. Pleasant Case, pastor, who was in Indiana for a rest. The work was in charge of the Misses Johnson and Bond, ably assisted by Mrs. D. Comer, deaconess. A number of souls prayed through, some being saved, and some sanctified. The work is conducted as a church and mission, with continuous services at night. The Soldiers' home is but a few blocks away, where 3,000 Civil War veterans and 500 Philippine soldiers live. The attendants at the services are largely these soldiers and their families; as some of them live adjacent to the home. It is a needy field, there being hundreds of these men unsaved, and they are dying at a rapid rate. The Westgate mission, conducted by the Misses Cora Adams and Tina Wilson, also ministers to these men.

I am now at Holtville, in the Imperial Valley, going in for a siege meeting. Rev. W. E. Ellis, of Texas, is coming in a few days to lead the singing and help to push on the battle. We are expecting victory.

MISSIONARY CONVENTION.

A most blessed time was held at Darby, Pa., October 27th, 28th, and 29th. It was a missionary convention in which all were very deeply interested. Papers were read by J. N. Nielson, W. D. Shelor, J. P. Penn, and J. T. Maybury. These papers were read amid much enthusiasm, and were

of interest to all. The convention was a time of real rejoicing and uplift. Dr. Julia R. Gibson was present, and delighted all. Rev. Tetsuji Tsuchiyama was present, and was a great benediction. He gave his experience in earlier life, which was a great blessing and help to all present. The meeting was one of great interest, and we believe there will be others to follow. There were good crowds, the house filled to overflowing each night. Sunday evening Brother Maybury preached a grand sermon.

J. B. BROWN, Secy. of Convention.

FROM EVANGELIST C. L. WIREMAN.

We have just closed a protracted effort at West Point, Ohio, in the Pentecostal Church of the Nazarene. Rev. John Leighue is pastor, and beside the preacher we were only able to find three members, one of whom lived alone, and could not attend very much because she was afraid to go home at night alone. During the first week, Miss Leona Hiem led the song service, and Miss Hope Donnelly, presided at the organ. Brother Paul Burdick and wife, who had been engaged for the music, were delayed, and did not get to us until the beginning of the last week. They are good singers, and should be kept busy. Address them at Lisbon, Ohio. We were at this place fourteen days, and our congregation averaged twelve persons. During that fourteen days, in this city of about 200, three nights were taken by a medicine show, and we consoled ourselves with the thought that after that was over we could preach as close as we pleased, and no one would kick, as all their ailments would be cured; but there came to town a political speaker, followed by another, and then another, so three nights more were taken, and of course folks could not go to church when there was some place else to go. Then came a night of lodge entertainment, and a masquerade party, with men and women wearing false faces, who did not need them at all. The Devil then gave two dapes, and since he could stop at nothing lower than that he had to stop. We only had one at the altar during this meeting. Any one wanting a protracted meeting, address me at Middletown, Ohio.

BRITISH ISLES DISTRICT.

We are pushing ahead in spite of the war, publishing the glad tidings of full salvation over these lands. The work we believe was never, in some ways, in better shape than at the present. Our interest in the cause of holiness is certainly increasing. Since the formation of the District the missionary interests of our church have grown upon us. The churches that then contributed monthly to the missionary cause were Parkhead, Perth, Addington, Blantyre, and Paisley; now the list includes Edinburgh, Gildersome, and Morley, and we are hoping that Grays and Forfar may soon join the ranks of monthly contributors. Our first effort on behalf of the General Superintendent's support brought in over \$40. As our work grows we expect improvement in these two particular departments of our church.

The church news is as follows: Forfar is now under the care of Sister Jean Parquhar, who was so graciously helped by the pastor and people of First church, Chicago, to return to Scotland, and take up this work. It is an exceedingly hard field, but our sister is trusting God for victory, and many of us are holding on to the throne that it may come speedily. Perth can now report that its church property is free from debt. We are hoping that Brother Robert Miller will undertake this pastorate some time in November. We have no better church, spiritually, in our connection, and since the beginning of the year many souls have been at the altar, seeking salvation and holiness. They know how to prevail in prayer and bring the glory down. Rev. John E. Watson is now pastor of the church in Edinburgh. He served the Morley church for nearly six years. Since his advent there, congregations have greatly increased, and the saints who have persevered long under trying circumstances are expecting great things to happen in the name of the holy child Jesus.

Paisley is now being shepherded by a supply, Brother Robert Parris, one of our very best young men. His sacrifices and his worth are highly appreciated by the Paisley church. This congregation is weighted with a financial burden arising out of a property arrangement made before the war. The war has increased their responsibilities and also affected their incomes that we would be glad for any help that might be sent in their behalf. There would be joy in the hearts of a few faithful souls and praises to God who is worthy of all praise should \$280 be received before the 1st of March.

Addington and Blantyre are in the care of Pastor Edmund Ronch. In Addington is a band of saints that are faithful to all the calls made upon them. The missionary spirit is strong, and their zeal for the cause of holiness is unsurpassed. Holiness is surely their battle cry. Blantyre is more of a problem. This church had a splendid beginning, but many untoward circumstances have depleted the membership, and weakened the standing of holiness. We are not without hope that the birthplace of David Livingstone shall yet respond to the light of full salvation. Brother Peter Clark was appointed pastor of the Gildersome church at the last Assembly. He is certainly

This Explains Why

Olivet University, October 4, 1916.

Dear Brother Matthews:

We wish to inform you that we have organized a Missionary band in the school. We have read with great encouragement your article, on "One thousand workers this year," and feel that if you can support fifty workers, we also ought to be able to do the same. We have had an interesting Missionary band for several years, and there seems to be more interest this year than ever. While most of the students are working their way through school, and have no special backing, several of us have covenanted together that we would pray for the support of fifty workers.

We would like to make this a strong missionary center, and if we could be an agency in this District for rousing missionary zeal, we would deem it a great privilege. We would like to know about how much it is going to cost us to support these fifty workers.

Yours for spreading the gospel,

MISS EUNICE OAKES.

Secretary-Treasurer.

Within the past month, Olivet University has witnessed two remarkable evidences of God's favor. First, an unusual revival is in the school. Secondly, gifts and pledges for present debts and future needs. The above letter gives the reason why. God will stand by the institutions to His last dollar who put missions first and foremost. Yours to Get the Vision and Have the Faith,

JOHN MATTHEWS.

making good in the ministry, and the blessing of God is accompanying his labors in the Holy Ghost. Morley has been our headquarters for nearly three months. Here we have a fine property built through the splendid generosity of Brother George Pawson. The successor to Brother Watson is Rev. H. E. Jessop, who has been in the Baptist ministry for over seven years. He has had a wonderful success preaching holiness, and believes the Lord has opened the way for him into our church. Great things are expected from him in this important field. We are glad to report that fully a week ago a new church was organized in Grays, Essex, a large town twenty-two miles from London. We appointed Brother S. G. Hinton, who has been the leader in this work for years, pastor. He is a man whom the Lord has greatly blessed, and in whom we have every confidence.

Parkhead church, Glasgow, commemorated its tenth anniversary September 30th to October 1st. It was a glorious time. Saints from Addington, Paisley, Perth, and Edinburgh joined in the special services. Pastor James Jack preached in the power of the Holy Ghost on Sunday morning. The Perth saints had charge of the afternoon service when they testified to God's wondrous power to save from sin. The District Superintendent preached in the evening. There were eleven seekers. Praise God! Great open air demonstrations were held on the two evenings when Sergeant John Thatcher interested the people in testifying to the triumph of Christ in his life. Some sought Jesus in the open air.

Three blessed missionary conferences have been held on the District at Perth, Paisley, and Morley. Much blessing resulted, and we are sure more support will be given to the missionary work of our church. GEORGE SHARPE, District Supt.

MISSIONS AND BLESSINGS AT OLIVET.

We have recently received many letters of interest regarding our missionary work. Letters have come in from all over the country indicating how the Lord is talking to our people with reference to the work, both at home and abroad. Recently we received a letter from the Students' Mission Band, at Olivet, stating that they had determined by the grace of God to do their share in sending out the new missionaries and providing for native workers and Sunday schools. They inclosed with the letter a check for \$18.85. A few weeks later another letter followed from the same band, inclosing a check for \$43.25, and shortly after this the third letter, inclosing a check for \$34.08. We knew that this was excellent giving for a student body, a total of \$96.18 in just a few weeks. We learned that the student body at Olivet had banded themselves together to pray, first, for souls; second, for the missionary work, and third, for the removal of the debt from the college. In last week's issue of this paper we read of the remarkable chapel service, and this morning we received a letter from one of the officers of the school stating that they were in one of the most remarkable revivals he had ever seen. Following is a quotation from his letter:

"I think the thing that will be of the most interest to you is to know how wonderfully the Lord is blessing the school. I have never seen such remarkable evidences of divine grace as has been manifested here in the past few weeks. Per-

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Kansas City, Mo.

haps I told you in a previous letter how one dozen of our young men prayed all night, Halloween. The students' band meeting last night did not close until 1:30 a. m. During the first part of the meeting seven definitely prayed through to victory. On starting to leave the chapel the power so fell on the student body that the bell was rung, and the people all over town got up, dressed, and came to the meeting. Among them were four unsaved students who were under conviction, and they prayed through. I have been in many revival meetings, but have never been in anything as marvelous as this. It is away beyond description. To appreciate it, you will have to be here.

"A meeting was called for the next night, which began with testimonies, and did not close until 5:30 o'clock in the morning. God manifested His powers in a remarkable way, and we are looking for a deluge from heaven. A number are at the altar, and the best part of it all is that nearly every one prays through to victory. The Lord has His hand on us, and we are praying, and expecting great things."

The brother above referred to also mentioned the fact that some nice gifts had been received, which helped them out wonderfully at this time, as they were in special need. We could not help but feel that somehow God's hand will not only be upon this institution, but all of our churches and individual members, who will undertake to do what God would have them do in order to spread the gospel. As Doctor Matthews says, "It is not what we are able to do in ourselves that brings honor and glory to God, but it is in undertaking something that seems beyond human possibility."

We trust that God may lay it upon the hearts of many to write Dr. E. F. Haynes, president at Olivet, Ill., inclosing a little something for Olivet. We spent a few years there, and know of no place where money invested will bring greater results.

E. G. ANDERSON.

WESTERN OKLAHOMA DISTRICT.

We have just started over our District, and have found conditions thus far very gratifying. We have organized a nice class in Cleveland, and left it under the care of Rev. Mr. Looman, of Osage, one of God's greatest men of prayer and faith I ever met. I also visited Oklahoma City church, and found the tide running high. The church at Oklahoma City are anticipating a great year. Then I went to Skedee, where Rev. Mr. Dudley is holding fort. Brother Dudley already has a grip on that entire community, and I am sure that there are great things in store for those dear people. I am now at home for a few days before leaving on my tour West. May God bless the HERALD of HOLINESS. I shall certainly make a speciality of our publishing interest over this District.

J. I. HILL, Dist. Supt.

C. N. U. MISSIONARY SOCIETY.

We believe that the missionary spirit is the main spring to church activity, hence we are endeavoring to instill into the hearts and minds of our young people the fact that they must keep the missionary fire burning brightly upon the altar of their hearts, and God is honoring our efforts in a special way.

The missionary society in Central Nazarene University, Hamlin, Texas, has been organized with this end in view. We began this year with about 100 members, about thirty of whom are now in training for either the foreign field or the home land. If you want to see something red-hot, and out and out for God, just visit us some Sunday afternoon from 8 to 8 o'clock. We do not especially care which day you come, nor will we ask you to notify us that you are coming, that we may prepare a special program in your honor, for they are all specials in honor of our blessed Lord, and in behalf of a lost world.

We have a corresponding secretary, and find that it is very helpful and interesting to keep in touch with our missionaries and their needs on the field. If you want to have a burden on your heart for a heathen world, begin to study the fields and their needs, and it will not be long until you will be ashamed of yourself because you are not doing more for missions.

For instance, we began studying the needs of the different fields and found that almost without an exception they were all crying for money to support Bible women and other native workers. This expense is only from five to seven and one-half dollars per month, and in our last meeting we raised enough money in the missionary society to support two Bible women for one year. It was easy to do, only requiring about fifteen minutes, after reading some letters direct from our missionaries on the field, expressing this need. We will send this money to our General Missionary Secretary, expressing the field to which we wish it to go, and in this way we will receive credit for it.

Our regular programs are especially interesting and beneficial. One afternoon we study the history of missions in China, next India, etc. Then we have some strong papers and stirring talks on important issues and live themes connected with modern missions. How the Lord does bless us; it would do your soul good to see these boys and girls as they laugh, cry, and shout for joy. Brother pastor, if you want your church to be a live wire

and if you want to accomplish something for God, get your young people interested. If you will get them saved and sanctified, and then co-operate with them, and instruct them, they will move things for God. C. N. U. Missionary Society will raise \$150 this year for missions, and it is only an auxiliary to the church.

We are not lopsided on the missionary question; but our young people pay their pastor, contribute to education, and all the other apportionments of the church. The future of the church lies with them. Begin now to train them by giving them some responsibilities; for the sooner you begin to train them the sooner will they be ready for the responsibilities of the church, and the more efficient workmen they will be.

E. V. BUZBEE, Reporter.

CORRECTED LIST OF RECEIPTS.

Bresee memorial program receipts, Washington-Philadelphia District:

Rio Grande, N. J.	\$ 8.25
Bloomsburg, Pa.	3.41
North East, Md.	2.30
Lehighton, Pa.	3.06
Hollywood, Md.	4.15
Hommetts Chapel, Md.	3.22
Baltimore, Md.	3.00
Sicklerville, N. J.	1.50
Clementon, N. J.	1.75
Chicamuxen, Md.	8.60
Martinsburg, Va.	7.50
Herndon, Va.	10.97
Norfolk, Va.	6.08
Total	\$55.54

EASTERN OKLAHOMA DISTRICT.

Since the Assembly we have been doing some repair work in the waste places. First we helped Brother T. L. Taylor, our new pastor at Henryetta, in a meeting. God blessed in a good way in the preaching of the Word. Brother Taylor did most of the preaching, and the people seemed to be well satisfied with their new pastor. The work is taking on new life and going in for great things this year.

We are now at Shiloh church in a revival, and arranging for a pastor for another year. Rev. John Baldwin, of Wister, Okla., will take charge soon. We are undertaking great things in Eastern Oklahoma this year, but we believe for great things in the Holy Ghost, and with the pastors and evangelists we have, who are working for Him. We are grateful to our heavenly Father for sending us some good strong men this year, Rev. Mark Whitney, from Kansas; Rev. S. H. Owens, of Western Oklahoma; Rev. W. F. Gibbons, from the Arkansas District, and Brothers Lambert and Hart from the Little Rock District. All mail to me will please be addressed to Henryetta, Okla., as I will be subject to urgent calls to different places.

F. R. MORGAN, Dist. Supt.

KENTUCKY DISTRICT.

We have recently held a revival in a Methodist church at Cedar Grove, Ky., and found the people hospitable and ready for the truth. A number of them threw away their tobacco, and the church was generally benefited.

We are now at Croesboro, Ky., in the midst of the battle. The meeting has started well, some have prayed through already. On our way to this place we preached one night in a Methodist church at Columbia, and the next two following nights at Gabberry and vicinity, where we had eleven seekers.

From here we will visit the churches at Highway, Burnside, and those at Delmer, and begin another campaign at Science Hill, November 26th.

We want a good pastor for the church at Louisville, Ky. This is where we have been pastor for three years, and the people are loyal and good. No trouble is in the church, and a good pastor would feel refreshed to meet them. If you think you are the man, write me, 719 South 24th street, Louisville, Ky.

J. G. NICKERSON, Dist. Supt.

CHURCH NEWS

Racine, Wis.

Last July the pastor engaged help and made arrangements for a tent meeting, but was unable to secure a tent at the time appointed, and was obliged to cancel engagements. The church became stirred with the need of owning a tent; the money was soon pledged and a new tent 30 x 60 purchased. Immediately following the District Assembly we raised the tent and were ready for battle when District Superintendent W. G. Schurman arrived. The first service was held at 10:45 a. m. on Sunday, September 17th, and for four weeks this blessed servant of God and the church poured red-hot shot into the ranks of Satan, and balm and blessing into the hearts of the saints as only Schurman can do it. Services were held every evening, save Saturdays, and with Sunday school and open air meetings, six services every Sunday. The Lord came and salvation flowed. Before the second week ended the weather became too cold,

and the services were transferred to the chapel, and the work of salvation continued. The chapel was so clearly inadequate to the needs of this growing work that the burden for a commodious church grew, and with the "vision," culminated in the raising of \$10,000 on Sunday morning, October 16th, after the most logical discourse on tithing to which we ever listened. The giving was "with cheerfulness" and has proved a spiritual tonic to all. Brother Schurman left the 17th for other work on the District. After one evening's rest the campaign was continued amidst storm and opposition, with Evangelists C. E. and Mrs. Roberts to assist. Their strong, rugged preaching greatly aided in deepening the spiritual tone of the whole church and some souls found gracious victory. The most beautiful sight was at the close of the Sunday school hour on October 29th. Brother and Sister Roberts held an evangelistic service for the children, and about twenty came to the altar seeking God, while other children rallied around and helped pray them through. There was real repentance accompanied by real penitential tears, and some real joy of salvation experienced. A building committee has been elected, plans agreed upon, an architect employed, and there is the sound of a "going" in the air. The building will be 40 x 88 in the main body, with some minor additions, containing auditorium, lecture room, and gallery, seating 400, and a baptistry on the main floor. The basement will contain an assembly room for the Sunday school, five commodious class rooms, furnace room, and toilets. The construction will be of brick. Work will begin at once. We have received several substantial adult members, the Sunday school is increasing, and everybody is serving the Lord with gladness.—E. J. FLEMING, Pastor.

Bath, Me.

The future looks bright for our work here, we believe. We have a faithful, efficient pastor in Rev. J. R. Howse, a true man of God. The people love him and are standing by him. Under his leadership we are getting ahead along all lines. Our missionary offerings are increasing. Our last two missionary meetings were seasons of rich blessing. The October meeting took the form of a missionary concert, when members of our Sunday school rendered the "Bresee memorial mis-

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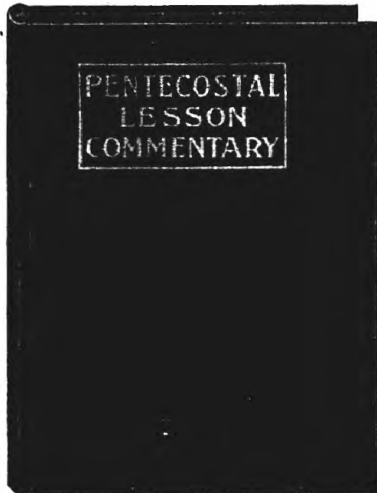
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sionary program." We are now in the midst of a revival campaign, with Brother Lewis H. Bachelder, of Malden, Mass., as our evangelist. God is using this splendid young man in a wonderful way. He preaches the rugged gospel, clearly and fearlessly. He has won the hearts of the people, and is having good crowds at every service. There has been no real "break" yet, though a number have knelt at the altar, and received definite help from God; but we are believing for gracious results. — L. J. PALMER.



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Portland, Ore.

The pastor of Highland Park church, assisted by Brothers H. C. Baker and J. G. Bringedahl, began evangelistic meetings on October 9th, preparatory to the coming of Sister E. G. Eaton, accompanied by little Sheshu, October 13th, who took charge of the services and conducted all-day meetings, Friday and Sunday. The sermons of both Brother Baker and Brother Bringedahl were fragrant with conviction and persuasion. The Sunday afternoon meeting was an overflow meeting, many being compelled to stand on the outside of the building. Sister Eaton's messages were marked for their tenderness, and the presence of the Holy Spirit was made evident by the conviction and response of the congregation in each service. Between \$100 and \$180 was raised in the Sunday meetings, with which to buy bricks for the "girls' dormitory" in "Hallelujah (Praise ye Jehovah) Village," and some people who doubtless were hoarding up their money with which to invest in "scalpkins," were halted by the Spirit's intercession, and—as Sister Eaton says—immediately began to invest in little "brown skins" in India. God bless Sister Eaton and spare her to the cause of India many days. — S. L. MENDEL, Pastor.

Hamlin, Texas.

It will, no doubt, be a surprise to many of our friends throughout the Southwest to learn that I have resigned my position as business manager of Central Nazarene University, and am leaving Hamlin. The work of the ministry lies closer to my heart than anything else, and Mrs. Hudson carries the same burden. For nearly twenty years we have been on the firing line, and we can be satisfied nowhere else. While Central Nazarene University is doing a great work developing character and training preachers and missionaries, yet as long as I remain in the office, our active ministerial work is curtailed. God has opened the pastorate at Sherman, and Howe, Texas, to us, and we have accepted it. Our work in the school has been delightful and the association with the board of directors and faculty most pleasant. Professor J. E. L. Moore, the college president, is a choice character. Like David and Jonathan, our souls have been knit together as we have carried the burden of this work. Miss Jonnie Dance, the secretary, is one of the most saintly characters we have ever associated with, while Rev. J. E. Gaar, the pastor, is a choice spirit indeed. It is no small task to tear away, but we rejoice to sing "Where He leads, I'll follow." The work here is on the upgrade. Material advancement is in evidence everywhere. There is a great future for this school. We have an open date for one campmeeting. Our address is 117 North Walnut street, Sherman, Texas. — OSCAR HUDSON.

Springboro, Pa.

We were glad to have our District Superintendent, Brother James Short, with us, who came the 20th of October, and was here nearly a week. His sermons were impressive and instructive, and inspired us with greater zeal for God's work. Two were reclaimed and one sanctified during the services. We are sorry it was necessary for our pastor, Sister Cooley, to leave us, as she had been with us only about four months. She was very zealous for the work here, and did much to build it up; also was instrumental in having the much needed repairs put on our church property. Her sermons were helpful, and four new members were added to the church while she was here. We pray God's richest blessing to go with her. — FLORENCE DEETER.

York, Neb.

We have started a meeting at the Nazarene church with our band of workers, Brother Martin and wife, and myself and wife. We ask the prayers of the praying people for us here in this meeting. We will be here for four weeks at least, and if God is not through with us then we will stay until He is. We believe in an old-fashioned campaign and stay until the Devil has cleared the ground. — J. R. HUNTER.

Hutchinson, Kas.

Our work in the city is progressing marvelously. The Christian Workers' Association has been organized only a short time, but God is blessing the members in their work of helping others. Every Monday afternoon from two to three dozen students go out visiting from house to house, reading the Bible, praying, and distributing tracts, the HERALD of HOLINESS, and Testaments. Several homes have asked for prayermeetings, and wherever there are hungry hearts our church deaconess visits them. The Mexican work is very encouraging. Two men and one woman were saved this week. A blessed service was held Sunday, October 20th, out at the county farm with the dear old people, where one was reclaimed and many others hungry. Two were recently saved in the jail. Thank God for the privilege of handing tracts and Testaments through the bars. All the girls in the Refuge Home, except one, are saved now. Praise the Lord for our faithful matrons. They are planning a home gathering of all of the girls that have been housed by the home in former years, on Thanksgiving day. They would appreciate a Thanksgiving box from the different churches for

this special occasion. Each Sunday morning a number of young men go out to the Boys' Reformatory and teach Sunday school classes. Some of the boys there are hungry for salvation, and are seeking and finding Jesus. God is blessing the generalship of Rev. Mr. Haas and President Stone in campaigning this work. — MRS. ELIZABETH HODGES, Reporter.

LaLande, N. M.

We want to report victory in our souls. On account of rain, we did not begin our meeting near Cuervo until the third Sunday night, and we closed the fourth Sunday night with complete victory. There were three converted or reclaimed, and nine sanctified. On the following Friday we went to West Point schoolhouse, where we had held a meeting in June. We preached Sunday. The saints were helped, and we left them with a greater determination to stand true to God. Rev. C. B. Jernigan, of Bethany, Okla., will have charge of a ten days' revival to be held in the Bethany church, Hiasell, N. M., where we have been pastor for the last two years. — L. P. FRETWELL and WIFE.

Winlock, Ore.

I do not know when I have received such a blessing since the Lord sanctified me, as I received today, when I received my HERALD of HOLINESS, and read the splendid articles on prayer. Only Holy Ghost filled men could write such articles. I read Doctor Matthews and Brother Wallace's articles and walked the floor and shouted. Would to God that all holiness folks had the vision of intercessory prayer. The paper is great, keep the fires burning. — J. P. G. LOWES.

Graham, Cal.

I have just closed a revival at this place. Sunday was a great day, the saints shouted and prayed, while new born souls shouted the victory. We had a hard fight, but we plowed deep, and shouted the walls down. Backsliders were reclaimed, believers sanctified, and sinners were saved. I had a great time with these people. This is my first trip to California, and as soon as I landed the dear Lord had a job for me. I am ready for another call. I will work anywhere to get people saved and sanctified. I find the Devil out here working his best. If you want some one to hold a revival for you, call me. I make no charges, only souls. — REV. C. E. STRAW, 1405 East 39th street, Los Angeles, Cal.

Clearwater, Kas.

From our Kansas Assembly we went to Orrick, Mo., for a meeting held in the country in an union church. They said this was the first second blessing meeting ever held there. However, God broke through, and gave us a good meeting. There were more than twenty professions in all. Eight were sanctified, among them some of the leading members of the church. We had labored with Rev. J. M. Handley in a meeting at Lawson, Mo., some months previous, and it was a great pleasure to us to be entertained in his home. Sister Handley was sanctified while we were there. At the close of the meeting we came to Rayville and stopped off one day and night, where Rev. Jerry Clevenger with Rev. Mr. Fitch, of Ohio, were engaged in a meeting. We were glad to meet the saints about Rayville again. We are now beginning our work as pastor of the Nazarene church at Clearwater, Kas. The church here has only been organized a few months, but we have a good church building, and a parsonage. Also we have a good band of Nazarenes. — CHARLES W. DAVIS and WIFE.

The fifth Sunday group meeting was held with our Clearwater church. The attendance was good, each church being well represented. Two rousing street meetings were held. Two good missionary services, and also one rescue service. We greatly appreciated the presence of Brother Anderson and Brother Mendell. Their messages were greatly blessed of the Lord. Good offerings were taken for home and foreign missions and rescue work. Our Clearwater folks believe in pushing things. The following offerings were taken: Home missions, \$35; foreign missions, \$104; rescue home, \$40. The group meetings are real blessings; its influence will stay in Clearwater. Action was taken to begin our next meeting Thursday night, and continue over Sunday. Our group is composed of Newton, Maize, and Clearwater. Our next meeting will be at Maize, December 31st. — Mrs. CHARLES DAVIS.

Clarksville, Tenn.

We are glad to say that the work is moving along encouragingly. Our people stand heart to heart with us in the battle and thus the pastor finds it a pleasure to undertake the difficult tasks that greet him as he advances into the battle. Our District Superintendent spent a few days with us and proved a great blessing to both saint and sinner. May God continue to use him as he mingles his tears and prayers with us. We begin a meeting at Milltown, Pa., November 15th, and desire a special interest in the prayers of God's children for the souls at this place. So far as

we know, it will be the first holiness meeting ever held in that part of the country. We are glad to say that we contemplate having our General Superintendent, R. T. Williams, with us for a meeting in our church in early spring, and desire an interest in your prayers.—MARVIN S. COOPER, Pastor.

Danbury, Conn.

We have been having meetings here with Rev. Paul S. Hill, District Superintendent, from October 15-25. The Lord used our brother in a wonderful way. Some were saved and sanctified, and the saints are more determined to fight on. I believe that we, my family and I, are the only family of the Polish nationality who are saved from the Catholic church to holiness. I want to say to the holiness people, keep on praying and believing.—WALTER WOBOSKY.

Malden, Mo.

I just closed a great meeting at this place with the pastor, Rev. J. L. Cox. He is truly a man of God, and a great yokefellow. I had the privilege of staying in his home while engaged in this meeting. We had between twenty and twenty-five pray through. I go from here to Ellington, Mo., for a day or two. Then I go home for a day or two before the District Assembly at Vilonia, Ark., November 5-12. I organized a tithing band of twenty-six at Malden, and am expecting great things of the church there.—A. F. DANTEL.

Broken Bow, Okla.

We can report victory for the church here. We are still young as a church, only three months organized, but are strong, vigorous, and growing. Our Sunday school has been organized a week, and we had twenty-six present yesterday. We raised a missionary offering of \$4.09. Our prayer-meetings are times of refreshing. We are expecting to have a meeting the first two weeks in December with our District Superintendent, F. R. Morgan, as evangelist. Thank God for the HERALD of HOLINESS.—MRS. G. MORRIS, Pastor.

Lynn, Mass.

We finished two weeks of tent meetings a short time ago. We let the people know where we are by a great street parade, in which were carried over two score banners, upon which were printed such mottoes as "Victory," "Down with the Devil," and "On with the Battle." A large number came from the neighboring towns to help us in the battle. Sunday, October 22d, we enjoyed a missionary rally given by the Sunday school in which the Bresee memorial program was used. As our pastor said, "Sometimes we laughed, and sometimes we cried." Indeed, it was a blessed service. The rally was in charge of Sisters Lottie Furbush and Gladys Beers. An offering was taken up which amounted to \$35.40. Brother Edwards, former pastor of East Wareham, and a member of this church, gave a short talk, as a farewell to his home church, previous to his departure to his new pastorate in Illinois. The street meetings held each Sunday afternoon are very well attended. Many stay right through, and come again the next Sunday, giving fine attention. We are praying for a revival in New England. Our pastor, Brother Beers, is planning for a long campaign to follow up the Billy Sunday meetings held in Boston, beginning November 12th.—L. B. BYRON.

Tushka, Okla.

I am at Tushka in one of the hardest battles of my life. I am persuaded that God is able to do more than we can ask. I am on the same work again that I had last year, and we are getting very nicely under headway for a new year. At Mowdy and Mt. Harmony we are organizing a tithing band, and every one seems to take a great interest.—WADE L. NELSON, Pastor.

Washington, D. C.

The writer opened a holiness mission on the 14th day of June, 1913, in Southwest Washington, which is known now as the Grace Church of the Nazarene, at the corner of Sixth and M streets, southwest. The Grace people united with the mission two years ago next June, and Brother J. R. Buckmaster is the pastor. We held night meetings for years, also street meetings at and in the immediate vicinity of the mission. Last Sunday night, Brother J. A. Ward, District Superintendent, closed a holiness convention at Grace church and we had the grandest opportunity of our life, feeding and feasting on the good things of Canaan. Brother Ward could hardly preach sometimes for shouting, and we laughed ourselves almost to dissolution. We thought sometimes the glory would overwhelm these earthen vessels, but we were glad to get our breath again so we could advertise Jesus a "little longer here below before we away to glory go." Seekers were at the altar nearly every night, and we are praying and weeping daily for South Washington, the most neglected part of this city. Brother Ward is engaged up to next May.—N. B. SHADE.

Troy, Ohio.

We want to report that we are still pushing the battle for God and true holiness here in Troy. Rev. R. E. Doble, of the Brethren in Christ church, preached for us a week ago Sunday. We

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had a good day, with three at the altar. Sunday night two more sought the Lord. We have also fitted our church pews, which is a decided improvement. We are planning some other improvements, also. We are expecting a great time with Brother John Roberts and wife in our special services, which begin the latter part of December. — H. W. WELSH.

Plantersville, Miss.

Our Assembly met on the 24th, and every one came filled with the Holy Ghost. We had a great time in the Lord. Our General Superintendent did the preaching with great power, that caused conviction to seize the people. Brother Goodwin is truly a great man and is loved by all who met him. Every one fell in love with his wife and little girl. Our business was transacted by great love for one another. We had a great prayer-meeting last night. The saints shouted in the old-time way. Our Sunday was a fine day. — M. E. GASAWAY.

Maplewood, Mo.

We are stirring things for Jesus down here. At least eight meetings are being held a week. Sunday school, preaching, Young People's meeting, Sabbath meetings, prayermeeting at the church, and cottage prayermeetings, together with the revival services at night led by Brother Lucking, make us keep busy for our Master. We have victory at all the services. Three adults have been taken into membership since Assembly, and several precious families are headed this way. There are seekers at almost every service. We are expecting District Superintendent Scott soon, and he will doubtless be on the field before this is printed. Brother J. E. Linza, pastor, will be found at Madge and Margaret avenue, Maplewood. Saints moving to St. Louis or passing through are urged to find Brother Linza. The church is only a block from his home. He is preaching with unusual unction these days, and the saints are walking in the light. — K. O. GOULD, Reporter.

Auburn, Ill.

Our church has taken on new life and activity since the arrival of our new pastors, Haldor and Bertha Lillenas. We feel that they came in answer to our prayers. They have the confidence and esteem of our own people and of the town in general. Prejudice is being broken down. Their messages in song are doing much toward bringing conviction on the sinners. After being with us six weeks they opened a two weeks' revival. The weather was very unfavorable, but the Lord saw us through and gave victory. Some were saved and sanctified, and a score or more asked the prayers of the saints. Sister Lillenas did most of the preaching, and Brother Lillenas did the singing. The evidence of a year round revival is very favorable. Sunday school and church attendance is increasing rapidly. — M. R. FITCH.

Dexter, Mo.

Our meeting here is fine. We are having great crowds, and we could not seat the people last night. Seekers are praying through. We close Sunday night, then on to Morehouse, Mo., for another meeting. — G. O. CROW and WIFE.

Stet, Mo.

I came to the little town of Stet three weeks ago, and began a meeting in the Stet hall. For some days I did not have a soul to help me, but plenty to listen. I was there for two weeks, but on account of rain almost lost five nights. Four were reclaimed. One week ago tonight I began to preach in the Lebanon Methodist church, and in three nights had them repenting of their backslidings. They did not get angry at me, and now we are having a good revival. Calls are coming in for meetings in this part, and I am sure I will have all the work I can do. I begin my next meeting in a Christian church. — I. B. SPES.

Clayton, N. Mex.

We made yesterday, November 5th, missionary day at our church. There were about thirty-five present at the morning service, but Rev. J. D. Franklin, our returned missionary from Old Mexico, was with us, and brought us a message on missions. Truly our God was with him and blessed his message to the people. When the offering was taken the little congregation gladly responded with \$119 in cash and \$10 in pledges. We are going to move on and up. — J. S. COLLINS, Pastor.

Portland, Ore., Sellwood.

God has dealt graciously with the Sellwood church since our last report. We have been privileged in having a number of the saints drop in upon us and preach for us, among whom were Doctor Reynolds, General Superintendent, Sister E. G. Eaton, Brothers Edwards, Tsuchiyama, Flowers, Tullis, Mendell, and Goettel. Sunday, October 22d, was a blessed day, and our hearts were made to rejoice when four souls prayed through to victory. Our Young People are doing nicely and their cottage prayermeetings are well attended. They spent a most profitable hallowe'en in serenading the old folks of the church with gospel songs. Automobiles were provided for the occasion, and after all the homes were visited refreshments were served at the parsonage. At our last mid-week prayer service we had a most enjoyable surprise when Brother C. Howard Davis, pastor of First church, and his entire prayermeet-

ing crowd came in to pay us a visit and get better acquainted. God blessed, and our hearts were greatly encouraged. "Blest be the tie that binds." — Church Reporter.

Newberg, Ore.

The prospects for the work here were never brighter than right now. All departments are forging ahead slowly but surely. In spite of the rain and wind last Sunday, there were 73 out to Sunday school, which is quite good for a church less than three years old. Our revival under Sister Stella Crooks proved to be a revival, and many who were dead and slumbering were made to live again. It reached almost the entire church, and with the added blessing we hope to make the rest of the year count much for God. Our new church is being pushed ahead by our trustees. Dr. E. P. Dixon is our president, and is standing by with his prayers, influence, and money. Dr. H. C. Dixon is our treasurer, and has the burden for the work, and is laboring and sacrificing to see it go through. Our people are far from being wealthy, but with a mighty faith in God we are pushing ahead. We expect Brother J. B. McBride to make us a short visit in the near future and hold a convention while here. We have also arranged with Brother Babcock for a three weeks' meeting in April. It will be a joy to have these brethren with us, and sit at their feet and learn more about Jesus. The battle has been hard, but things are opening up in a wonderful way, and we see victory ahead. Thank the Lord for preserving grace. — O. F. GOETTEL.

Ironton, Ohio.

Yesterday was the greatest day ever experienced by the little Nazarene church at this place. There was a missionary rally in the Sunday school, 70 in attendance, \$16 in collection, other offerings given, totaling over \$50. The afternoon service was a continued Pentecost for three hours, ten to fifteen walking, jumping, shouting, and praising God. There were several seekers, and we took three new members into the church. The night meeting was largely attended, five automobile loads coming from the country. We are getting a nice start on our new church funds. Over two hundred and fifty dollars are pledged to date. God is wonderfully blessing our band, and the end is not yet. — D. E. MILLER, Pastor.

McPherson, Kan.

Our meeting closed Sunday night, October 29th, with victory. It was the best meeting we have had at this place. More than a score of folks were saved and sanctified, and much opposition to holiness was broken down through the forceful preaching of Rev. August N. Nilson. Brother Nilson is surely a man of God. Prayermeetings were held each morning at 9:30 o'clock in the homes, and were preceded with thirty minutes' Bible talk by Brother Nilson. The saints received much new light and inspiration by them. We were greatly privileged in having this man of God, and our associations were very pleasant. The church gave him a vote of thanks for his labors, and a unanimous call to return next summer for another campaign. Brother Nilson is now laboring on the Kansas District. — HENRY A. DUNLAP, Pastor.

Chilman, Ill.

The Lord is blessing the work here. Rev. Grace Edwards, of Carterville, Ill., having taken the work September 24th. The Sunday school and church attendance has increased about 50 per cent. She is preaching the gospel without fear or favor. We are looking forward to a revival, and praying that God will lead us. — Church Reporter.

East Palestine, Ohio.

We have just closed a good meeting with Evangelist J. B. McBride. It was a profitable meeting to the church. Quite a number were definitely blessed, and we enjoyed the ministry of this man of God very much. He preached in the demonstration of the Spirit and power. We never expect to give up the fight here till Jesus comes. — R. L. WISLER.

Nancy, Ky.

We recently spent six days with our church at Faubush, and visited the members during the day. At night we held the services at the church. There are about fifty members representing several families, which are well scattered over the country. The church was helped, we believe, and we are going to work together for great things this year. The people are going to paint the church this fall, and put in some new seats this winter. One seeker was saved the last night we were there. — I. T. STOVALL, Pastor.

Santa Fe, Tenn.

Since the Assembly we have moved to our new work, which is the Water Valley circuit. We find some very nice people on this work. We preached last Sunday at Akin and Sawdust Valley. The work seems to have suffered for lack of organization, but we are trusting for a sweep of victory over the work. The folks are much encouraged, and seem to be well satisfied with their pastor. At our next appointment we have planned to have our sacramental service, and a general holiness rally. At each church the people have their hearts in the work, and are willing to do anything for their pastor. We have harmony among us, and are growing spiritually. — E. T. COX.

Evansville, Ind.

We are nicely located here, and like our home and new field of labor very much. We have a consciousness that we are in divine order. The work here is starting out well, and the church is taking advanced ground. There have been several seekers since we came. We surely have a loyal people, who stand by their pastors. Last Friday night they manifested their appreciation by bringing us a good donation. The church, although poor, tithe, and they are moving up financially and meeting their obligations. Our Sunday school is filled with interest and zeal, and is increasing in membership. We are finding wickedness of all sorts here, and a great field of labor for God. The Lord is helping us to begin a home mission campaign. — E. E. and ORA TURNER, Pastors.

North Yakima, Wash.

The North Yakima church is planning for a great mid-winter revival under the leadership of evangelists Bud Robinson, Charles H. Babcock, and song leaders C. C. Rinebarger and wife. All of these leaders are eminently successful in revival work, and are among the most gifted of our holiness evangelists. The church has leased one of the largest and best located theaters in the city for the meetings, which will be held from January 3d to 28th. The building is seated with 900 upholstered opera seats, and ordinarily rents for \$75 per night, but we are to have possession for \$300, the proprietor to furnish the heat, light, and janitor. In our morning service yesterday, November 5th, the congregation subscribed the balance of the first half of the rent, \$125 in about seven minutes, and continued to give after we said it was enough, until we had \$135. We paid the first installment of \$25 last month, and also paid for our entire winter coal supply. The Lord set His seal upon the services also by giving us five, earnest seekers for either pardon or purity. Our District Superintendent, Rev. John T. Little, is co-operating with the local church in extending an invitation to the members of the churches of the District to attend the revival, and thus make it a great District meeting. We expect a good attendance of persons from other churches in the state, who will help us to make up a large choir. All who come to help thus will be given entertainment. There is room on the platform for 100 singers, and we would like to fill it. Will all who read this notice, kindly unite with us in earnest prayer that God will give us a great revival which will shake this city, and, if you can, come over and help us. — ALVIN M. BOWEN.

Ma, Vernon, N. Y.

We have just closed a ten days' meeting, with our District Superintendent, Rev. Paul Hill, as evangelist. It was both the most encouraging and most discouraging meeting we have held — discouraging because of the large number of our little band that had to be away from the firing line on account of illness, car strike, etc., and encouraging in attendance of outsiders and seekers at the altar. It would be difficult to find the qualifications for success in this work so combined in one personality as they are in Brother Hill. He is great in prayer, in preaching, and in song. He has a big God and the pentecostal vision. We have already engaged and begun to advertise him for a greater campaign for February 1st to 22d, inclusive. Remember our all-day meeting on February 22d. Things are coming along slow but sure in this most difficult field. As expressed recently by a Methodist lady who is practically one of us, "Isn't it wonderful how the Holy Ghost is leading?" Will every friend of mine and of holiness who reads this offer up a definite prayer to God for us at this time. — E. J. MARVIN, Pastor.

Calgary, Alta., Can.

The Lord is carefully watching over His people in Calgary. We are in the midst of a two weeks' meeting with Revs. L. Milton Williams and Thomas Bell. God is giving us some wonderful messages through His servant, Brother Williams. Sister Suren is also blessing the people with the sweet gospel in song. We are just at present without a pastor, Brother E. E. Martin having resigned. God bless Brother and Sister Martin. We have learned to love them so much. Remember Calgary at the throne. — Church Reporter.

Pavo, Ga.

Rev. H. J. Elliott, of Portland, Ore., has just closed a meeting here, also organized a Pentecostal Church of the Nazarene, with eighteen charter members. It is a good, strong, safe evangelist. He will be at Clayton, Ga., November 12-26. He has the first two weeks in December vacant, before an engagement in Indiana. He would like to hold meetings in the South before returning North. — Dr. A. O'BANNON.

Sulphur, Okla.

We are now on our new work, and God is blessing. We held a few days' meeting at our Bollwood church. It was a very busy time, and the crowds were not so large, but God helped in the meeting, and conviction got hold on the people. Some prayed through to victory. We have been having some fine prayermeetings and preaching services. The Lord is certainly moving on hearts. Several have asked an interest in the prayers of

the saints. We begin a meeting here in town next week. We are expecting God to do great things. We go Saturday to Mill-Creek to be with the church there over Sunday. We are few in number there, but God is blessing. We have almost more work than we can get to, but we are moving on. — F. N. DEBOARD, Pastor.

Chicago First Church.

The Lord has graciously set His seal upon our work. While advancing, yet we see "much land ahead to be possessed, Sunday, October 28th, was a day of unusual blessings. The congregations were large in all the services. Rev. W. G. Schurman, District Superintendent, spent the day with us, preaching morning and evening. A class of twenty-one were received into the church amid great rejoicing. The brass band was at its best. The song services were marvelous, and brought heaven and earth together in one grand song of triumph. Brother Borders asked for \$100 for the District Superintendent, and as usual, our dear people gave more than the amount asked. Last Sunday the day opened with victory in the nine-thirty Sunday school and the glory rested upon us throughout the day. In the morning Brother Borders preached a practical sermon on "Clean living," enlarging on "gossip" and "the use of tobacco," as gross sins of some so-called Christians. A short, touching talk and prayer welcoming Sister Trail, our new deaconess, was followed by the communion service. C. A. McConnell of the HERALD of HOLINESS spent the afternoon and evening with us, giving a short, inspiring talk in the afternoon massmeeting. The evening service wound up with an altar well filled with seekers whom God heard and answered. The young people have come down to the close of the year with a conquering tread. About thirty new members will be received into the society this week. So, forgetting our losses, and counting our gains, we are determined to plow ahead regardless of wind or wave; for, to carry our cargo and make the port is our object. — Mrs. J. A. BERRY, Reporter.

Everett, Mass.

Sunday, November 5th, we closed one of the greatest meetings ever held in the People's Pentecostal church of Everett, Evangelists St. Clair and Galloway preaching in the union of the Holy Ghost. There were some remarkable conversions, and many were sanctified in the old-fashioned way. Miss Lulu Barnart, of Lowell, Mass., rendered good service in song and altar work. The meetings were well attended. Our Sunday afternoons and evenings were great times. The house was filled, from 250 to 350 being present. — A. K. BRYANT, Pastor.

Malden, Mass.

Rev. F. C. Norcross, our new pastor, is now on the field, and he and his good wife are a blessing. God has been gloriously with us during the few months we have been without a pastor. We are now looking for greater things. — L. D. PEAVEY.

Gallatin, Tenn.

We are having good prayermeetings each week in the houses, and have had good results. The interest is also good. After the Assembly, Brother J. A. Chennutt came and put us into an organization. We have fifteen members, and all are working and praying for great things. God is with us in every service, and new houses are opening to us. We are holding our services on Sunday morning and night in the Cumberland Presbyterian church. We are making our arrangements to get the HERALD of HOLINESS in every Nazarene home in Gallatin. — G. E. MCGHEE.

REST COTTAGE; KANSAS CITY.

The friends of Rest Cottage Association, of Kansas City, Mo., are planning a miscellaneous shower for Thursday afternoon, November 23d, to be held at Rest Cottage, 2310 Tracy avenue. This home for unfortunate girls and women is supported by free will offerings. Cash, provisions, clothing, and furnishings are needed and will be thankfully received. Come and visit the home and get acquainted with us. Any out of town friends wishing to donate may send same to Rest Cottage Association, Mrs. J. F. Sanders, secretary.

Mrs. J. F. SANDERS.

FROM EVANGELIST LYMAN BROUGH.

On my way home from Arkansas we came through Memphis, Tenn. Brother Valley met us at the station. He took us to the rescue home, where we had Bible readings and prayer. The girls were very much interested. Brother Valley recently started this home, which was badly needed in Memphis. We are anxious to say a little about Brother Valley's work. It is marvelous how God has given him the hearts of the people. Some of the wealthy merchants of Memphis are taking hold and pushing the work. One rich Jew said he was in to see the work advance, and that there were some fallen Jewesses in the city whom he was anxious to see rescued and accept our Christ. They are contemplating build-

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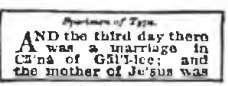
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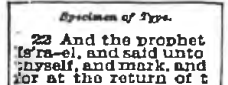
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ing a home soon. Brother Vallery's son-in-law and wife have come from Florida to assist in this work. There is also a great opening for the Nazarene church in that city. There are some true holiness people there who are anxious for a church home.

FROM EVANGELIST FRED ST. CLAIR.

That was a glorious, never-to-be-forgotten revival in Everett, Mass., with dear Brother Bryant. He and his church have grown much since we were there in January. Brother Bryant is a remarkable man. We had splendid congregations, and more new seekers got through than in any previous meeting in New England. Ed Galloway preached several times with great power. He won a host of friends, and we regretted that the state of his health would not permit him to remain longer. He returned to Texas last Monday. We sold a large number of books. There were some fine accessions to our church, and more are coming later. Miss Lulu Barnard was made a great blessing to the people in song, prayer, and shouts of praise. The writer is now with our church in Livermore Falls, Mo., in what promises to be a tremendous meeting. Our next place is West Somerville, Mass., November 30th to December 24. These are perilous times, and the "love of many waxed cold," and the falling away is upon us. Much prayer and watchfulness is needed.

FROM EVANGELIST J. B. McBRIDE.

Our meeting in East Palestine, Ohio, with Rev. R. L. Wisler and his people was good. The Lord converted, reclaimed, and sanctified a number, and blessed the whole church, with encouragement and new life. Brother Wisler is one of God's true men, and he can pray as can few men. His two boys got through in the meeting, and they are all singers, and pray-ers, as Brother Wisler is himself. The church is made of a fine class of people, and they have a good brick building, in the business center. We were never treated more kindly anywhere, and though we may never see them again, they have our prayers and good wishes.

We had with us a week our pastor at Uhrichsville, Brother Wordsworth. He is a fine young man, and he and his wife make a fine team. We also enjoyed the presence of our new pastor from New Galilee, Pa., one day and night. He brought us inspiration and courage in prayer and song. We were favored with a visit from Brother and Sister Albright, from Carrolton. They are fine workers. They led a prayer and testimony service to the delight of all. Brother Paul Burbick and wife led the music and presided at the piano. East Palestine has the large S. W. George pottery, and the famous McGraw rubber companies. The McGraw goods are shipped to Europe in great quantities. A number of our men work for them, and through the kindness of Brother Peffer, a foreman, and his superintendent, we were shown through the plant. It is enormous, indeed. In twenty-four hours they put out 5,324 tires, ready to put on the autos. They are good to their men, giving them Saturday afternoons, and Sundays. We were also shown through the pottery by Rev. George Ward, who worked for Mr. George many years. It is wonderful to see the great molds, and the finished, beautiful tableware. Brother Ward and his wife were here for the meeting, and greatly helped in its success. May the Lord bless our good Nazarene people, and keep them from cooling off. We are now in a fine meeting with our good pastor, Rev. I. H. Humphrey, of Grand Rapids, Mich. We go next to Surrey, N. D., and then home until after the holidays.

NEW ENGLAND PREACHERS' MEETING.

The second preachers' meeting convened with our church in Haverhill, Mass., November 1, 1916. The attendance was rather light, but a very interesting and helpful session was enjoyed by those who did attend. We were favored with the presence of several visiting brethren. These were Dr. C. J. Fowler, and Evangelist Fred St. Clair, Ed

Galloway, and Guy Wilson. Brothers St. Clair and Galloway addressed the forenoon sessions, as they could not be there longer. A wonderful season of prayer followed. In the afternoon Doctor Fowler gave one of his "chair talks." Following this, the writer read a paper on the "Moving picture menace." Rev. S. W. Beers, of Lynn, Mass., was the evening preacher. The time and place of next session will be announced later.—D. RAND PIERCE, Secretary.

ANNOUNCEMENTS

Announcement—The tri-county Holiness Association will hold an all-day meeting in the Pentecostal Church of the Nazarene, Troy, Ohio, on Thanksgiving day. There will be three preaching services, and we invite all of the Lord's people to come and enjoy the feast of good things with us.—Rev. H. W. Welsh, Pastor.

For Sale—Second hand church pews for sale. Write A. G. Kellogg, trustee, Webster, City, Iowa.

Evangelistic—Evangelist H. H. Kernohan and I are planning for evangelistic campaigns through the state of Montana this winter to hold old-time revivals in every church, or hall, in any town or city, where they are invited. We have already a number of meetings planned. If any preacher or layman, of any denomination, wishes a meeting on this line, the only purpose in view is the salvation of souls, and the kingdom of God built up, address Rev. Lyman Brough, Surrey, N. Y.

Correction—In a report from Colorado Springs under date of October 18, 1916, it read, "No protestant church is within the radius of a mile." It should have been one-half mile.—R. J. Plumb.

Recommendation—I have known Revs. W. F. Gibbons and Ida Gibbons for a number of years and been quite intimately associated with them in the work of the Lord. As they are leaving the Arkansas District for another field, the pastor at Durant, Okla., I wish to unhesitatingly recommend them to their new work, and to the confidence of the Eastern Oklahoma District. They are both good preachers, and of the old-fashioned type that will not compromise while one inch of their life was at stake. They have with real success held different pastorates on this District, and always left a host of friends to love them and the cause of holiness better for the pure life and consecrated labors of this holy man and wife. Their going from this District is keenly regretted by the workers and friends of the church. God bless them richly in this new field.—Joseph N. Speakes, Dist. Supt., Argenta, Ark., November 7, 1916.

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- Little Rock—T. W. Sharpe.....700 Celen st., Little Rock, Ark.
- Louisiana—T. C. Leckie.....Lake Charles, La.
- Manitoba-Sask. Mission—C. A. Thompson.....Box 298, Regina, Saskatchewan, Canada.
- Michigan—Ira E. Miller.....Caro, Mich.
- Cadillac.....October 30, November 12
- Lapeer.....November 16-26
- Rogersville.....December 2-24
- Gasquetown.....January 4, 1917
- Mississippi—S. E. Galloway.....Houston, Miss.
- Missouri—J. D. Scott.....
- Nebraska—M. F. Lienard.....Burr Oak, Kas.
- New England—N. H. Washburn.....Beverly, Mass.
- New York—Paul Hill.....New Berlin, N. Y.
- New Mexico—H. E. Dunham.....
- Northwest—J. T. Little.....Newberg, Ore.
- East Oklahoma—F. R. Morgan.....Henryetta, Okla.
- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Alva.....November 16-17
- Woodward.....November 18-19
- Prairie Gem.....November 20-21
- Knowles.....November 22-24
- Lody.....November 25-26
- Butler.....November 27-28

- Eagle City.....November 29-30
- Watonga.....December 1-2
- Isabella.....December 3-4-5
- Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
- Bradford, Pa.....October 30 to November 10
- Uhrichsville, O., Preachers' Convention, Nov. 12-19
- San Antonio—William E. Fisher.....535 W. Agarta ave., San Antonio, Texas.
- San Francisco—D. S. Reed.....Oakdale, Cal.
- Southern California—Howard Eckel.....1405 East Thirty-ninth st., Los Angeles, Cal.
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