

HERALD of HOLINESS

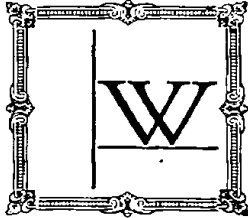
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

MARTIN LUTHER



WE are celebrating the four hundredth anniversary of Luther's Reformation this year. We are pleased at the interest this anniversary is exciting. In this busy age there is great danger that we will allow such occasions to pass unimproved and thereby lose the opportunity of expressing due gratitude for such blessings and of impressing properly the rising generation with appreciation of the great blessings which God has given us adown the ages past. We should never let pass from our minds the glory of the work of Luther. He was one of God's men who rose from the humblest origin to the greatest heights of fame. He was the son of a miner, but became one of the chiefest of the sons of God for a special work which required the courage of a true hero who would take his life in his hands and dare anything to do the work to which he was called.

As was to be expected Rome rises to the occasion and is vociferous in her denunciation of this great monk as a pernicious rebel and every sort of a bad fellow. All because he dared to rebel against the most monstrous usurpation and blasphemy of all the ages — Rome's superb system of an organized rebellion against free religion and free government. It is for the very reason that Rome damns his memory that America honors and reveres it and will ever do so as long as men love freedom and justice.

The great revolution effected under the labors of Martin Luther was prepared for a century before his day by antecedent work, such as the teachings and work of Wickliffe in England and that of others elsewhere. Indeed Germany seems not to have been so far advanced as England in opposition to Rome and her abominations when Luther began his work. We are not prepared, however, on this account to agree with Hallam who in his "Constitutional History of England" says that, so advanced was this preparation under Wickliffe and others, "Luther and Zwingli were no more than occasional instruments of the changes wrought, which, had these men never existed, would at no great distance of time have been effected under the name of some other reformers."

Hallam's great work is tarnished by what we esteem a prejudice against Luther for his books plainly show this. It is very easy to say what Hallam does after the work of reformation is accomplished. The mightiest work, after its accomplishment, loses much of its difficulty and perils by the lapse of time. It is unfair to judge of the work or its doers thus by sweeping assertions like Hallam makes. More than this, God was the doer of this mighty work of the Reformation and Luther was His own chosen human instrument for the ongoing of the reforming wonders. How can Hallam or anybody else risk such an assertion that soon by another

the same work would have been done when God himself chose the time and the human agents for the work? How can we dare to invade the counsels or secrets of the Almighty's mind and say dogmatically that this great work would have been accomplished by some other human agents had not Luther stepped into the breach as he did at the call of God?

The magnitude of the work of Luther was too great to be easily grasped without careful study of the processes and development of the work. This Reformation separated almost one-half of Europe from the communion of Rome. The shock to Rome was so tremendous that she has never recovered from its effects and never will. When he was driving those nails in the theses to the door of the church at Wittemberg, Luther woke the world to new conceptions and determination of freedom and liberty of thought and speech. The strokes of that marvelous hammer reverberated around the world and down the ages. These principles were and are immortal and ~~never~~ were they so dear to the human heart as at this very day. So far is the work of this great man from being ephemeral or fleeting. His work was immortal in the highest sense.

The systematic efforts of Rome to belittle the work of this immortal man are amusing and disgusting in the extreme. It is strange that men of ordinary intelligence can so far discount the intelligence of the people as to imagine that the perfidy of their vituperative criticisms will not be at once discerned. An exchange tells of a piece of marble in a Romish church in which Martin Luther is being thrown down to the lowest hell.

Rome may howl as she pleases, but the world will never forget that the monk who nailed the theses to that door in Wittemberg woke by his thunderous tones the modern world with notes which will never cease resounding for all the ages to come. Freedom of thought and of speech, freedom of research, freedom of conscience, a free church, and a free state were all inclosed in that surprising seed planted by the hand of this wonderful man of God.

Christ All in All

CHRIST is declared to be the "end of the law for righteousness to every one that believeth" (Rom. 10:4). Again it is declared in marvelous terms that "Of him, and through him and to him are all things." The apostle makes Christ all and in all to us. It is He, not an experience we need. It is His life in us we must seek, not so much something from Him. We need the Giver more than the gift. True, if we get Him we will have the most marvelous experience we ever had. If His life course our natures and inspire all our energies we will have a blessed

story of saving power to relate which will move and stir the world. Yet we must not let the Christ become obscured in our desires for an experience. Let it be the Rose of Sharon we seek more than the exhalation of the sweetest aroma from Him. Let it be the Lily of the Valley we possess and which the world will delight to behold more than the mere fragrance from the sweet flower. If we have the rose and the lily we will be certain to have the exhalations and the perfume.

We must have a holy, divine personality with which we shall be enswathed if we would attract men to the glory of the religion we profess. There must shine forth from us the shekinah of the infinite Christ from within. If we really possess this truest and only genuine credential of connection with the divine we will be less disturbed about the outward form of things. Men have all along down the ages fought and contended and grown impatient and relentless over the form of things. Disputes about the organized form which the church life should assume have often led men to bitterness while the spirit and real life of the Spirit have leaked away and left the disputants dry and stranded unconsciously on the spars of the wrecked vessels on which they had made hopeful starts to a better haven.

First, we are to render all things to Him. We are to consecrate all things to Christ and pursue our pilgrimage "looking unto Jesus who is the author and finisher of our faith" (Heb. 12:2). He must therefore have our all. Not only so but it is only in Him that we are to be or become anything and everything God designs for us in this or in the other world. "In him we live, move and have our being" (Acts 17:28). "In him was life; and the life was the light of men" (John 1:4). All our springs of life and energy are from Him resident within our hearts. We must never think for a moment that God is dependent upon aught we are or possess for His work for or by or through us. Christ Jesus His Son is our all be it remembered. This is a divine supply which will never run out. It is exhaustless and ever ready for us. Of Him it has been so beautifully said that "the same Lord over all is rich unto all that call upon Him." Just italicize "that call upon Him," and thus practice and you will never need.

One step further. He is not only the One to whom we are to render all; and the One in whom we are to find all our strength and supply; He is also the One by whom we are to do all we are commanded to do. He is our enabling act by which we accomplish the will of heaven concerning us. It is through Him we are to labor and achieve. Paul expressed this truth for us all in the wonderful words in Phil. 4:13, "I can do all things through Christ which strengtheneth me." Let us then always look unto Jesus as our sole source of strength and help and we can not fail. This is our only surety against discouragement. This is our only guarantee of success evermore. Let us not therefore ever grow discouraged, remembering that our labor "shall not be in vain in the Lord."

Life's Discipline

LIFE is full of mysteries and this relates as truly to the religious as to the business or social or industrial pursuits. We need never expect to reach a state or a relation in which we will be able to fully understand everything about us. In our religious experience and exercises we will meet this question and often come to serious trouble unless we have settled it once for all that we will not seek to understand the incomprehensible. God never intended that we should measure arms with Him in the matter of our comprehension. If there were no mysteries in grace we should suspect or have better grounds for suspecting the truth of our Bible and of grace than we now have.

A lady came to her pastor with her doubts as to the efficacy of prayer because her son had met with a serious accident in an automobile ride after she had prayed for years for his safety and protection from all accidents and harm. She was in profound trouble and on the verge of spiritual collapse because God had not heard and answered her prayer in the exact way and manner in which she had expected and wanted it to come. This is a sample of the trouble into which people sometimes fall in like manner.

The same question was raised by Job in the memorable query: "What is the Almighty that we should serve him? and what profit shall we have if we pray unto him?" Here is the root of the matter: What is there in prayer unless we have our answers in just the way

we desired them? Can and should we not be allowed to dictate in this matter? Is it not our right to have not only what we want, if we pray for it, but have it in the very time and circumstances and manner that we desire or demand? This is the very root of this question, no matter how far the questioner is from admitting this to be the attitude of his mind. Such a spirit is the very opposite of the true spirit of acceptable prayer. There must be always in our praying the attitude and the spirit of submission to God which will involve and imply our absolute willingness and desire for God to have His way always in answering our prayers and in every other way. Ours must be an attitude of such abject submission to Him. This is very difficult for us to do and hence it is that God finds it necessary to put and keep us in the crucible of discipline very much if not all the time to get us where He can really trust us and use us on the broadest and best scale. It is easier for us to trust God than it is to get and stay where He can trust us.

Life is in an important sense a discipline any way. God is always trying to lead us to heaven and we can be assured He will do this by the nearest and easiest route possible for Him to do, but He will find that with all of us there is an inborn spirit of self-trust and this must be overcome and destroyed before He can use us as He desires to do.

Let us learn that we must always be disciples or learners at His feet. In all our praying we must remember that we are fallible and know not always just what we should pray for and need to be taught the best way. When the answer is withheld we must remember that He is as good when He withholds as when He bestows. And we may be sure that He who knoweth best is doing for our best and not with any desire or purpose to disappoint us in His dealings with us. God is wonderful in mercy and in wisdom and in all His doings, and we can never understand Him or His ways. We are to maintain patience and wait for time to declare it and sure as we are alive today when it is declared by time it will be found that God's way was always the best and that if we had had our way we would have been undone by the very thing for which we pined because it was withheld.

We have no right to demand or expect God to intervene and destroy the free will of moral agents for their protection from harm. Of course God can do wonders in many ways, but we are not the ones to dictate the ways or extent to which He shall go in giving to us answers to our petitions. Men must learn that they are only men and very frail and limited, and must not forget their limitations and assume a spirit of dictation to our Maker and our Lord who made the worlds and holdeth the stars in His hands.

How YOU DEMEAN yourself under sorrow and trial is a matter of the gravest moment. Have life's burdens and disappointments left you warmer in your love and more devoutly attached to your Lord or have you grown discontented and restive? If these trials have failed to have the privileged effect of deepening and sweetening your religious life you have lost ground and need to repent and turn anew to your Lord. The child not only needs a good appetite and proper food but must be able to rest soundly in sleep when night comes. All these are accompaniments of good health and evidences of growth. So the child of God needs not only a love for God's Word as his food and a love for divine things, but he must be able to rest submissively by faith when darkness comes. Grace has its night as well as its day — its time of darkness as well as its time of light. Ability to suffer is needed as well as strength to do the will of God. It is well with you, dear reader, if, upon prayerful scrutiny, you find that reverses do not confound you, but that you can turn to the Lord under a starless sky and find peace and light, and realize the preciousness of hope as well as when things outward and material all go well with you.

HIS IS NOBLEST who is given up most unselfishly to serving.

KNEE-WORK is the best fitting work for the pulpit. It pays.

CHRIST PRAYED long and often. Should His followers do less?

IT IS GREAT thinking on great truths that produces great character.

DOUBT IS WEAKNESS. Trust is strength. "According to your faith be it unto you."

The Condition of Pauline Success

BY REV. A. L. WHITCOMB

THE writings of the apostle Paul are especially distinguished by their personality. In a single chapter he refers to himself more than fifty times. (See 2 Cor. 12), and other chapters are similarly marked. The explanation of this may be found, partly in Paul's own nature, and partly in the quality of his experience.

In nature Paul was intense, positive, frank. In experience he was clear and full of assurance. There was no place for doubts in Paul's vocabulary or experience. With him it was "I know," "We do know." In Phil. 3:8 he says: "Yea, doubtless [without the shadow of a doubt] and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count [estimate] them but dung, that I may win Christ."

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Here is found the key to Pauline experience and success. This key or passage presents two estimates or counts. The first based upon two great facts. The first fact was Jesus Christ. Paul recognized Him as an undisputed fact in history. That He is such a fact no sane man would dare to dispute at this day. What then shall we do with Him? Consider his challenge, "Which of you convinceth me of sin?"

Pilate, the governor before whom He stood trial, declared, "I find in him no fault at all" (John 18:38). Consider His claim. He said, "My Father and I are one." And He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). He said, "The Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate [judge] them" (Matt. 25:31, 32).

He said: "Thy sins be forgiven thee." Also, "Take up thy bed and walk." And the cripple walked. He said, "Lazarus, come forth," and the dead came forth, bound hand and foot."

He was, but who was He?

Paul was upon his knees in the presence of that Man. So am I. The second fact was the "knowledge of Jesus Christ." Christianity is a system of divine philosophy. A system that has to do with the salvation of the human race. It leaves no question of importance concerning man's salvation and destiny unanswered. There is no human longing or need, no holy ambition, no heart cry, no groan of distress that is not provided for here. Thank God! But this system is wrapped up in Jesus Christ. Indeed, He is the system.

He said: "Aside from me ye can do nothing." Hence we must know Him; not know intellectually about Him. Paul's statement has to do with the excellency of the knowledge, knowledge, full knowledge, experience of Jesus Christ. For as Jesus said: "This is life eternal that they might know [experience] thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The second estimate or count had two objects in view. First, "That I may win Christ," and second, "that I may be found in him." With a certain great ultimate in experience, and with three great elements in that experience: first, that I may know Him; second, that I may know the power of His resurrection; and third, that I may know the fellowship of His sufferings, being made conformable unto His death. All this was in order that He might attain unto the glory of the resurrection "out" from the dead, but the ultimate of His earthly experience is expressed

in three words, "Him," His "Resurrection," His "Sufferings," all to be known or experienced by Paul.

Did Paul obtain his heart's desire? Hear him! "But when it pleased God to reveal his son in me, I conferred not with flesh and blood" (Gal. 1:15, 16); "For I know whom I have believed" (2 Tim. 1:12). He certainly knew, experienced his Lord. To the Colossians he wrote, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God" (Col. 2:12); and in Romans 6:4: "We are buried with him by baptism into death, [not water] . . . even so we also should walk in newness of life." In Eph. 2:4-6 "But God . . . hath quickened us together . . . and made us sit together in heavenly places in Christ Jesus." Praise God.

So he was in the enjoyment of resurrection grace. How about the "Sufferings?" "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11) "Let no man trouble me; for I bear in my body the marks [stigmata] of the Lord Jesus" (Gal. 6:17).

Why, Paul, how is that? Please explain. "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 [divine conviction, experience] of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Paul, have you received your heart's desire? "Yes." "We have the mind of Christ." What does that mind involve, Paul? "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Hence, knowledge, resurrection, suffering unto death, conformity unto Christ's similitude, mind, or nature, creates us Christ-ians, and prepares us for service or sacrifice. Jesus said, "As my father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:21-22). "This is my commandment. That ye love one another, as I

have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:12-14). "And whosoever doth not bear his cross, and come after me cannot be my disciple" (Luke 14:27).

Sure I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy word.

UNIVERSITY PARK, IOWA.

Pay What You Owe

BY REV. I. T. STOVALL

Better is it that thou shouldst not vow, than that thou shouldst vow and not pay (Eccl. 5:5).

EVERY Christian should regard the above Scripture seriously. We are plainly taught that our promises should be made good. This is not to be interpreted to mean that it is better for man not to make vows and promises to God and man. Society is so complex that we are obliged to make many promises to men. And many blessings from God are conditioned on our vows made to Him. Man is better off if he makes promises which can be fulfilled, for by so doing he becomes obligated and responsible and is likely to do more than if he had no obligation. It is no excuse because some make promises and fail. Some church members will not obligate themselves for any special amount of finances of the church. They may have the right motive but their action is unwise. It is usually the case that those who pledge a specified support do the most.

Promises should not be made rashly. What we promise God we should be conscientious in making good. Man will weaken his character by forgetting or treating lightly promises made to God. Church membership vows are made and are sacred. But they are often forgotten and broken. We must be conscientious. Our influence with men is weakened when we make no effort to fulfill our promises. In one place it is written "in malice be ye children." But when it comes to making promises we should be men. The small child who makes promises beyond its ability or forgets them may be excused; but men, just moral men, are expected to make their word good. Let us be wise, for the sinner is losing confidence in many good meaning people because they are not trying to meet their obligations. It seems that if the sinner should expect any people above another to pay their debts it should be the holiness people and the ministry. A holiness minister should not have to move into a new community or into another state in order to get credit. It is sad but true that some have left a bad record behind. It is no dishonor to be in debt; but it is a dishonor to be in debt and make no effort to meet one's obligations.

Is there not a danger of us holiness people becoming too familiar and forgetting the obligations we owe to one another? Let us not expect too much of our brother, but live so he will expect a great deal of us. Let us leave behind a good record and make our word as good as gold.

OLIVET, ILL.

HUMILITY and patience are the surest proofs of the increase of love. In souls filled with love, the desire to please God is a continual prayer.—JOHN WESLEY.

It's You!

If you want to work in the kind of church
Like the kind of a church you like;
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind.
For there's nothing that's really new:
It's a knock at yourself when you knock your church—
It isn't your church, it's you.

—Girlhood Days.

The Joy of Service

BY REV. H. A. EDMANN

LET others seek the pleasures of the world, and pleasures of worldly achievement, but give me the joy of service for my Master.

There was, no doubt, joy in the breast of the geometrician of Syracuse when he uttered his glad "Eureka" in the hearing of people who deemed him mad. There was joy in the soul of Newton when the first thought of gravitation burst upon him. There was joy in the spirit of Columbus in that moment of serene triumph over doubt and mutiny, when the tiny land birds settled upon the shrouds of his vessel, bearing upon their timid wings the welcome of a new world. There is joy for the gold finder when the rich ore glistens in his cradle. There is joy for the emigrant when, after years of absence and hardship, he first glimpses his boyhood's home again; and there is joy for the poet when he sends a glad thought careering through the world and stirring the pulse of mankind. But oh, of all the joys that human hearts can be thrilled by, commend me to that experienced when the glad disciple clasps a brother's hand and says, "I have found the Messiah."

SWENSON, TEXAS.

Christ Teaching Kingdom Truths

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

[At its meeting March 7, 1917, the Board of Publication wisely adopted the following rule: "That all editorial utterances in the Herald of Holiness shall conform to the spirit of the Manual so as to avoid controversial questions upon which the church remains neutral." At the same meeting the Board kindly invited me to write articles on the Premillennial Coming of our Lord over my own signature for the paper. I readily accepted the invitation and am now furnishing several articles on that subject for the coming few weeks.—B. F. H.]

OUR discussion shall be of the seven parables in the thirteenth chapter of Matthew. There are seven of these parables: the one on The Sower; the Tares; the Mustard Seed; the Leaven; the Hid Treasure; the Pearl of Great Price; and the Drag Net. There are a few preliminary considerations to which we wish to call very special attention.

In the first place, we would remind the reader that we are not to accept an interpretation simply because it is popular or old. A majority exposition of Scripture is not cause for giving it our acceptance. Majorities are not always right. Very often they are wholly wrong. It was a majority interpretation of Old Testament Scriptures which crucified Christ. The oldness or newness of an interpretation should not determine our acceptance or rejection of it.

In the next place, we recommend that we endeavor to approach the study of the Bible divorced from all our preconceptions or opinions, as far as possible. Never come to the Bible with the purpose of establishing or bolstering some believed doctrine or some tenet to which you have given credence, and which you desire to become expert in proving from the inspired Book. The more absolutely untrammelled we can bring ourselves to be from all such preconceptions the more thoroughly we will be open to light and conviction from the Word. We should never come to the Word of God with but one solitary purpose and desire and that is to know what the Lord would teach us in His inspired Word. It must never be to see how strongly we can find this or that interpretation entrenched in the Word.

Another thought we would stress is that human apostasy or sin can not thwart or defeat God's purposes, but they may and have often postponed the fulfillment of those purposes. "For the gifts and calling of God are without repentance." It is no change in the Father when human sin or apostasy intervenes and causes a postponement of the fulfillment of some promise or purpose or prophecy He has made. This is worthy of most serious thought and will help us to understand this great thirteenth chapter of Matthew.

One thing further we would impress. In studying the parables of our Lord we must remember that there are many applications, suggestions, illustrations, and topics which can be gotten out of them, but these are not interpretation. Legitimately we may so use these parables but we should never offer these uses of them for exegesis unless they prove to be really so intended by the Lord himself. Interpretation is one thing and applications or suggestions are quite another and very different thing. When we come to interpret the Word of God it is a very serious matter. In exposition we have no right to have aught else in view save to seek to find what the Author intended us to understand by the words in question.

Again it is well to remember that these seven parables were beyond doubt one connected discourse of our Lord, broken or interrupted once only in their delivery, which we will notice further along in our study.

Sir Robert Anderson says, concerning this great chapter, that, "No greater contribution to theology has ever been made than will be made by him who fully and intelligently elucidates the teaching of the thirteenth chapter of Matthew." We have come to believe Sir Robert Anderson is correct. We do not claim to have reached the goal set before us by this distinguished English scholar. We wish he had given us an exposition of the chapter. We

are only a humble seeker after the true meaning of this matchless Scripture, and offer a few suggestions on the subject.

The twelfth chapter records a crisis which changed the entire character of the Master's public ministry. His teaching had hitherto been open. Henceforth it was veiled in parables. He had been rejected by "His own." He now "withdraws Himself" from them and denounces that "wicked generation." There is an air of sadness in it all. He had given signs sufficient to convince them, but now He refuses any further sign save that of Jonah the prophet. In the thirteenth chapter He begins a new line of teaching or rather enlarges upon a line of Kingdom Truth for the instruction of His own.

Let us now find the subject or topic which He proposes to unfold in this great sermon recorded in this chapter. If we turn to the eleventh verse we will find the disciples approached Him on His delivery of the first parable on the sower with the question why He spake unto them in parables. Answering this question He said to them plainly, "Because it is given to you to know the *Mysteries of the Kingdom of Heaven*, but to them it is not given." This eleventh verse might with eminent propriety be considered the text of our Lord in this great sermon.

What does He mean by the "Mysteries of the Kingdom?" He means simply to tell them that He proposes to open up to them truths connected with the establishment of His Kingdom at His Return; that these truths are mysteries or surprises which the others who had rejected Him could not understand. He proposed to begin the unfolding of truths which were kingdom truths and which would appear to them as mysteries. Manifestly, then, these truths which He now proposed to open to them related to the *reception which His gospel was to receive between His first and His second coming; or, during His absence and until the completion of the age when He should return to set up His kingdom.*

The line of truths on this subject would be necessarily of the nature of mysteries, or surprises. That is, they would be things strange or wonderful even to them—things which they would not naturally expect.

If we turn to verses 39-43 we will find that in unfolding the parable of the Tares of the Field He talked of "the end of the world," as the time of the occurrence of those things. Literally the words mean instead of "the end of the world"—"the completion of the age." These verses agree with the eleventh verse in

making the subject of His discussion of *Kingdom Mysteries*. Again, in verses 49 and 50 where He is explaining the parable of the Drag Net we find Him placing its true explanation in the things taking place "at the end of the world," or literally "in the completion of the age." It was at that time that He declared "the angels should come forth and sever the wicked from among the just."

All these passages show that He was discussing mysteries or strange transactions taking place between His two comings and until the completion of that age. No other subject is broached at all and we are shut up to this subject as the solitary theme on which the Master discoursed.

We must expect the parables given on this occasion, therefore, to teach things which would appear to the disciples as mysteries. He forewarns them of this early upon their query as to why He taught them in parables. The matter of His teaching then was to be mysteries and not commonplaces. They must be unexpected and not ordinary or platitudinous, with which they were familiar, and would naturally expect. We are prepared to expect to hear, therefore, some great and important truths which may have startled somewhat many of His auditors and which may likewise startle us. We do not find, however, that His auditors declined to accept the teaching so far as the record informs us.

What these Kingdom Truths were we will endeavor to find in future articles.

NASHVILLE, TENN.

Faith

BY NETTIE M. WOOD

FAITH is the key that unlocks heaven and brings the answer. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). "But without faith it is impossible to please him" (Heb. 11:6). "But let him ask in faith, nothing wavering" (Jas. 1:6). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "The just shall live by faith" (Gal. 3:11). "All things are possible to him that believeth" (Mark 9:23).

Note also the faith of the three Hebrew children. "... he will deliver us out of thine hand, O king" (Dan. 3:17); also the faith of David. "... The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. ... Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel" (1 Sam. 17:37, 45). God honors His name and does not let us fall when we rely on it. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: That whatsoever ye shall ask of the Father in my name, he will give it you" (John 15:7, 16, Am. St. R. V.). "... Verily, verily, I say unto you, Whatsoever ye shall ask of the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23, 24).

There are so many precious promises in the Word of God. Put your faith in them, get on the promises and they will carry your bark safely over the great tempests of this life, and land you in the haven of rest. God's promises

Praise

BY MRS. SUSAN ROYD

I PRAISE Thee, Lord, for Thy great plan,
That Thou hast made for sinful man,
To cleanse his heart from every sin,
And give him peace, sweet peace within.

I praise Thee for that gracious hour
When first I felt Thy cleansing power
When Thou didst take my sins away,
And turn my darkness into day.

I praise Thee, Lord, for what Thou art
To every anxious, aching heart,
That comes and casts his all on Thee,
Choosing Thy will, whatever it be.

I praise Thee for Thy guidance sweet
That guides my weary stumbling feet,
When the way seems dark and rough to me
I trust Thee, though I can not see.

I praise Thee for the hope that cheers
My heart through all these passing years,
That I'll one day reach the golden shore
Where sin and sorrow is no more.

NASHVILLE, TENN.

are yea and amen in Him. They can never fail. If you can not get your prayers answered, look about you. See if you are abiding in Him, and His Word abiding in you. If so, you may come boldly to the throne of grace and claim the promises as yours; and remember, if a doubt comes to you, or a fear that you will not get the answer, or if in any way unbelief tries to get in, it is the Devil trying to thwart God's promises and defeat God's children. Get him behind you. Keep your eyes on Jesus and don't look at the battle or the tests, or the waves as did Peter, but cry from the heart, "It shall be done."

No matter how hard the test, God's Word is true, and it shall be done. Praise His dear name. How often I have tested it. Ask in Jesus' name, in faith believing. That is our part. God does the work. He it is that fights the battles for us, as He did for the children of Israel. Never once look at the surroundings or you will surely fail, that is Satan's way to get us to doubt. Keep your eyes on Jesus, and say "It shall be done." God wants us to take salvation (when we have done our part, confessed and forsaken and made restitution) by faith. And in healing, or anything we want, He wants us to ask in faith believing. It is God's part to give us the witness and do the work. The feelings come when the work is done. God may withhold the feelings for awhile to test our faith.

The great trouble today is that people are seeking a sign to prove the work is done. In place of taking God at His word, they want the witness, or they seek feelings, or seek to speak in tongues, or want some sign that the work is done. That is not faith at all. Satan is sure to come along and give them their desire. When there is a genuine there is always a counterfeit of the real. The Devil comes as an angel of light. He imitates the Holy Spirit. He can give feelings, heal the sick, and if it were possible, he would deceive the very elect. We must try the spirits by the Word of God. Satan uses the Word of God, but he will start you on a sidetrack. Beware of this wily foe.

I have a neighbor across the street who became insane. The best doctors treated her for two months and said they could do nothing for her. Her husband came over and said he was going to send her away; that she was getting so bad her sister could not handle her and he could not work more than a day or two at a time and would have to give up his job. I went over and talked to them, and prayed and asked God to heal her in Jesus' name. I praise His dear name. He healed her. It has been now two months since God healed her, and her husband has not lost a day since. Don't think my faith was not tested, but from my heart I would cry "it is done." A neighbor of hers told me yesterday that she was surely healed and well, and she wanted me to take her also to the throne of grace that God may give her more of His Spirit and of His fulness. She was sick today and wanted me to pray for her. There were two very sore spots in my left lung and burning pains all through both of them. I took it to the Lord. Now I am sound and well. Just two weeks ago I took my daughter's case to God and now she is well. Praise His dear name. It pleases the Father to come to us in the way He has laid down. He answers petitions asked in Jesus' name. The Father is glorified through the Son in the eyes of the world. It leads and draws others to Christ. Oh, let us use this mighty faith that unlocks heaven for poor lost souls, that are sweeping on in lightning speed to eternity. According to the Word of God, the end is near. Let us get busy and rescue our loved ones while we may.

LONG BEACH, CAL.

WE ARE wholly unable to destroy or do away with the body of sin by any resolution or will power of our own. Sin will not go dead at our bidding, nor can we become dead to sin by wishing or striving to be so.—DR. DOUGAN CLARK.

"THE SECRET of the victory is the patience of the last five minutes."

Divine Approbation

BY REV. AUGUST N. NILSON

"STUDY to show thyself approved unto God," was the exhortation of Paul to Timothy, his son in the gospel. And what was good for Timothy in his day, surely ought to be good for at least some of us this day. We meet with either approbation or disapprobation in the business life, for we are continually being either approved or disapproved in everything we do or attempt to do.

We are told that the conscience and thoughts of men either accuse or excuse them for their deeds or intentions. This is absolutely true, both from a scriptural as well as a psychological standpoint. There is no way of getting out of it, and this being so we need to give heed to what the approbation is that Paul referred to. He tells us that it has something to do "with rightly dividing the word of truth." It is in connection with "a workman that needeth not to be ashamed" of what he is, or of what he has been doing. (See 2 Tim. 2: 15.)

We judge a man by his work, that is, by what he is doing and by the way he does it. "It was not what you did, brother," said one day an old saint to a young man, "but it was the way you did it." From this we conclude that there is a possibility of doing the right thing in a wrong way. Now the Scriptures not only declare that we should do the right, but that we should do the right in a right way. We may do a right thing in a wrong way, as the man did when he loaned the poor man a five-dollar bill by throwing it at him and said, "Here, take that and don't bother me any more." Surely, loaning a poor man a five-dollar bill when he was in need was a good deed, but the way he loaned the money to him was wrong. The poor man said, "I would much rather have received a kind 'no' than an unkind 'yes' to my favor asked."

Now let us see what the exhortation is. It says, "Study to show thyself approved." "Study" is something we have to do. No one can study for us. We had to learn our lessons at school by hard study, burning the midnight oil, etc. And we boys never learned our lessons by faith. No boy or girl ever learned the multiplication table by faith. My, oh my! how some of us poor blockheads, who thought more of playing ball than of studying, had to sit over the arithmetic and cry, and work hard until we finally mastered the different tables.

And so it is in the life we now live as Christians. We think that by simply taking everything by faith we have it. But to our great chagrin we find out many times that we do not learn by faith, what God tells us to study. When we have learned a thing properly we are never ashamed of having done so, providing what we have learned is good and profitable. So in this lesson, Paul wants Timothy to learn something of which he need not be ashamed, and it is this: He wants Timothy to study so that he may be an example of the believers. Then he specifies in what particular sense he

wants him to be an example. (See 1 Tim. 4: 12). This is the motto of the Pentecostal Church of the Nazarene, and should need no comment. But for our mutual benefit we will just run over the same, and then ask ourselves if we have studied until we have learned the lessons taught therein.

1. *Study to be a man of your word.* Live so that every person who knows you will have just as much confidence in your word as he will have in your bank check, providing you have such a luxury. The man or woman whose word is not such that friends or foes will say "He, or she, said so and it must be so," needs to learn the lesson of truthfulness.

2. *Study to let your life speak as loud as your word.* "Be thou an example in conversation" ["manner of life," Amer. St. R. V.] (1 Tim. 4: 12). The person whose life is not in correspondence with his profession, whether it be a profession of justification or sanctification, must learn to bring his life, spiritually as well as physically, under subjection so that he can be able to declare, "I have learned, in whatsoever state I am, therewith to be content." And the secret of this contentment is found in the words, "I am instructed" in the following verse. (See Phil. 4: 11, 12.)

3. *"Be thou an example . . . in charity."* Now this has reference not only to love and generosity, but to charity toward those who may not be in harmony with some of our own peculiar views. Bless you, folks! there will be both pre and post, and nil and pan-millennarians in glory. And I am positively sure that there will be those there who have never been baptized as I was; and in fact I am expecting to find multitudes of those who were never baptized with water at all. What if I do n't believe in washing feet as an ordinance, and my other good brother does. Suppose he does not drink coffee or tea, and I do? Am I to disfellowship any who do not eat pork? No, no, no! I am to have charity with them as I want them to have charity with me. But I must learn it, study it, even though it will be a lesson hard to learn. Bless God, He will help us.

4. *"Be thou an example . . . in spirit."* Note that the word "spirit" is not spelled with a capital "S" in this verse. Hence it has no reference to the Holy Spirit, but it has reference to our human spirit in which we manifest our deportment toward those with whom we fellowship or come in contact in our daily walks of life. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9), is the declaration. All people have not what we holiness folk preach, the Holy Spirit abiding in their hearts as a Sanctifier, Comforter, and Cleanser from inbred sin. But we all must have His human spirit manifested in us, so that the world may see and know that love, joy, peace, longsuffering, gentleness (gentleman and lady-likeness) goodness (God-likeness), faith (faithfulness to both God and my fellow man), is the predominating display in our lives and not an occasional occurrence.

God in conversion puts the fruit of the Spirit as an evidence or a witness of the Spirit in our hearts. Adam Clarke tells us; but it is up to us to study to show ourselves approved in the display of this fruit in our daily life. "Hard lessons to learn," some say. It may be, but "all things are possible to him that believeth" (Mark 9: 23). Oh, that we as men and women may persevere in studying this lesson, until we master it so that we, as Paul, may say, "Follow me as I follow Christ." Surely if ever, we now need people who will be learners of the lessons of Christ, as set forth in the teachings of His apostles. I for one will study and learn, will you?

HE ONLY is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into loving peace.—RUSKIN.

His Will Be Done

By Miss Z. I. Davis.

God lives, and He shall reign,
He is supreme of will,
Who made the universe,
The tempests He can still.
"In God we trust"—Today
Let this our motto be.
Lord, may we ne'er forget
Our refuge is in Thee.
God is omnipotent:
He rules the night and day,
He gave to man the Word
That shall not pass away.
Rejoice because He lives,
Let faith control each mood.
For if we love our God,
All things work out for good.

"Teaching the Child to Know God"

BY MRS. A. M. SMITH

THE average Sunday school allows forty minutes study period for teaching the children to know about God. If ten minutes of this period is given to teach the child to know God, he can be taught all the essentials of salvation.

As is the teacher spiritually, so will be those whom she teaches.

When we have taught thoroughly the purpose of the atonement, and that real Christians do God's will, and ask forgiveness for all wrong, and that being what God wishes us does not lie within our own strength, we have taught all the fundamentals.

LESSON I. Time, 10 Minutes.

God made the earth, flowers, birds, animals, and all else for us. Then He made the first people. He intended they should love and obey Him just as children do their parents. They had not been long upon earth till they disobeyed God. Even when there were a great many people none lived holy.

There was no one God could tell them to live like. He intended Adam and Eve to live so good that all other people should try to live like them. Then God told those who loved Him that He would send His only Son to live upon earth, to show people how to live.

He came upon earth as a little babe, and His name was Jesus.

Prayer.

LESSON II. Time, 10 Minutes.

The first people, Adam and Eve, did not please God. So Jesus was sent to live upon earth to show us how to live to please God. He knew people's thoughts and just how good or bad they were. Some were bad at heart, but prayed long prayers. Jesus told them they were hypocrites. This made them angry, and they found fault with Him. For three years He lived among them, doing things that showed He was God's Son.

But these Jews had become so angry at Him that they determined to kill Him. It was God's will that He should die. If God had taken Him back to heaven before His death, we might have said Jesus would have done wrong rather than die; but God sent Him to show us that we must die rather than do wrong.

In heaven there will be many people who have died rather than do wrong.

Prayer.

LESSON III.

We can go to heaven only by living like Jesus.

He asked God's will in all things. He even said if it was God's will He would die for us. Then in all things we do we are going to ask God's will.

How many of us have done something which displeased our father and mother? Were we happy? Of course we were very unhappy. When we have learned to do only what God is willing we shall do, then we will be real happy.

If we ask Him to help us to do just what He would have us, He will keep us from doing anything that displeases Him.

Prayer.

LESSON IV.

The first people were ----- and ----- They did not please God.

God sent Jesus upon earth to show us how to live to please God. Jesus did no wrong, though He was put to death. He was glad to know and do God's will, or as God wished Him. Though He was to die for us, the Bible says He rejoiced in spirit.

We can rejoice in spirit, or be very happy, when we do God's will. Ever so many times every day let us ask God to show us just what He wishes us to do. Too, let us ask Him to forgive us for doing what has displeased Him.

Prayer.

LESSON V.

For every wrong that we do, we ask God to

forgive us. We are very, very happy when God forgives us. If we are not happy, God has not forgiven us. Perhaps we have mistreated some one, and we must go to them and tell them we are sorry, or maybe we have taken something we must return. Ask God to show us what we must do that we may know that we are His. He will show us.

Lots of people have had to pay some debt or tell some one they were sorry for mistreating them, or return something they had stolen, before they could be happy and know they belonged to God.

Prayer.

LESSON VI.

When we try to do as God would have us, is there any one who will try to hinder us? An evil spirit, the Bible calls Satan, will tempt us. He will tell us anything. He will tell us it does not matter whether we love God. He tempted Jesus when He was on earth. If we are determined God shall have His own way with us, Satan will not be able to lead us into wrong.

Another way to keep Satan away is for us to tell in some of our meetings what God has done for us. Of course, we have made many mistakes; but if we have had God in our hearts let's say so at our next meeting. If we haven't God in our heart, and wish He was there, let's say that. Or if we wish our brothers or sisters or playmates all knew how happy we are who have God in our hearts, let's tell them.

Prayer.

LESSON VII.

Is there some work at home we do better than any one else can do it? Are we not very pleased when we do something real well? Do others who have tried to do it but can't do it well, know what a pleasure it is for us to do it?

So those who do not belong to God do not know what a pleasure it is to let God have His own way with them. At our last meeting we decided to tell at this meeting if we have God in our hearts. If we have made mistakes and God has forgiven us, let's tell it, or let's tell anything about how we are trying to do as God wishes us.

(Leader gives her testimony first.)

LESSON VIII.

Because Adam and Eve did wrong, God sent Jesus to live upon earth. He died rather than do wrong. Therefore He died for us. We can go to heaven only by living like Jesus.

We make many mistakes, and Satan will try to keep us from loving God; but God will show us and keep us this hour and the next hour and all the hours.

By just asking Him, He will keep us from hour to hour and from day to day; but He does not wish us to think at all of next week or any other time; but just now, and to depend on Him.

Every one who belongs to God is far more happy than the ungodly know. Those who do not have God to forgive them and keep them, do not know how very happy we are who let God have His way with us.

Prayer.

LESSON IX.

All who love Jesus for doing so much for us, try for one week to do something for Him. If any one needs any kind of help we can give, give it in Jesus' name. It may be just giving some one a drink, or being kind to some one. For one week let's see if we can do something, or let us see how many times we can do something "in His name." At our next meeting we will ask who found something to do for Jesus.

Let us all pray. It is easy to ask our father and mother for anything. In just the same way let's ask about anything. Is there any one sick? Let's ask God to help them. Is there any one we love who is away? Let's ask Him to keep them. Do we want something? Let's ask Him to give it to us, if He is willing we shall have it.

Prayer in concert.

LESSON X.

If our parents tell us what to do, and we do not try, they often punish us, do they not?

God has told us in the Bible, and Jesus told us when on earth, what we are to do or God will punish us. For us to try to remember all the Bible says about what we are to do or what we are not to do would be too hard; but we are absolutely safe when we let God have His own way with us.

Testimony and prayer.

Primary children can not comprehend this work. Only the intermediate and junior departments should be included.

When the children know God, they are much more eager to know about God. As God revealed Himself through His Son, the study of Christ is of the most importance.

SPOKANE, WASH.

Christ at the Helm

BY GERTRUDE COCKERELL.

THERE was nothing suggestive of power in that recumbent figure in slumber so heavy that He was unconscious a fierce storm had swooped down upon the small flotilla of ships, and threatened all aboard with a watery grave.

Our Lord had spent long hours "about his Father's business" and was, as we would say, "ready to drop." It was the disciples who "sent away the multitude," and "took him even as he was in the ship" (Mark 4: 36), as if as when bearing His cross, He needed physical support. He sat on the well at Sychar, hungry, thirsty, "wearied with his journey" (John 4: 6-8), and, in an agony of crucifixion He cried out, "I thirst" (John 19: 28). "Verily, he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 16-18). "In all their afflictions he was afflicted" (Isaiah 63: 9). True it is, "Jesus knows all about our trials."

And now the wind moans, and howls, and shrieks, and the waves roar in response as they bear on their crest those tiny barks like so many corks, then bury them in their trough, and laugh long and loud at their victim's plight. How cruel the sea! Some day "There shall be no more sea." And now the disciples remember that they have with them One able to save, able to keep. And as a last resource they turn to Him in their distress. How can He sleep through such a storm? Yes, there is impatience in the thought and reproach in the words, "Master, carest thou not that we perish?" (Mark 4: 38).

Alas! how ready are we, too, to charge God with our neglect, folly, yea, sin! "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50: 15). "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4: 2, 3).

No doubt the disciples exhausted all their resources before they even thought of the mighty Deliverer in their midst. And is not our memory, too, thus short? Do we not, too, go down to Egypt for help in our distresses? seek counsel of others? lean to our own understanding? act as if we were all on our own? And what grace the Master manifests to those graceless ones! The rebuke He uttered was not for those already strained beyond human endurance, but alone for the unruly elements.

"He arose and rebuked the wind, and said unto the sea, Peace, be still."

The wild winds hush'd, the angry deep
Sank like a little child to sleep;
The sullen billows cease'd to leap,
At Thy will!

We read, "There was a great calm." "Jesus Christ, the same yesterday, and today, and for ever."

So, when our life is clouded o'er,
And storm-winds drift us from the shore,
Say, lest we sink to rise no more,
Peace, be still!

In the great voyage of life we can not escape its storms. Being a Christian does not exempt us from the temptations, sorrows, and discipline of life. Adverse winds from all quarters may blow upon our bark. Waves of ill-will, of passion, of temptation, of sorrow, may threaten to engulf us. But, as one has said, "It's not the fact of falling into the sea that drowns, but staying there." And if Christ is aboard our vessel as its Master Mariner, we shall rise triumphant over all. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43: 2). "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41: 13).

Beloved reader, is this Savior yours? Are you reconciled to God by the blood of the cross? (Col. 1: 20) Then we can say, though tempest-tossed,

Master, the terror is over,
The elements sweetly rest;
Earth's sun in the calm lake is mirrored,
And heaven's within my breast.
Linger, O blessed Redeemer,
Leave me alone no more;
And with joy I shall make the blest harbor,
And rest in the blissful shore.

Is that all? What about those "other little ships"? Oh, surely this is no time, this time of stress and strain and overwhelming sorrow, to act as a life motto, "Each man for himself, and God for us all"! Nay, while there are anxious, bruised, and broken hearts; the maimed, the needy, the sinful in our midst; the many who have not Him aboard their vessel, or, having Him, we all need the united cry for help in times of individual and of national sorrow. That is a beautiful conception of the artist where a figure is seen clinging to the cross. But the conception is the more beautiful where the artist represents the figure with one arm clasping the cross and stretching out a loving hand to wrestlers with the troubled sea. Shall we make this our prayer, our constant prayer:

O strengthen me, that while I stand,
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand,
To wrestlers with the troubled sea.

WELLINGTON, NEW ZEALAND.

Salvation By Works

BY REV. L. S. TRACY

By grace are ye saved through faith; and that not of yourselves: it is the gift of God.

ONE of the greatest controversies between God and man has been over the subject of this text, i. e., is salvation by faith or by works? Since Eve sought to become a god by disobedience to God; since Nimrod tried to defy God with his tower to heaven and his great name to be acquired at Babel; until Rome proclaimed the doctrine of salvation by penance and the mass, and the present-day teaching of salvation by progress, by suffering in a good cause, by education or by good works—from the garden of Eden to the present moment, man has ever sought a way of salvation other than the one God has provided. Man has wanted to save himself and has continually evolved schemes by which this can be accomplished.

Practically every religion that ever existed has some fundamental belief in a supreme God, a future life, sin in the heart, and a scheme of salvation. These may often have been clouded by numerous other doctrines, but in almost every religion they exist in some form or another. The scheme of salvation in each of these (Christianity excepted) is salvation by works.

The Hindu and the Roman Catholic makes his pilgrimages to sacred places, wears his charms and relics, and lives the life of an ascetic or does penance. The Mohammedan does very much the same. The Buddhist has his forms, his means of separation from the world and his good works, the Confucian like-

wise, and many present-day Christians have their good works, their development, their growth into grace, their gradual sanctification, etc., all pointing toward self-salvation instead of salvation by faith as a gift of God. The fundamental distinguishing point between all these religions and Christianity is that the latter teaches that man is wholly unable to lift himself the fraction of an inch from the mire of sin, but that God intervenes to lift him entirely out of it and clean him up, and that right here and now. This is the great battleground. This is the dividing point between Christ and all others, that is the fundamental controversy of the day. All schools of religious teaching finally are resolved into the question, "Is salvation by works or by faith?"

The great objection to salvation by works is that it never gets any one there so they know it. We have failed to find any of this school who testify with a glowing countenance that they have attained. We have asked intelligent Hindus if they were saved from sin, and they seemed surprised that we should accuse them of such presumption. When the subject is pressed a little further and we inquire when they expect their good works will accomplish their separation from sin, they point to some indefinite future time perhaps thousands of rebirths hence. They can generally tell of men of past ages who have attained, or of some one in the fastness of the Himalaya mountains who has no need for food, water, or life—an extreme ascetic whom they have heard about, but he is so far away in his icy fastness that there is not much practical testimony to inspire faith in his method of salvation. It is all "hope so." Those who place any step of experimental salvation at any time but the present line themselves up on the side of these Oriental philosophers. To place justification or sanctification in the indefinite future is to be classed with these salvation-by-works religions.

Let not our Christian friends delude themselves into the belief that the Oriental religions are systems of crude, barbarous, bungling forms. Not so. They cater to the intellect. Their subtle philosophies are very attractive to the speculations of the intellect. This is where their danger lies. Note the rise of theosophic and Buddhistic beliefs among the learned of England and America. They are the substance of Oriental mysticism and have a great attraction to those who want to believe in salvation by works. Their essence is salvation by one's own efforts.

How perverse in human nature when it deliberately rejects the "hard" way of salvation by faith—a gift of God, for the "easy" way of salvation by our own efforts which may have to extend to millions of years.

Thank God for the radiant faced company who have obtained salvation, and have it now, as a gift of God through Jesus Christ. Thank God for this message that we have to these weary hearts who have been seeking to save themselves.

Brethren, keep the message simple—unentangled by speculations. Keep the testimony clear. This is the controversy of the age.

The friend

By Miss Z. I. Davis.

There is a Friend who bears with me,
Whose eye my acts of folly see,
And yet, He patient, waits to stay
My wayward feet from day to day.

I have a Friend, how near He seems,
In darkness and in waking dreams;
I may forget to look above,
Yet do I feel His silent love.

Oh Unseen Friend, when shall I see
The One who watches over me?
Guide of my thoughts, be with me still,
And help me choose to do God's will.

The Church

BY MRS. ESTELLE LAMAR

IN Matthew 16: 18 we read these words of Jesus, "I will build my church; and the gates of hell shall not prevail against it." Historians tell us that when Christ appeared on the scene, it was of all ages an age of universal corruption. The masses were in hopeless degradation. Outside of Judaea idolatry reigned supreme. Then, as a climax to it all, the Jews rejected Jesus as their Messiah.

In the midst of all this, Christ announces a mystery, hid until this time: "I will build my church"—a matter of the future. By His personal ministry He had gathered out of the believers those who, through the baptism of the Holy Ghost on the Day of Pentecost, were made the first members of His church. In Psalm 48: 12, 13 we read, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks [foundations], consider her palaces; that ye may tell it to the generation following." Zion is a type of the Church. What are her foundations?

In Isaiah 28: 16 we read of a "sure foundation: he that believeth shall not make haste"; an "household of God: . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2: 19, 20). The Church is composed of individuals who are saved, who have access to God, through Jesus Christ by one Spirit. (See Ephesians 2: 18.)

We also read of the "church of God, which he hath purchased with his own blood" (Acts 20: 28); that Christ is the head of the Church. (See Eph. 1: 22, 23; Col. 1: 18.) "The gates of hell shall not prevail against it [you]" "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, . . . the mystery which hath been hid from ages . . . now made manifest . . . Christ in you the hope of glory" (Col. 1: 23, 26, 27). The Lord nourisheth and cherisheth the Church. (See Eph. 5: 29.)

The teaching of Scripture is that believers on earth are part of a great congregation, of which the Head is in heaven. Many of its members have long since departed this earth. (See Eph. 3: 15.) The universal Church of Christ is said to be one, in reference to Him: one Lord, one faith, one baptism. Some one has said that the Church is much tossed, but never drowned. If the Church be a burning bush it will not be consumed, for the gates of hell shall not prevail against it.

Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John 10: 27, 28). "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . we are more than conquerors through him that loved us" (Romans 8: 35, 37). Our part is to put on the whole armor of God, walk in the light, launch out into the deep, cut every shore line loose, let God have the right of way in our hearts at all times and under all circumstances, say an eternal Yes to the whole will of God, seeking the city that hath foundations. Amen! And God will see to it that the gates of hell shall not prevail against us.

God does not ask for success, but for faithfulness. Success is attractive, nothing succeeds like it; but God looks deeper. He marks the effort. He does not ask the same of all, but the best that each can do. There are no words in the gospel more full of encouragement for us than these, "She hath done what she could."—H. C. FRITH.

How ASHAMED some of you will be who have made the mere Paris-born frivolities of society stand in the way of your sanctification.—MRS. BOOTH.

THE LORD for whom I had waited came, suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all wonder, love, and praise.—BRAMWELL.

RESCUE WORK

Berachah Gets \$10,000

J. T. UPCHURCH, N'T'L PRES.

THE Berachah Home at Arlington, Texas, is one of the most unique institutions for the redemption and restoration of wayward girls in America, in that it is undenominational and non-partisan, but is so deeded to the Berachah Rescue Society, incorporated, that the property can never be diverted from the work of redeeming betrayed, erring, and outcast girls and women, together with their children from lives of sin and shame to an experience of full salvation as taught in the Bible and defined by John Wesley in his "Plain Account of Christian Perfection," as long as the state of Texas stands.

The Home is rapidly gaining a place in the hearts of the people by the practical, patriotic, and permanent work it is accomplishing for humanity. Last spring Mr. and Mrs. Whitehill, of Corsicana, gave the Home \$4,500 for the erection of a permanent tabernacle for its annual and other public meetings. Brother Upchurch, the superintendent, has just received a cash contribution from Mr. Hammill, of Oklahoma, of \$10,000 with which to erect a receiving home for Berachah. Other buildings are greatly needed to care for the many girls who are being refused admittance to the Home each month.

Seventeen were refused in August, fifteen in September, and proportionately that many in October. These girls either die in sin or are forced to live in disgrace for other doors are closed to them.

Of the forty girls in the Home thirty-nine have been brightly converted and many are in the experience of holiness. No pay cases are admitted into this Home and of the six hundred who have passed through it over 75 per cent are making good. Twenty-eight children are there, for the girls are permitted to keep their babies.

A better showing could have been made if proper equipment had been provided. Your investigation is solicited.

Rest Cottage, Kansas City, Mo.

BY MISS LUE MILLER

FOR nearly fourteen years Rest Cottage has been maintained in Kansas City as a refuge for the weary, sin-laden girls and women of this city and the surrounding country. The first and most important part of our mission has been to instruct them and teach them the way of life and to give them the influence and protection of a Christian home.

There are many other features of this labor of love that accompany this great and important work of winning them to Jesus, which can be known only to the All-Seeing One and the laborers. At the present writing four hundred and sixty-eight girls have been received, each one with a sad, sad history; and each one a moral wreck, which many times involved not only herself but a helpless babe. Just a few days ago, in response to the ring of the door bell, we greeted a sad-faced, trembling mother with a two-weeks-old baby on one arm and a market basket on the other. She timidly inquired if she could stay a few days. She said her little one was so sweet she wanted to keep him a while. We made her welcome and in a few days she was an earnest seeker after God, and also a happy finder. Many of these have been lifted from lives of despair and utter hopelessness to the joys of redeeming love and a renewed life.

The work was carried on in rented property until February, 1913, when we bought, on payments, our present home. We still owe \$2,750, due February, 1918. The work has been supported very largely by voluntary contributions, there being only a few regular subscribers to the work. Our present location gives us a capacity for eighteen girls. Many times we are crowded and exceed our capacity. There have been times when our family numbered thirty, counting workers, girls, and children; but it

runs on an average of about twenty-four. It is almost an unknown thing with us to refuse shelter or help to those who seek our aid. We have had to say many times, "We are crowded and not a bed empty." But as more urgent appeal would follow, how could we say "no"? One time we were about to say a positive "No" and a friendly social worker said, "You could not say it if you could see them. They are willing to sleep on the floor, or do anything if you only will take them." Of course they came.

"Behold the hands stretched out for aid,
Darkened by sin, and sore dismayed."

They come from country homes, from city streets, from hospital wards, and from prison houses. Often the question comes, "Where do they go?" A large number have been returned to their own homes and have been reunited with loved ones. Others have gone to places of honorable employment, and not a few have become wives who are loved and respected. Some have failed and returned to the pit from whence they were digged.

All are dear to us, for much of love, labor, and tears have been lavished upon them, and even some of our failures have proved, in after days, to yield precious fruit. We are led to remember the gracious words, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). To those who have been our helpers in this lowly, humble service we would extend words of grateful appreciation.

Bethany Training Home

A. J. VALLERY, SUPT.

1 Samuel 14:6: "For there is no restraint to the Lord to save by many or by few." The words of Jonathan to his armor-bearer, when they were going out to attack six hundred Philistines. Two against six hundred. But what is numbers, if God is with you?

A LITTLE over a year ago we came to Memphis to engage in rescue work. We knew no one here. Not a Nazarene in this city. Rather a big undertaking to establish a Nazarene Home in a city where there is not a Nazarene man or woman. But thank God, He is helping. We go to Nashville, Tenn., Tuesday, the Lord wills to incorporate the Home. The last clause of the charter reads like this: "The particular purpose for which this charter is sought is: To provide a home for fallen girls and women under wholesome religious influence and training, with a view to restore them to useful places in society; and to encourage and promote such measures as will tend to diminish the social evil. Said Home shall be under the general supervision of the Pentecostal Church of the Nazarene, which shall provide the superintendent and have the care for the religious activities of said Home."

We have a board composed of some of the most influential people of the city. A prominent Jew being the secretary and treasurer of the Home. We have our regular board meetings in his office once each month. Every member has a great interest in the work, but do not interfere with the religious activities of the Home. They oftentimes come to the services, but the Lord just helps me to preach holiness to them and magnify the blood of Jesus.

Surely the Lord is blessing the work. I believe we have thirty inmates in the Home, and every girl in the Home is saved but one, and she has just come in. Not only so but outsiders are coming to the services and getting to God. A Baptist lady last Sunday night week rushed to the altar and was blessedly sanctified. On Sunday morning at 8 o'clock souls got to God, and at 3 in the afternoon and at night souls got to God. Monday night one of our best girls came to the altar, and the Lord sanctified, and such a spell of old time shouting as she had. Four more got to God tonight, one of them a twenty-three-year-old Jewish girl, a dope fiend. Five weeks ago when we took her in the Home she was using from ten to fifteen grains of morphine a day. She

used to teach music in college, and is a trained nurse besides. Sings most beautifully. But tonight just before services she was in the parlor alone singing "The Old Rugged Cross." She had just heard it for the first time today. But the glory of God struck her soul. She is done with dope. All the glory be unto Jesus. Beloved, continue to pray for us. And if you have any of the Lord's money and have no better place to put it you might send some of it here. We also have to have a number of bed quilts, as winter is coming on. I am so glad the Comforter abides tonight. Bless His name for ever.

901 Chelsea Ave., Memphis, Tenn.

Swampscott Rescue Home

FLORENCE M. RIPLEY, FIELD SECY.

THE summer months in Hope Cottage have been busy indeed. Much seed has been sown which we believe will spring up into everlasting life. Some souls have felt the pardoning grace of our Lord Jesus, and are showing the fruits of a Christian life and have separated themselves from the world and are walking with God with peace and joy in their hearts. One in particular is being led wonderfully by the Spirit and is becoming a real soul-winner for God. Some of the girls who were in the Home last spring have been to see us during the last few weeks, thus bringing them again with Christian influence and the Word of God as read and explained in its fulness. Almost without exception our girls feel this a real home and are glad to get back under its roof again if only for a day or two. We never felt more encouraged to keep on with the work of rescuing. God is blessing and working and convicting and talking and calling these precious souls from sin and death unto Himself and life and joy and peace. Beloved, please pray for these girls; they need your prayers, for the Enemy of souls is busily working to keep them in his bondage, but the Word says that the prayers of the righteous availeth much in its working, so through prayer and the Word and the blessed Holy Ghost, we expect many souls to be won to our Christ.

September 23d was rescue day for our Home in the Lynn church. Mrs. Robert Dixon, of Salem, Mass., was the principal speaker. Miss Colclough, matron of the Home, spoke also. Mrs. Dixon was connected with the Home for several years, and her talk was interesting and touching. Miss Mabel Manning sang a song, which was so appropriate for the service. The people of Lynn church responded well in their collection, as they always do.

October 4th we held a rescue service in the Everett church under the auspices of the missionary society. Miss Colclough gave the talk, assisted by Miss Manning as speaker, and also as soloist. Everett church responded well in their collection, and I am sure they were extremely interested in hearing about the work.

Beloved, don't forget your rescue service. You know it is one of our church benevolences now, and you must not forget to plan for it early. Remember it will bring added blessing to your church and people to hold such a service. If you wish to correspond in regard to such a meeting write to the field secretary and arrangements will be made.

We wish to make a special appeal to those living in country towns and can send us a donation of vegetables or apples. If each reader who had a garden would send us something according as the Lord hath prospered it would mean a great help. This summer one lady in Vermont sent by parcel post a couple pecks of greens and just such donations are a saving to us.

We trust a still small voice will convince you to send us something. If you have n't much to give, send what you can.

This is all the means to an end, the salvation of souls. If we do not get special help this winter our doors will have to be closed, but I am sure you do not wish that. They can only be kept open by each one giving and lifting the load. The responsibility is yours as well as ours.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

SUNDAY SCHOOL LESSON

November 25

A Psalm of Thanksgiving

Psa. 103

GOLDEN TEXT: *Bless the Lord, O my soul, and forget not all his benefits (Psa. 103:2).*

THE LESSON OUTLINE

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

(A) *The Soul Invoked.*

The Psalmist seems overwhelmed with a sense of God's goodness and in a frame of deep gratitude and praise for God's manifold mercies he attempts to open his heart in praise and composes this wonderful 103d Psalm which deserves a high place among human compositions as well as among inspired productions.

(B) *Things Personal*

for which he felt this profound gratitude (v. 3-5). He mentions "redeeming life from destruction" (manifestly referring to personal adventures): to "loving kindness and tender mercies, to satisfying the mouth with good things." In the sixth verse the Psalmist broadens his ascriptions for blessings into a

(C) *General Statement*

and says, "The Lord executeth righteousness and judgment for all that are oppressed." Let socialists hear this declaration and take courage. Do they complain of oppression? Does not God place Himself on the side of the oppressed? Does not His very nature of infinite holiness logically and inevitably place Him there always and everywhere and under all circumstances? Is there aught in human history showing that God ever yet took the side of the oppressor in earth's conflicts? There is an appeal in this very Psalm

(D) *Distinctively Historical*

covering this very point. In attestation and illustration of the Psalmist's declaration of God's friendly attitude of helpfulness and deliverance for the oppressed, he proceeds to say: "He made known his ways unto Moses, his acts unto the children of Israel" (v. 7). He appeals to Moses and Israel as witnesses to the truth of his claim in v. 6.

(E) *Lineaments of His Mercy.*

The Psalmist then exalts and praises God more generally for His mercy, which he portrays under divers lineaments or aspects in verses 8-14. The Psalmist reaches his climax in this tribute of praise to the divine mercy, however, in these wonderful words:

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

For moral sublimity and divine beauty these words have no parallel in literature.

(F) *Comparison.*

Our author, to further impress and enforce the mercy of God, institutes a comparison between the frailty of men and his perishing and failing powers and the everlasting and immutable character of "the mercy of the Lord" (vs. 15-18). One point must be here emphasized, that sublime and everlasting mercy is only to one class. The limitation is carefully guarded in the verses above. It is only "To such as keep his covenant, and to those that remember his commandments to do them" (v. 18).

NOTES : QUERIES : QUOTES

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

Christians ought to awaken their inmost being to grateful praise of Jehovah. It is not enough to praise just when we feel like it. The soul should be exhorted (v. 1).

Memory should be awakened to praise the Lord by counting His blessings (v. 2).

The God who forgives the guilty soul fully will heal the sinful soul thoroughly (v. 3).

Not only does God set free, but He also enthrones and crowns (v. 4).

The soul that longs for God has abundant satisfaction in God, which makes that soul the possessor of eternal life and immortal youth (v. 5).

God is the executive as well as the legislator (v. 6). He enforces His law.

God works by plan (v. 7). We may not all know His plan, but we can see His workmanship.

Of compassion and mercy there are fulness and plenteousness in God; to anger He is slow (v. 8).

The gracious God does not keep throwing up our misdeeds before us; and He gets over His anger perfectly (v. 9).

God does not fully pay man for His misdeeds in this world; nor does He here mete out rewards for wrong (v. 10). Hence there must be another judgment for those who have not become recipients of His grace by appearing in His court of pardons.

God's mercy is infinite in its reach, though it is extended only toward those who furnish conditions required (v. 11).

The God of salvation removes our sins an infinite distance from us (v. 12), so they will never return, and we can never find them again—so great is His salvation.

God has a compassionate feeling for His own children (v. 13).

Our Maker knows what we are made of, and understands all about the quality of the material He has put into our frame (v. 14).

For awhile our earthly life is bright and fresh and flourishing; but such is only for a season (v. 15).

YOUNG PEOPLE'S SOCIETY

Young People as Workers With God!

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

[Continued from last week.]

THIRD, young people should be workers with God, as the investment will be so much greater. Nothing could be much more tragical than years of one's life wasted. Life is very sacred, so sacred that no one can afford to waste one hour of it. The shortness of life is a deep grief to one who is trying to accomplish any real purpose, but the shortness of a life well spent is not a tragedy, it is only a regret, but when the few years one has are eaten by the worms, when secret powers and divine given faculties are prostituted, and the life finally ruined and wrecked is brought to God and placed at His feet accompanied with a plea for mercy, surely angels are made to weep. God says to remember our Creator in the days of our youth. Life is the greatest treasure ever given to man, and woe to that man who takes it and ties it in a cloth and buries it. God will say to that man, "Depart from me into everlasting darkness." What wrath is held in store for him who debauches, destroys, or even wastes his life! Young man, do not forget the importance of making the greatest investment within the possibilities of a human being, and the greatest returns will come to him who invests early in life.

Fourth, young people should be workers with God, because they are the most successful soul winners among those of their own class. "Like begets like" is no truer than youth stirs youth, young life appeals to young life, young men can lead young men, young women can influence young women. A live, bright, Spirit-filled young person can do more in leading other young people to God than any and all other influences and agencies aside from the Holy Spirit himself. Give me a few such workers and I can do more for the salvation of a community than can be done through any other human instrumentalities.

It will be a great disappointment if our societies do not become great centers of spiritual activity, centers of holy fire, and salvation. Aim at the conversion of every other young person in your community and also his sanctification. Let that be the final object in view. Do not depend upon the preacher, though you should do all possible to aid him, do not depend upon any one else, though he be a worker with all who work, but seek yourself to lead that soul to Jesus, just as if you were the only hope of his salvation. Be a live, spiritual, active, enthusiastic Christian worker, a Holy Ghost soul winner. Young people, be workers with God!

Fifth, young people should be workers with God, because their own character and happiness are involved. Satan has succeeded in making thousands of honest and sincere people think serving God is a matter for the last days of life, and that salvation is a blessing only for the next world, and should not be given serious consideration till the time is approaching to stand in the presence of the Judge of all men. The motive here is not one of love for God, but a selfish desire merely to escape the torments of damnation, to use the atonement as insurance against suffering in the eternities. What a Satanic device!

The fact is too potent for refutation, that the highest development in manhood and womanhood, the construction of the most noble character is possible only in accepting God and His plan for one's life. We have often remarked that if we were to choose between serving God in early life or late life we would prefer the former, inasmuch life would count for infinitely more so far as manhood in this world is concerned.

Many a heart has been broken, many a young life ended in a hopeless tragedy because a person followed the desires of a proud, worldly, carnal heart instead of the calls of God given by the Holy Spirit and through the Holy Bible. If you want life to yield its full and abundant returns in character and happiness be a worker with God in the shaping of the life. We shall write some articles on this subject soon.

Sixth, we should be workers with God because we owe to Him all we have and are. The Christian heart should look beyond the happiness he gets out of service to God beyond the needs of those about him calling for help in their efforts to find the Lord, beyond his debt and obligation to the church. He should remember that he is first a debtor to God. From Him we received life, through Him life has been preserved, all the physical needs have been supplied, by His power we have been lifted out of the mire and had our feet placed on the solid rock, by His blood our hearts have been washed and made white, by His grace we have been enabled to stand against all the wiles of the Wicked One, and through Him we hope to triumph and shine in the constellations of the heavens. Why should we not give Him all, and do it now? We owe to Him to get every man about saved and sanctified if possible. Every moment of life should be spent in God's service and all that is not spent thus is wasted for ever. It will be a consolation not to be despised, when one comes to press a dying pillow and looks grim death in the face to be able to say, "I have given not only my soul to Jesus Christ, the only hope of my salvation, but I have given Him all of the life, all of the time, and all of the energy He gave me. I have invested the talent and am now ready to present it to Him increased many fold."

What right has any one to claim a year of his life for his own pleasure, ambition, or ease? "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are His."

THE WORK AND THE WORKERS

EVANGELISTS HENRY AND IRENE BELL

In the midst of school duties in the Bible School at Hutchinson, Kas., as teachers, we have found time to hold a meeting in a schoolhouse seven miles west of here. Brother Henry Keller, a student in the Bible School, is assisting in the preaching, and from one to three auto loads of students go out every night to help in the singing and in other ways. We are now on the third week of the meeting, and only one has been sanctified; but we are not discouraged. When the people found we were from the Bible School, they lost confidence in us, for they said, "They are from that holiness bunch." Well, bless God, we are glad we are one of that bunch, and wish we could get more to walk in the old paths. In addition to teaching in the Bible School, holding a revival, and being busy with other things, we have taken it upon ourselves to carry the gospel message to people in their homes. We endeavor to do this every day. Ezekiel 3:18 stares us in the face, and in family worship we have read Isaiah 58 over several times. This makes us see that if we believe Jesus is coming soon, we must act like we believe it.

COLORADO DISTRICT

We have nothing to report but good news, brethren. We believe a correct summary is that peace and harmony prevail throughout our borders, and a progressive, aggressive, evangelistic spirit now grips the District.

Since our last report we have visited Canon City, Colorado Springs, Denver, Boulder, and Greeley. In Canon City, on October 14th, we organized a new church as the result of a meeting held by Evangelist R. R. Still and wife, and the former labors of Rev. William Wilson. These people united with a shout, and a great opening lies before them. Brother Wilson was unanimously called for pastor. Montrose is making marked progress under their evangelistic pastor, Rev. C. P. Ellis. The membership has increased from eight to thirty-five. Revs. Theodore and Minnie Ludwig held forth there November 18th, and following that at a neighboring point. Denver church is enjoying a revival in its usual, or rather unusual, services. Between forty and fifty souls have been converted or sanctified, and the membership has increased about twenty. They are going on to greater things. "And all the people said, Amen!" Greeley church has the victory. Rev. R. R. Still will assist Pastor Bancroft in special revival there, beginning November 8th. The midwinter District preachers' convention will be held with this church, D. V., January 3 to 6, 1918. A more detailed announcement will be made later.

In Boulder we found that so many of our members had moved away our numbers were much reduced, with the usual depressing effect. But those who remain are true soldiers, and are rallying around the pastor, Rev. C. S. Williams, who is doing a good work. Evangelist D. I. Vanderpool and wife began a meeting there, October 28th. Pastors Plumb, Howard, Walden, and Etherton report victory on their respective charges. Souls have been finding God at the altars of each of these brethren. The Kirk church is in the midst of building activity, with the usual trials which go with this work; but these folks, no matter where they go in, believe in coming out on top, and they are now near the top. Pastor Mercer never preached better. Evangelist D. M. Snell just closed a good meeting some fifteen miles from Kirk at a new point. A goodly number were converted and sanctified. Brother Snell, we understand, goes next to Kearney, Neb. The meeting in La Junta, under Evangelist D. I. Vanderpool, resulted in several being converted and sanctified, but was greatly hindered by the Adversary. The church building (not ours) had to be given up.

Let's keep on the same track, brethren. What we have is good. Let's just get some more of the same kind. The home missionary fund is practically exhausted. If you will put some more money into it, we will try to place it for the glory of God.

A. E. SANNER, Dist. Supt.

FROM REV. I. B. SIPES

It was a great time we had at the Assembly at Malden, Mo. Then the Lord gave us another great feast when we attended the meeting of the General Foreign Missionary Board at Kansas City, Mo. What a blessing it was to us! Somehow we have felt a greater burden for these dear brethren as we came in touch with them, and saw a little of the responsibility which rests upon them. As a church we owe them much, and we must stand by them with our prayers and means. We had the privilege of holding four missionary services with Sister Lovelace, and enjoyed helping pray, sing, and take up collections. The church at Rayville and Blue Ridge made us so welcome, and they responded to the call so liberally that we are sure they will have souls from Africa and from India in that day when the Lord shall appear.

Personally, I feel the call as never before, and my faith is stayed on Him who is able to take me

through. At present am in a worldly town of about two thousand, and expect to begin the battle against sin at once. I ask all who pray to remember me at the throne, as there are few prayers here.

EVANGELIST M. C. ADAM

We have just closed a great battle in the Catholic town of Leetonia, Ohio. We have held many revivals, but never one so hard as this one. The people would not come to meeting, so we only had a few to preach to, but God gave us a wonderful time as the saints shouted and rejoiced. A few came through to victory, some were saved, and some sanctified. We are now in the Evangelical church at Bunker Hill, Ind., expecting a mighty wave of victory to come our way. Praise the Lord! Pray for us. We found a loyal people at Leetonia, who stand for truth and sound doctrine. To God be all the glory.

FROM J. H. VANCE

We are in a meeting at Centerville, Iowa, with Rev. E. A. Clark, Superintendent of the Iowa District, as our evangelist. God is blessing, souls are being saved and sanctified, and the end is not yet. The meeting will run until November 11th or longer.

SAN FRANCISCO DISTRICT

During the last two weeks I have visited about one-half of the churches on the District, and find the work moving on smoothly. Rev. F. B. Smith held a good meeting at Manteca, Cal., and there is a good band of holiness people there to push the battle along. Brother R. B. Coons has taken the work at Porterville.

The Fresno church is forging ahead under the management of Rev. C. W. Welts and wife, and they are about to purchase a church in a fine location. Rev. Fred Smith, of Bakersfield, had Rev. P. A. Lineweaver and wife help him in a short revival meeting. On October 25th, I visited Oakland, where the Wilde-Knight band were at work, and found a good revival on, and the church apparently more on the move than they have been for

years. They had a good meeting at Berkeley, also, with good results. Mrs. Eliza Murrish, wife of our San Francisco pastor, has had a serious operation, and when wife and I called we found her still in bed, but bidding fair to recover and regain complete health.

On Saturday, the 27th, we went to Santa Rosa. We were unannounced, and found the pastor just finishing the shingling of a good new church, 28 x 55 feet, and it is being well built, too. It is about one-half block from, and almost facing, the residence of Luther Burbank, the so-called "plant wizard." This is a splendid location. We contrasted this visit with our first visit, about seven years ago. We received an invitation at that time to come and hold a meeting and organize a church. The letter stated all arrangements were made. You can imagine our surprise when we found that a room was rented for us and rent paid for one week; a hall and seats and an organ, all to be paid for out of collections, should there be any, for there were no members to help pay expenses. So we went to the restaurant for meals, paid our own way to and from Santa Rosa. But we had a good meeting and a goodly number out. We organized a church, and today it bids fair to be a good, solid work; and we are truly thankful for the share we had in starting the work at Santa Rosa.

Some of our young men preachers are drafted, and one of them has gone to war. We are well saved and blessed up to date. We thank the Lord and pray God to bless the Publishing House and all concerned with it.

D. S. REED, Dist. Supt.

EVANGELIST HARRY J. ELLIOTT

I am in a revival at Fairfield, Fairfield, Idaho, is on the Camas prairie, which I am told is twelve miles wide and about fifty miles long. It is a great country for sheep and cattle raising. One of the surprises I had in coming to Idaho was at Nampa. You ask me what it was. Well, it was the Northwest Nazarene College. I looked for a building, but not for buildings. Then, each of the buildings, I am happy to say, is becoming too small for this growing college. And again, to hear the praises of God flowing from not only the students but from the faculty, is great. You will be at the college but a short time until you will also see and hear that they are a praying people. There is a revival spirit on all of the time. If this col-

Work in the Alberta and Manitoba

BY REV. H. F. REYNOLDS, D.D.

FROM April 9 to October 13, 1917, the writer was almost continuously engaged in a missionary campaign in the States and Canada in the interests of the work that the General Foreign Missionary Board of the Pentecostal Church of the Nazarene is undertaking in the name of our Lord Jesus Christ.

It was not only a great pleasure, but it was very encouraging indeed to witness the loyal and whole hearted interest manifested by our church people and also by our many friends, without exception, in the Assemblies of the Washington-Philadelphia, New York, New England, Pittsburgh, Colorado, Idaho-Oregon, Northwest, Tennessee, Kentucky, and Missouri Districts, as we presented the work which our board is carrying on in the foreign lands. As we compare the receipts from the several Districts mentioned we are persuaded that their enthusiasm was genuine, having been based upon comprehensive information with reference to our work and inspired by the Holy Ghost, who was manifestly present in all of the Assemblies, said enthusiasm proving its right for existence by the fact that the above-named Districts show a gratifying increase in their offerings for the foreign work.

The ALBERTA DISTRICT: The writer put in about six weeks on this District. The churches on the District were, quite generally represented at the Assembly, held at Claresholm, which was a time of unbroken fellowship. All of the work of the Assembly was enthusiastically looked after, and frequently the Holy Spirit so filled the place where we were sitting that the ecclesiastical business had to be dispensed with to give place to the spiritual overflow and the demonstrations resulting therefrom.

An important event took place which began

a new era in the history of the District, when the Assembly voted unanimously to request the General Foreign Missionary Board to drop them from the list of Missionary Districts. That the members of the Assembly knew what they were doing is evident and their action was abundantly justified by the fact that this same District raised in cash and reliable pledges over fourteen hundred dollars for home missionary work within the bounds of the District, and also over thirteen hundred dollars for our foreign work.

The District campmeeting followed the Assembly and the revival interest begun in the Assembly continued unbroken to the close of the camp. District Superintendent Bury, Evangelist Bell, together with the pastors and District workers, were powerfully used of the Holy Spirit in carrying the work on to a victorious finish, for which they are worthy of thanks, and our God is greatly to be praised.

The writer while there assisted in two tent meetings and held one or more services at Red Deer, Drumheller, Onagmile, Stettler, and Calgary. At all of these places we were most kindly received and assisted by the pastors and people, for which we are indeed grateful.

The MANITOBA-SASKATCHEWAN DIST.: We broke into our work on the Alberta District about the first of July and went to Luseland Sask., where we met District Superintendent Thompson, the pastors, workers, and members of the Missionary District-Assembly, which proved to be a most precious and profitable time in the Lord. This is a new District, having been set in order in the kitchen of Brother and Sister Thompson's home in Regina less than a year ago, with about five persons present, representing about six preaching places, which has developed so rapidly that the Assem-

lege keeps the glory on it, this old world will surely hear from it, because of the holy men and women that it will send out. Not only are Nazarenes attending this college, which holds strictly to the original spirit and purpose of the Pentecostal Church of the Nazarene, but there are now enrolled students representing ten different religious denominations. The main thing, as I see it, in this college is to make men and women for God. The pastor of the church asked me to preach the Sunday evening I was in Nampa, and to my surprise a number of people came to me who are attending the college, saying that they had been saved or sanctified under my ministry, from California to Canada. This caused me to feel as if I wanted to work day and night, seeing so many studying for the work of God. The Lord willing, I shall labor in the Northwest until April 1st, then return to my District, Indiana, to help push the battle in evangelistic meetings.

EVANGELIST T. E. BEEBE

We closed our special meetings with Brother Ward's church in Oskaloosa, Iowa, on Sunday evening, October 28th. It was a great day in Zion. In the evening six seekers were at the altar, and there was a great shout in the camp. Two hundred dollars was raised toward an automobile for their pastor, and a committee appointed to raise the remaining amount necessary to secure it. The Oskaloosa church is one of our coming young churches, and with a man like Brother Ward at the helm there is nothing for them to see but victory ahead. We preached for Rev. M. E. Borders, pastor of First Church, Chicago, on November 1st. The church, under the leadership of Brothers Borders, Schurman, and Messenger, is in a blaze of revival glory. Salvation is flowing like a river. We are now at Binghamton, N. Y., and expecting a great meeting.

ANNUAL MEETING OF THE CHURCH EXTENSION BOARD

The meeting was held in Nashville, Tenn., in connection with the Tennessee District Assembly. Reports from the General Secretary and the Treasurer showed this to be the greatest year of the work. More money has come in, and more interest has been aroused. The general secretary has been enabled to visit eight Assemblies this year, and met with the kindest respect from all the brethren, and was given real encouragement. Every District has arranged to definitely help carry on the work. The last Assemblies visited were the Kentucky, Tennessee, Western Oklahoma, and the Eastern Oklahoma. In each of these the plans of the board

have been taken up enthusiastically and arrangements made that presage success for this great cause in these Districts. The General Superintendents have been especially courteous and helpful, and some of them are pushing the cause quite as zealously and successfully as we are. Nothing we have met in pushing this work so inspires us as the godly counsel and help of these great and good men. Brothers Goodwin and Williams each have the vision of the possibilities of the birthday offerings and both are urging the adoption of this plan for this purpose. At the average age of twenty-five years this plan will give the cause nearly \$10,000 a year.

The following were re-elected as officers: W. E. Riley, president; Dr. Edwin Burke, vice-president; Joseph N. Speakes, general secretary; R. B. Mitchell, treasurer. Kansas City was made the headquarters, and it is hoped offices will soon be opened in the Publishing House. With the present progress and promise the general secretary will soon be required to devote his full time to the work.

We feel deeply grateful to our beloved editor, Dr. Haynes, for his help in the Tennessee Assembly, and his recent editorial on the importance of this cause. Literature will shortly be published showing the plans for and need of church extension with us.

Yours for a greater, firmer, cleaner, and hotter Pentecostal Church of the Nazarene. Amen! (And it's coming, Hallelujah!)

JOSEPH N. SPEAKES, Gen. Secy.

EVANGELISTS OLIVA A. RIFE AND NINA DEAN

We are glad to report victory through the blood of Jesus. We have just closed a meeting at Oliver Springs, Tenn. The Lord wonderfully blessed in saving and sanctifying souls. Almost every church in town was represented in the meeting, and some of their best members got sanctified. The Lord is helping us preach the truth. Bless His name! We are on the firing line, shouting the victory, knowing our God is able to fight every battle. We are now in a tent meeting at Sweetwater, Tenn. Pray that holiness may be established in this needy field.

EVANGELIST F. E. PUTNEY

We closed our meeting at Gordon, Kas., last night. This is our fourth meeting in the Walnut Valley oil field, of which two churches have been organized, three Sunday schools, and a Christian Endeavor Society; and forty-six souls prayed through to victory. We go to Rome, Kas., November 9th, and from there to the oil district near Augusta. I have the months of January and February open for calls. 1021 S. Francis St., Wichita, Kas.

MISSOURI DISTRICT

We are glad to inform you that we are at our job. After the election, we hurried home to arrange all our business affairs so that we could give our whole time to the work of the District. Our first visit was to the Maplewood church, St. Louis. We had a splendid time and took two fine young people into the church. They are in need of a good pastor, and there is a great opportunity for the right man there. Otherwise they are doing nicely. Next we went to Ellington, which was without a pastor. But they were much encouraged, and we had a good time preaching. Rev. R. L. Hollenback preached a great message to them on Sunday morning, and at a subsequent board meeting he was unanimously called as their pastor for full time.

We next stopped at Mill Springs, where Rev. B. M. Sullivan is the efficient pastor. The future is bright, and we found them greatly encouraged. We visited Dexter church, where Rev. J. L. Cox is pastor. Brother Cox is a very fine pastor, and there is every indication of building up a good work at that place. They are planning to tear down their old church and build a new one. Next we went to Morehouse, where we found Brother Mitchell leading the host on to victory. They are worshipping in the W. C. T. U. temple at present, but they own a lot and expect to build this year.

We are now at Miners Switch, where we expect to organize a new church soon. Our people are getting the vision, and we are expecting to broaden out this year and enter new fields. There are a number of cities on this District which have never had a real holiness church, and we need some pioneer preachers who are not afraid to trust God for finances, and who are called to this kind of work, and who will stay at one place till they build up something worth while.

W. I. DEBOARD, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

As, approximately, 118,000,000 gallons of whiskey are produced each year by American distilleries, let us all thank God that President Wilson has used his power to stop millions of our grain from going to make whiskey, which will now be converted into giving food to the hungry. Let us thank God and take courage for the end is not yet, praise the Lord!

Brother A. E. Fitkin writes that his wife, Rev. Susie Fitkin, of Brooklyn, N. Y., will be busy this fall holding missionary meetings in the Empire state. Sister Fitkin has the cause of foreign missions on her heart, and God uses her to get it on the hearts of others.

The New England District Preachers' Meeting is to open up the season's work this fall. Pastor Riggs and his people, of Lowell, are to entertain them.

Evangelist Jennie Cooper, converted ex-nun, has again moved back to Fairhaven, Mass., after an absence of a year or two at York, Pa. Any of her friends who desire her labors can reach her at the above place.

That white-robed saint of Ocean Grove, N. J., and world-wide known sister, Cassie Smith, has just slipped off to glory. Her departure took place September 13th. Sister Cassie was one of God's elect women of the first order. While she is blessed in getting to her home at last, the great holiness movement has lost one of its best and holiest living witnesses to the power of Christ to save from all sin. She was in the seventy-eighth year of her earthly pilgrimage when she left us.

Brother Fred E. Winslow, of Somerville, Mass., has moved to 15 Bowers St., West Bedford, Mass. Brother Winslow is one of God's trumpeters at the holiness conventions and the Boston holiness meetings in Boston.

At their annual meeting, "the Board of Foreign Missions of the Methodist Episcopal Church voted that the board should ask the church for forty million dollars for the extension and maintenance of Methodist enterprises and missions in foreign lands." This will be the largest sum of money ever attempted for the foreign fields in so short a time. God bless them in their gracious efforts.

We are pleased to learn that Rev. D. Archibald is not to go West, as he had thought of doing, but is to remain in New England and teach at the Pentecostal Collegiate Institute at North Scituate, R. I. Dr. Archibald has been a great blessing to this New England holiness school in the past as its honored principal.

Pastor Bryant writes of the good work that is going on in the church at Everett, Mass. His first all-day meeting of the season was held in October and Brother Dixon was the preacher.

The holiness churches and other holiness bands and associations from the Atlantic seaboard to the Pacific slope are arranging their fall campaign for the salvation of sinners and the entire sanctification of believers. May God give us all a great harvest of souls.

"Keep on believing!"

JOHN NORRERRY.

COAST TO COAST RALLIES AT EXETER, N. H.

If you have never seen the New England hills in autumn there is something beautiful yet awaiting you. The autumn may be the melancholy days, and saddest of the year, but they are beautiful in New Hampshire. Exeter is a town of some five

Saskatchewan Missionary Districts

General Superintendent.

bly sessions were held in a new church built and paid for by our Pentecostal church, which had not been organized a year, which they were entertaining the Assembly. They now have about twelve preaching places, two church buildings, and more planned for in the near future.

The Assembly was a time of holy business and salvation and so mixed together that at times one hardly knew whether he was in a revival service or an Assembly session, resulting in "everything being done in decency and in order." The Assembly though small gave careful and conscientious attention to every department of Assembly work, taking plenty of time to run the business of the Assembly and the evangelistic work together extending over about eight days.

While this work is to remain a Missionary District, it shows healthful signs of soon being able to follow its sister Assembly and do as the Alberta District has done, for, notwithstanding they are a Missionary District, they are a loyal Pentecostal Nazarene people and missionary in heart and practice, having secured in money and good pledges \$185, for deaconess work, \$650, or more for home work in the District, and over \$500 for our foreign work.

The entertainment was most generous and hospitable notwithstanding the country is new, and the church is eight miles from the railroad station and townsite, and the homes of the people are from one to two miles apart, the nearest being about a mile from the church building, where about twenty-one of us were most cordially cared for. We named it the "Good Hotel," located on Hallelujah avenue. We are sure that such a people with such a spirit of loyalty, benevolence, and aggressiveness will continue to have a great and pros-

perous work in that great District, which is a thousand miles square, abundant with natural resources, and is fast being populated and developed.

In returning to the states the writer came via Vancouver and Victoria, B. C., where we met not a few of the Lord's saints and tried to impart some spiritual benefits. Coming from British Columbia we came to the great Northwest District, where we assisted in four missionary center rallies at Seattle, Portland, Walla Walla, and Spokane, which were times of much missionary and revival interest. We also held missionary services at Everett, Bellingham, Salem, Selwood, Colfax, Garfield, and stopped off at Nampa, Idaho, en route for home, where we had another precious missionary rally with the saints in connection with the District campmeeting. During the rally nearly eighteen hundred dollars was secured for our work and workers.

We certainly were glad to reach home and headquarters after such a long and continuous effort for the work of the Master and the lost whom He redeemed with His own blood in this and in the regions beyond. We were greatly encouraged to find the work of the General Foreign Missionary Board pushing on so triumphantly under the able management of our general treasurer and secretary, Brother Anderson, and his efficient helpers.

We were also delighted to find the work of our Publishing House moving on so harmonious and effectually under the new policy which is being successfully carried out by General Manager Sanders and his able and happy company of workers. To God be all of the praise and glory. Amen.

Lovingly thy brother in the Master's work.
H. F. REYNOLDS.

thousand inhabitants, and one of the most picturesque in the state. Here is the seat of Phillip's Exeter Academy for boys, a school of wide influence and a feeder of Harvard and Yale. It was in Exeter that the eloquent Whitfield preached his last sermon, the place being marked with stone with name and date. As we tarried where his feet had stood a feeling of scared awe came over us.

The convention was held in the Methodist church, Rev. John D. Leach pastor. Dr. Fowler was pastor of this church in his early ministry. Dr. McLaughlin was also pastor of this church, and I think it was the last charge he had before taking up his work with the *Christian Witness*.

The spirit of the convention was good, though somewhat limited in its influence. We were virtually stormed out one day and night, though the attendance was fair through the other days. A few visitors from Manchester and Haverhill were in for some of the services.

The definite results of the convention were not large, though there were quite a number at the altar in the different services. On Friday and Sunday nights the altar was filled. Some of these prayed through, others of course were not clear. The pastor and people were very appreciative of the convention, and thanked God for the blessings that had come.

Reporter.

EVANGELIST AUGUST N. NILSON

"The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen" (Psalm 98:2). The battle at the Pentecostal Nazarene Mission in Kansas City, Mo., has gone down in history as another victory for Jesus, and one more glorious defeat for the Devil. Hallelujah! There were twenty-two souls who prayed through. The meeting closed with seven at the altar, of whom six prayed through.

While in Kansas City during this meeting we had the great privilege of attending the yearly meeting of the General Foreign Missionary Board, and what a blessed time we had! We shall never forget how God came at several times and fairly melted our souls with liquid glory as we sat and listened to the reports of the missionaries, and as some of them told of their calls to the foreign field, it was as if we had really heard the voice of heavenly messengers telling us to send these men and women across the waters to the souls in darkness and superstition.

We have also had the great joy of being in and out of the Publishing House, and have seen and heard how the dear Lord is blessing the folks who are working hard to send out the best paper (to our mind) on earth, the *HERALD of HOLINESS*. From the basement to the attic there is a humming of the machinery, and a clicking of the typewriters, with now and again a shout of victory from some one who is hearing from the upper sanctuary; and as such a one will shout out "Praise the Lord!" some one else will respond "Glory!" or "Amen!" And so it goes all the day, till at times it reminds one more of an old-fashioned campmeeting than a publishing house. We never in all our life saw a business house with a better system than we have seen here at our own Publishing House, under the management of John F. Sanders. We are doing greater business today than at any time in our existence, and we feel like saying, Thank the Lord for such an institution as our Publishing House, and for the *HERALD of HOLINESS*.

We will go from here down to Texas, where we will attend the three Texas Assemblies this month, and after that we go to Sioux City, Iowa, for a meeting, and then to Colorado Springs, Colo., to spend the holidays with dear wife, who has gone to that place for her health. Address, 2109 Troost Ave., Kansas City, Mo.

EVANGELIST CHARLES M. HARRISON

We have been on the firing line ever since the Assembly. Our dear Brother Goodwin's ordination sermon on Sunday morning of the Assembly, so stirred our hearts and filled us with so much determination that we have not come back to ourselves yet. Glory to God! We have just closed a wonderful meeting at Modoc, Ind., where God came and wonderfully blessed us with about forty souls praying through to victory. Brother U. E. Harding joined us the last two weeks, and with his heaven-born messages dug people out and put believers to thinking. We organized a church of thirty-three members, who have the vision and are moving things for Christ. We are in a meeting at Parker, Ind., in an old Christian church that had been abandoned. God is here and blessing, and we are believing for a great meeting. Brother Steve Piatt, a Quaker preacher, is standing by us, and is helping us to dig out a new church. Praise the Lord! We go from here to Stringtown in a meeting with Sister Sadie McNeese, and will have an open date from December 16th to January 6th. Home address, 752 Shelby St., Indianapolis, Ind.

EVANGELIST W. P. JAY

Since I last reported, Brother Arthur Ingler and I closed our meeting for Rev. C. U. Fowler, pastor of Brintwood church in Portland. Some had to do some digging and confessing; others were saved, and a few sanctified. Praise the Lord. Brother Fowler is a fine pastor, and a good preacher and the longer you know him, the better you like him.

Christmas is Coming

AS the holiday season is fast approaching, it is not too early to begin to look over the ground with a view to making wise selections of presents for your friends and loved ones.

Good reading always occupies first place, as is witnessed by the crowds that throng the book stores during the holiday time.

Books and magazines are necessary to keep us in touch with the best thought of the age and the activities of the world, but we believe that the periodical that brings the most good to the home circle is the one that makes its appearance weekly, conveying a message of righteousness and civic purity. Such a publication is the *HERALD of HOLINESS*.

What better present to a friend or relative than this *gospel-bearer*, which not only covers the moral aspect of life, but also stresses the power of the shed blood of Jesus as a panacea for sin and uncleanness.

Will not our readers consider this as a timely suggestion, for the *HERALD of HOLINESS* would be a constant reminder to your friends of your love and esteem. At the same time that you are paying a debt of gratitude you are also helping evangelize the world, by getting into the hands of those who perhaps do not get a religious paper in the home a publication that stands four square to the doctrine and experience of entire sanctification "as a distinct second work of grace, wrought in the human heart, subsequent to regeneration, by the baptism of the Holy Ghost."

Put the *HERALD of HOLINESS* on your list for the coming Christmas.

His wife is a fine assistant pastor, and she knows how to take care of an evangelist.

Brother Ingler went to Stevenson, Wash., to open up a mission for Sisters Nicholson and Hoover. I was with them two or three nights before I came to Potlatch. I am holding the meeting at Rock Creek church, one mile and one-half from town. Several are finding God in pardon, reclamation or sanctification. Old grudges are being settled. Last night the real break came. The altar was filled with seekers and five prayed through, and old time shouts of victory followed. The house was full and many standing. I have another week here, and then go to Spokane Second church with Pastor Ora Ogle for two weeks, and then to Post Falls, Idaho, for two weeks.

KANSAS HOLINESS COLLEGE AND BIBLE SCHOOL

God is blessing the school so much that we feel we ought to testify what He has done. The year started out with most of the students testifying, as usual, "I am saved and sanctified"; but some got under the burden and prayed God to wake us up. The result has been marvelous, as we shall relate.

For a week there has been very little studying in the school, the time being given over to prayer and altar work. Classes have been dismissed several times for the forenoon and also the afternoon. Some students have fallen under the power, one remaining thus for thirteen hours. Practically every student is now saved and sanctified and set on fire to work for God. Prayers may be heard almost any time for God to send a revival mightier than has yet been seen, and also the prayers of those who are seeking God. This disturbed some of the neighbors, and the chief-of-police came to stop the praying. He was asked to get down and seek God but said he had to leave right away. The praying is still going on.

Students here have the vision of Ezekial 3:18, and many are going to the jail, county poor farm, and Mexican camp, holding revival meetings in schoolhouses, visiting homes, etc. Pentecost seems

to be breaking on us, and we look for great things from God. The school is fortunate in having the Pentecostal Nazarene Church next door, and also in having such a man of God as pastor, Rev. R. E. Dunham. He, under God, is leading us all into greener pastures every week. The prayermeeting attendance is about two hundred. A missionary prayermeeting has also been started. Nine students are preparing for the foreign field. The church prayermeeting of November 1st was given over to testimonies from those who are called to carry the message to the heathen.

Three new teachers have been added to the faculty: Harry Solter, B. A., Henry Bell, B. A., and Mrs. Henry Bell. Mrs. Bell is teaching shorthand and typewriting, while Mr. Bell has charge of the science department. Mr. Solter is head of the mathematics department.

HENRY BELL,
Reporter.

A PRISONER'S THANKSGIVING

"There are never any happy Thanksgivings or Christmas days with us," a prisoner recently said to the writer. Ordinarily these days—days when men should be happy and drawn by the spirit of the occasion closer to their Creator—are days of dreared horror to the inmates of our jails and penitentiaries.

These occasions bring clear memories of innocent childhood days spent around the fireside, but now they are haunted day and night by some grievous sin; and there, as they sit in their desolate abode of disgrace and reflect on the past, all is dark and gloomy. The "star of a brighter day" has vanished from their skies and it seems as if that blessed angel we call "Hope" had spread her pinions and left them for ever to despair and pine away their days. They have learned by experience that the way of the transgressor is hard, and many are eager for a change that will really bring relief to their sin benighted lives.

Reader, could you think of any class upon the face of the earth who need the gospel of Jesus Christ, which is a gospel of new hope, more than these? Nay, there are none. Indeed, there is no work so needy and neglected and yet so fruitful and blessed of the Lord. We have on hand more than 200,000 papers of evangelical literature, many good books, Bibles, and Gospels that we want to mail out for Thanksgiving. Hundreds no doubt, will be influenced to a higher life through this literature; for as we read, so we think and as we think so we are. Many dollars in postage will be required and we are trusting the Lord to lay it upon the hearts of those who read this appeal to make a Thanksgiving offering to this worthy cause. Also we have more than a hundred mite boxes that we desire to distribute among those who love the cause of Christ and will endeavor to get the bank filled among their friends and neighbors. We need your prayers and support. May we have it? Yours for the needy and neglected.

E. D. RUSSELL,
Supt. Penit., Texas, Prison Mission Society.

CHURCH NEWS

Beatrice, Neb.

We have just closed a several weeks' revival here with Theodore and Minnie E. Ludwig as evangelists. Many things entered in to make the battle a hard one. The evangelists were unavoidably delayed in getting here on schedule time, then sickness, harvesting, and bad weather at times were other hindrances. However, God gave a fair measure of success. There were twenty-five seekers at the altar and five accessions to the church. We have all taken on new life and more can be expected from Beatrice in results for the kingdom of God. Brother and Sister Ludwig were much appreciated. They are true blue Pentecostal Nazarenes. They have meant much to the Beatrice church, having been here for three meetings.—C. R. RYDER, Pastor.

Salem, Ore.

We want to report victory for the Salem church. The Lord is graciously with us and giving us the victory over the Enemy. The work is moving ahead and the people are being blessed. We have finished paying for the new church which we built last year and now the people are saying, "Where did it come from, anyway?" Our God is able to do

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the unusual if we are willing to let Him. We have taken eight into the church recently with more in prospect, and are now getting ready for a real old-fashioned campaign against sin here in the way of special meetings to be conducted by the pastor. Pray for us in this battle.—A. WELLS, Pastor.

Ashland, Ore.

Sunday, October 28th, was a high day in Zion here. We had a "Hallelujah March" all by ourselves. The occasion was the paying off of one-half of our \$1,000 church debt. We more than reached the figures set, and that without any pulling. Congregations are good and interest increasing. We are planning a two months' evangelistic campaign beginning New Year's night. Our evangelist will be Rev. B. H. Morse of Portland. We are expecting results. We have our eyes on the King. Amen! We ask the prayers of our acquaintances and friends.—DORIAN D. EDWARDS, Pastor.

West Somerville, Mass.

God has truly been with us since we said goodbye to sunny California and began our journey across the continent. We counted it a great privilege to stop at the Publishing House and found it to surpass all our expectations. Had we not been loyal to this important department of our work before, we certainly would have become so after we viewed the beautiful plant, saw the work that was being turned out, and, best of all, felt the heavenly atmosphere which pervades the place. It made us eager for another "Hallelujah March." We were blessed in St. Louis with father in a tent meeting for the Maplewood church and found a loyal, devoted band of people both in the local church and in the Lighthouse Mission, superintended by our dear Brother Starr. God is with the holiness people down in that country. There was good interest in the meeting, but a hard fight to get a move. The closing Sunday night, after ten days, the Holy Ghost broke in and gave us about fifteen seekers at the altar. That was a great meeting. Glory to God! Then up in Olivet in the Chicago Assembly, where I was privileged to be one of a large ordination class, there we met another company of blessed people who believe in the Holy Ghost. About midnight of the closing Sunday of the Assembly found us on our way again, arriving Tuesday at the old North Station at Boston. We were given a most cordial welcome by our people both by a beautiful reception and many other kindnesses. Immediately we entered our commodious new home we dropped on our knees and poured out our hearts to God in gratitude for His wonderful care on our journey of over a month. The Holy Ghost is in this place. We are praying for Him to break out in an old-time pentecostal revival. Our work needs money tremendously, it's as needy as anything I have ever seen or heard of, but we believe it needs a mighty Holy Ghost revival more than it needs money. That's what we must have everywhere. Anybody that has run out of things to pray for will find this work a profitable and likely subject, and we would certainly appreciate it.—PAUL GOODWIN, Pastor.

Los Angeles First Church

We are planning for a series of special revival meetings to begin November 28th with William E. Fisher of San Antonio, Texas, as evangelist and the Wilde-Knight evangelists and singers to look after the music. After a few days of rest following the Billy Sunday campaign we hope to reap some of the fruitage. First church co-operated in the campaign and while our numbers have been depleted on the Sabbath day especially, we have enjoyed most excellent services with a few seekers at the altar and splendid financial response on the part of our people. First church is in for a great sweep of revival power. We would be glad if the HERALD of HOLINESS family would pray for us.—C. E. CORNELL, Pastor.

Grand Rapids, Mich.

Last Sabbath was a good day. God was with us in a very precious manner. The District Superintendent was here on his first visit in this his first year of service in that capacity. The Lord helped him to preach the old-time gospel of full salvation. The sacrament of the Lord's supper, which was celebrated at the close of the sermon, was one of the sweetest and most unctuous we have ever experienced. We have begun a revival and the outlook is good. A few have been saved and we are praying for a great revival on the old-fashioned plan.—L. H. HUMPHREY, Pastor.

Los Angeles Fifth Street Mission

The fire is burning and blazing at old Fifth Street Mission. The services are taking on new life and inspiration, attendance increasing, and the old-time revival swing is upon us. At times the saints have prayed, shouted, jumped, and praised God until, if we went on feelings, we would feel like sweeping through the gates. Glory to God. Despite the Sunday campaign and other things against us seventy-three hungry hearts have knelt at the altar of prayer last month (our first month at the mission). A goodly number proved to be happy finders. The churches on the District are nobly standing by us and especially First church and its pastor, Rev. C. E. Cornell, which is greatly appreciated by the superintendent and mission workers. Our Sunday school has doubled

"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

IT IS A SOURCE OF GREAT ENCOURAGEMENT to the friends of any cause to know that the funds that they contribute are being used for the purpose intended, and that folks are being blessed by their munificence. We append the following letter, which speaks louder than anything we might write:

"DEAR FRIENDS:

"I come to you with greetings in Jesus' name, and with many thanks for the HERALD of HOLINESS, which I note has been paid up in full for the coming four months. How glad I am and how I thank the Lord for the ones who made it possible for my paper to continue. It seems that it is pleasing to the Lord for me to read the HERALD of HOLINESS, and I am believing that He will help me to renew when the time is out. I felt that I would be ungrateful if I did not express my thanks, for the dear Lord only knows how much I would miss my paper. May God richly bless with all heavenly blessings our great Publishing House, and I am praying daily that He will water with the dews of heaven every department, and that He will keep His hand on the work and workers.

"Your Sister in Christ,"

Offerings to "Inasmuch" Fund

Previously reported	\$83.19	F. Bird Hayes	\$ 0.50
Mrs. Flora Hall	1.00	H. W. Grattan60
Miss Madie McCleskey35	Mrs. Flora Hall (2)	2.00
W. J. Seals	1.50		
			\$89.14

HERALD of HOLINESS, 2109 Troost Ave.,
Kansas City, Mo.

I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD of HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of _____ Dollars to apply on said fund.

[Signed] NAME _____

ADDRESS _____

in the last six weeks. By the grace of God we are going to keep burning and blazing at old Fifth Street Mission. We have some of the finest folks in the world. If you are passing through this part drop in and worship with us.—W. C. FRAZIER, Supt., 1348 E. Vernon Ave.

Donalsonville, Ga.

We are glad to see new interest manifested in our church work. Since school began we have had with us Brother and Sister Bracken and Brother and Sister Gookin. Dr. Ellyson and family came to us in June. We certainly enjoy the fellowship of these good people. Our congregations are better. We now have a committee of deaconesses who give each Thursday afternoon to visiting from house to house in town and country, and distributing invitations announcing our services. There is also new life and interest in the music and singing. We expect a good time during our Assembly when Brother Goodwin will be with us again. We believe our District Superintendent is doing his best for the Georgia District. Will the saints pray that the blessed Holy Ghost may abide with us in these last days of testing and sore trial? —Mrs. A. T. SHINGLER.

Artesia, N. M.

It has been several weeks since we reported through the HERALD of HOLINESS. Nevertheless we have constantly been engaged in the conflict against sin and have won many victories for Jesus. We came from Plainview, Texas, where we spent three years in service with the Pentecostal Nazarenes. We found on our arrival here a few true and faithful people standing for old-time second blessing holiness. We assisted Brother and Sister Fretwell in a tent meeting at Cottonwood, in which some forty-two were saved or sanctified. A church was organized and we were called for pastor. The outlook is good. This has been the battleground of many of our distinguished evangelists. Rev. R. E. Dunham labored faithfully several years here. Brother E. P. Ellyson and Brother J. Walter Hall also served as pastors here. Pray for us. We are enjoying the blessed victory in our souls.—W. H. PHILLIPS AND WIFE.

Mohawk, Ind.

"Greetings in Jesus Name"—After returning home from one of the greatest religious gatherings

we were ever in (our third Annual District Assembly), we left Upland, Ind., and started for Mohawk, with victory in our souls. On arriving here we found the work in the best of conditions, through the good and faithful ministry of Sister and Brother Moore, and it continues to progress very nicely. God has placed His seal on every service, and His smile of approval is on the work here. We never preached with greater freedom, and liberty. Our Wednesday night prayer meetings are not largely attended, but God is blessing in every meeting. One of the greatest blessings to my soul is the wonderful freedom, and spirit of prayer that is manifested in every home. We are planning an old time revival meeting in the near future, and are expecting our God to give us one of the greatest times this part of the country has ever witnessed. We praise God for real victory, and ask to be remembered in prayer.—O. E. ENOS, Pastor.

New Brighton, Pa.

Again the Lord has visited us with a gracious revival of old-fashioned salvation, and sinners have been saved from their sins, and believers have been sanctified. In all about thirty-five have bowed at the altar and nearly every one has found a definite experience of pardon or sanctification. Quite a number were new cases and some had never been saved before. We believe the blessed Holy Spirit had His way in this meeting and the people were in harmony and love with each other, thank the Lord, and the victory is the Lord's. Amen. We did not have an evangelist, but called in a number of the pastors and ordained elders, and some lay preachers, and from the very start we knew victory was assured.

We wish to mention Miss Ruth, who is one of our own members and is out in the evangelistic field, who helped us greatly in song and preached twice for us. We can recommend her as a helper in song and a splendid worker among the young people especially. We opened the revival meeting with Rev. Corlett, who brought two splendid messages, then Miss Ruth, next Mrs. Carrie Sloan and then Rev. Fick. Rev. Mr. Sloan and wife sang for us, as they only can sing. Then we had Brother Pugh, next the pastor, followed on Monday evening by Rev. Jonas Trumbauer, then his son, Rev. H. G. Trumbauer, and then Rev. J. N. Hampe, Rev. W. H. Parker, Brother H. R. Beagle and Rev. Mr. Walls.—REV. GEO. WARD, Pastor.

Norfolk, Va.

We have just closed a very successful revival meeting at our church here in Norfolk, Va. Rev. J. T. Maybury, the former District Superintendent, was the evangelist, and the Lord helped him to preach the old rugged way of the cross. Some got up and left, only to return again and pray through to victory while others prayed through at their homes and a number at the altar in the church. Our church is in better condition since the meeting than it has been at any time since I have been pastor, which will be three years in April. This is truly the best meeting we have had. I would recommend to any church that desires a man of God to conduct a revival to write our brother. His address is 3313 North Twentieth street, Philadelphia, Pa. He is a real Pentecostal Nazarene. The church held its monthly business meeting on last Tuesday night and found out that it had raised more financially than at any time since it has been a church and it was all done with ease. The

Christmas Exercises



"The Lowly King"

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

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

'The Wonderful Birthday'



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

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A New Christmas Service

Compiled and arranged by Carl F. Price.

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

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Per hundred, \$4, postpaid.

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

Pentecostal Nazarene Publishing House
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Kansas City, Mo.

TELEGRAM

DALLAS, Texas.

HERALD OF HOLINESS:

Dallas Assembly closed November 11th. God was present and His glory and power were felt all through the sessions. Over twelve hundred dollars raised for foreign missions and several thousand dollars were raised for rescue, missions, and educational work. Every one was jubilant over the report of the success of the Publishing House and its faithful management.

AUGUST N. NILSON.

church has a fine foundation, and a people who are not afraid of truth, neither are they afraid to give though we are not large in numbers. We are united in heart and hand to push holiness as never before.—J. W. HENRY, Pastor.

Chattanooga, Tenn.

The Lord continues to bless in the services here. We find many hungry hearts, and do not remember when a Sunday has passed in which souls were not saved or sanctified. Last Sunday night was a time of great blessing. The power of the Lord came on the congregation during the praise service and men and women cried, laughed and shouted until heaven and earth seemed to meet. When the altar call was made quite a number of earnest seekers came forward; the most of whom were young men. A number seemed to pray through to real victory. All the glory be to Jesus. These are indeed perilous times. Surely "the coming of the Lord draweth nigh." We sincerely request the prayers of God's people.—W. M. TIDWELL, Pastor.

Blackwell, Okla.

We have begun our second year's work with the church here with brighter prospects, greater faith, a better conception of our work and a heart full of love to God and for a lost world. We expect by the grace of God to make this the best year the church has ever known. And while our nation is facing what we believe to be the greatest crisis ever known in its history, this should only intensify our zeal and courage and watchfulness, for surely "His coming draweth nigh." Brethren, let us be careful, prayerful and faithful. "He that endureth to the end shall be saved" (Matt. 10: 22).—V. P. DRAKE, Pastor.

Centerville, Iowa

The battle against sin and the Devil and false religion is still raging at this place. The meeting has been in progress ten days and there have been eight professions of pardon and purity. The meeting will continue all this week and longer if the Lord leads. Rev. E. A. Clark, our District Superintendent, is doing the preaching, and is giving out the Word with no uncertain sound. The attendance is good and interest fine, and deep conviction is coming on many. Souls are finding God in the old-fashioned way. Many of the professors are finding out that they had leaked out in their souls and some are praying through to victory, while others are staying out from the meeting, thinking they can escape the conviction that might come to their hearts and the reproach of coming to the altar and confessing their backslidings and praying through. Thank God, Brother Clark is letting the gospel plow down deeper and deeper, and I am doing my best to ride the beam. We say, praise God for full salvation from all sin by a two-fold work of grace. Amen!—J. H. VANCE, Pastor.

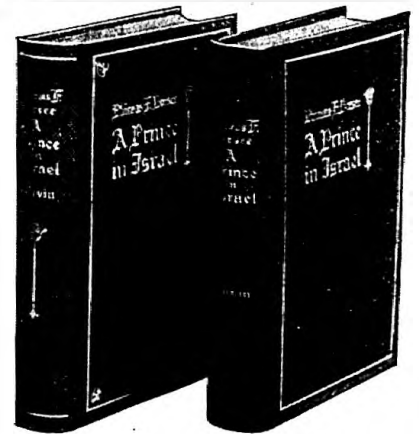
Oklahoma City, Okla.

Just a word to tell of the great blessing of the dear Lord on His children in Oklahoma City. It is wonderful, beyond words to express His goodness to us here. The last year has been very precious indeed and His Spirit has been outpoured on us. Souls have found God. Some of the salt of the earth have united with us. Miss Lou Jane Hatch of the Williams-Robinson party joined our ranks the last Sunday before the Assembly. The Assembly of the Western Oklahoma District was one of the greatest we ever attended, and we have been in eight this year. The attendance was large and the spiritual tide ran high. The church became entirely too small and the city auditorium was secured for Saturday night and Sunday. The Williams-Robinson party came by the Assembly and mightily helped to push on the battle. General Superintendent Goodwin endeared himself to all. The outlook for the future locally and all over this great District is truly encouraging. Rev. J. I. Hill was elected Superintendent again. His success has been great, and his handling the difficult problems of his office so wisely has made him much beloved by all the pastors. Oklahoma City church has her head up and her eyes on the middle cross, and mighty faith in the "man with the drawn sword." This shall be greater still than last year. We feel stirred, inspired, enthused for the fight. Victory? Sure! Nothing short of the real things will satisfy

this church! We are on the way, our face is to the front.—JOSEPH N. SPEAKES, Pastor.

Venice, Cal.

Our Sunday school is still doing a good work, and, taking the whole year through, we have made a splendid average on all lines. The Young People's Society is growing in spiritual things and their devotional meetings are real seasons of refreshing, well attended and a good interest is always manifested by them in the way of salvation for others. The Lord has blessed our church by sending Mrs. L. E. Rogers to us as our Deaconess. She is wide awake for souls and will not be satisfied unless she can be out among the people. Her husband, Mr. L. E. Rogers, is a man filled with the Holy Ghost. Our church granted him license to exhort, which he is using with satisfaction to us all. The church of Venice is still on the way, by the seaside, with the blessed Holy Ghost inside and the old Devil kept on the outside—Hallelujah! the Lord God omnipotent reigneth. Precious souls keep getting saved and the revival spirit is on the people. The pastor and the flock are holding their own revival services and have been for the last fifteen days and as a result they have had the best revival, greatest number saved and the most satisfactory revival effort in the last two years. We rejoice to report that the people are really getting saved. We are not only having a revival in our souls but we are trying to have other folks revived by allowing our pocketbooks to get revived also, so to this end we are keeping in touch with all our missionary and university work by giving our means to our missionary and school enterprises. Amen. A good old time shout is good, to have a conscience after you have shouted is better, but to shout because the shout just must be shouted is the very best of all shouts and such a shout will shout whether you shout or don't shout.—REV. GEO. W. MARINE, Pastor.



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Clearwater, Kas.

We are glad to report victory for the church at Clearwater. These are strenuous times in which to live, but we have confidence in the God whom we serve. He has never lost a battle. The work in the foreign field is upon our heart, and we wish to tell something of what we are doing in our little church, along that line. We had a missionary prayermeeting last Wednesday night, a good missionary sermon by our pastor, Rev. Charles Davis, Sunday morning, after which our foreign mission pledges were taken. They amounted to \$272. Some of our members are supporting a native worker and Sunday school, making \$100 more, or a total of \$372. I believe our apportionment was \$60. Before the year is over we expect some more to be used in carrying the gospel to the foreign field, as our pastor has a collection of jewelry, most of it quite valuable, that some of our members have turned over to him, to be sold, and the proceeds used for this purpose. The group meeting will be held here this week, November 14th, and we are expecting a good time in the Lord. To Him be all the glory.—(Miss) MYRTLE A. BIGBEE, Church Secretary.

Newberg, Ore.

Our special meeting proved to be one of the best ever held for our local church and some say the best meetings ever held in town. The evangelists came with a burden for souls and prayed much and got the people doing likewise and the Lord answered by fire. There were many remarkable outpourings and some never saw it on this wise. About one hundred sought the Lord and many came through brightly. No effort was made to talk them through, but all were urged and prayed for while being urged to pray for themselves. Our own folks got down deeper than ever before and many from other churches were wonderfully blessed. There was some real old-fashioned convictions and some real confessions and restitutions made, as a result. Finances seemed to come easily and we closed in a blaze of glory Sunday night with one of the greatest outpourings we have seen in recent years in our churches and with seekers at the altar. Thank God. He answers prayer today in the same old-fashioned way. Our services are moving on nicely since the meetings and we are looking up. May God bless these men as they go to other fields and may God help us to keep in the middle of the way and on fire.—O. F. GOETTEL, Pastor.

Everett, Mass.

On Sunday, October 28th, we made our second drive on the debt of the Pentecostal Collegiate Institute, our school at North Scituate, R. I. Professor Dunfee of the school was with us and preached morning and evening. One hundred and ten dollars was raised in cash and pledges. On November 18th we expect to raise forty, the balance of our apportionment, which will make two hundred dollars, or the sum total for our church. Two of our young people are attending the school, and we hope that others will be able to go there later. God is blessing in the work of the church here. We have seekers for pardon and purity at nearly every service.—A. K. BRYANT, Pastor.

La Center, Wash.

I have been appointed pastor of the Diamond Hill church. Coming here three weeks ago I found the folks inclined to be discouraged, not having had regular services since the Assembly. There is a good attendance at all the services now, and we are believing God for great things.—JAMES P. G. LOWES, Pastor.

PERSONALS

Evangelist Charles Robinson and wife have moved from Marlow, Okla., to Bethany, Okla., from which place they will do evangelistic work.

Rev. D. S. Deware of University Park, Iowa, is holding evangelistic meetings in Missouri. He is at Lancaster at this time and would be glad to assist any of our pastors of the Missouri District or elsewhere.

We are sad to note the death of Sister Julia E. Brown, wife of Rev. H. N. Brown, pastor of our church at Danielson, Conn. Let us pray that God's grace may sustain our dear brother in this time of bereavement.

Mrs. C. D. Mayfield, deaconess from Pasadena, Cal., called at the Publishing House recently when passing through the city.

ANNOUNCEMENTS

Notice—Midyear examinations will be held at 9 a. m. December 4, 1917, at the following places: Portland, and Salem, Ore.; Walla Walla, Spokane, North Yakima, and Seattle, Wash. All persons intending to take examinations at this time must write at once to the Board of Examination, telling them where, on what subjects and in what year they will write. (See District Minutes, page 7.)—A. Wells, Chairman Board of Examination; G. S. Hunt, Sec.

Special Notice Alabama District—The District Assembly will be held this year, December 5th to 9th, at Florence, Ala., according to late arrangements. All licensed preachers should make special efforts to be present and especially those who are coming to be licensed for the first time. And all who were granted licenses last year will remember the words of caution about taking the Course of Study and will

appear before the Board of Examination not later than Tuesday, December 4th. I trust there will be a large representation from all churches present at this Assembly. Remember the date and place. December 5th to 9th, Florence, Ala.—John W. Goodwin, Gen. Supt.

Notice—I am giving my entire time to the field work as evangelist and gospel singer. I have some open dates for this winter, also am ready to book engagements for the coming tent and camping season. Can furnish best of references. I am an elder, also a commissioned evangelist of our church, in good standing. Pastors and committees, let me hear from you.—C. E. Baird, 507 Hayward Ave., Rochester, N. Y.

Wanted—To hear from some one who has \$500 he would like to loan to be used in the Lord's work. I will pay reasonable interest and give mortgage on real estate. Answer at once.—A. B. Anderson, Florence, Ala.

Notice to Pastors of Pittsburgh District—If you plan to be at the midyear preachers' convention at New Brighton, Pa., December 11th to 14th, and desire free entertainment, drop a card to Rev. George Ward, 423 Penn. Ave., New Brighton, Pa.—J. W. Short, Dist. Supt.

Notice—Rev. E. L. Cooper is no longer a minister

in the Pentecostal Church of the Nazarene, as he has surrendered his credentials at my request.—J. T. Little, Dist. Supt.

Notice to Alabama District—Let all the preachers and delegates send in their names at once to Rev. A. B. Anderson, Florence, Ala., if they wish entertainment during the Assembly held at Florence, Ala., December 4th to 9th. We are looking for the best Assembly that we have ever had.—P. M. Covington, Dist. Supt.

Notice, Hamlin District—To those coming to the District Assembly, November 14th to 18th, be sure to ask your agent about the rates to Hamlin, and if he has none take a receipt from him for the ticket to the Assembly. Reduced rates have been applied for and we hope to get them as heretofore.—J. C. Henson, Dist. Supt.

Special Notice—Let the brethren of Kansas take notice that a great holiness convention will be held in Newton, Kas., February 5th to 10th, in charge of Dr. Charles J. Fowler, Brothers C. W. Ruth, Will Huff, and C. C. Rinebarger and wife. This will be one of the National Association Conventions, and you can't afford to miss it. You need what you will get at this convention. Let us hear from you in due time and we will do our best for you. But begin now to make arrangements to attend. Write Rev.

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No. S. T. Genuine Engadine Levant, divinity circuit, red under gold edges. French Rolled Calf Bound to edge. Silk sewed..... \$5.00

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Without Concordance. No. F65x. French Morocco, divinity circuit, red under gold edge, linen lined, \$2.25.

No. F73x. Persian Morocco, divinity circuit, red under gold edge, leather lined, \$3.25.

With Concordance. No. F145x. Same as F65x with Concordance added, \$3.00.

No. F113x. Same as F73x with Concordance added, \$3.75.

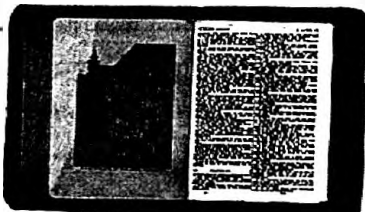
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Official Paper Pentecostal Church of the Nazarenes. Published Every Wednesday.

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

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J. W. Oliver, Pastor Pentecostal Nazarene Church, Newton, Kas.

Wanted—A sanctified woman who has a call to rescue work to assist in the Door of Hope at Nashville, Tenn.; one who could do city missionary work, assist with the records, and has ability to manage girls. Write Rev. J. L. Roby, 013 Fourth Ave., South, Nashville, Tenn.

Pastorate Wanted—I am a young preacher, age thirty-two, with only one leg. I have a wife and one child, and have had some experience in pastoral work. I would be glad to correspond with any church which would be willing to give me a chance. I can furnish good references. Rev. George W. Adolphus, 506 Crew St., Atlanta, Ga.

Transfer of Membership—Rev. W. F. Gibbons and wife were transferred to the Southern California District, subject to the action of that District. We regret very much to give them up. We feel our loss will be Southern California District's gain. Brother Gibbons's health failed in this country, and he was forced to make a change. We heartily recommend him and his wife to the fellowship of any Pentecostal Nazarenes with whom they may come in touch.—F. R. Morgan, Ex-Supt. Eastern Oklahoma Dist.

Special Rally—The National Association for the Promotion of Holiness has planned a series of coast to coast rallies, touching the important cities from east to west. The arrangements include a short rally in the First Pentecostal Nazarene church, 212-214 Sycamore street, Mount Washington, December 11th to 16th. J. N. Hampe, the pastor, issues a cordial invitation to all, and the Pittsburgh Holiness Union and its friends propose to unite for the success of this campaign. The preachers are Revs. C. J. Fowler, C. W. Ruth and W. H. Huff, all ministers of national reputation. The music will be directed by Mr. and Mrs. C. C. Ringbarger. Services are planned for each day at 9:30, 2, and 7:30 p. m. A strong local committee, headed by Rev. J. F. Silver, 809 Arch St., North Side, Pittsburgh, and assisted by Rev. J. N. Hampe, 313 Virginia Ave., has already started work in preparation for this great rally. Mr. M. C. Robinson, 745 Omaha St., Washington, Pittsburgh, is secretary of this general committee. An entertainment committee has also been provided to look after matters of this character. If you plan to attend these meetings, please advise the secretary of this committee, Mr. R. E. Villce, 63 Wyoming St., Mount Washington, Pittsburgh. This is very important in order that the committee may arrange for adequate accommodations.

Special Notice—This is to notify delegates to San Antonio District Assembly that there will be no change in the place of meeting as was contemplated. The Assembly convenes at Meridian, Texas, November 21st, at 9 a. m. There will be great evangelistic services the night before. Let us have a full delegation present from each church and pray that harmony and victory shall be ours.—William E. Fisher.

Organ Needed—Perhaps some church has an organ which has been discarded, and they would like to donate it to our new Mexican church which is too poor to buy one. Address Mrs. Ida M. Fretwell, N. M. Dist. Miss. Sec., Hasselt, N. M.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS—Kansas City, Mo.
Res. 4024 Agnes ave.; office, 2109 Troost ave.

E. F. WALKER—Glendora, Cal.
District Assemblies

Hamlin: Hamlin, Texas—November 14-18
San Antonio: Meridian, Texas—November 21-25
[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

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

Evangelistic Dates

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

District Assemblies

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

E. T. WILLIAMS—1422 Cabal ave., Nashville, Tenn.

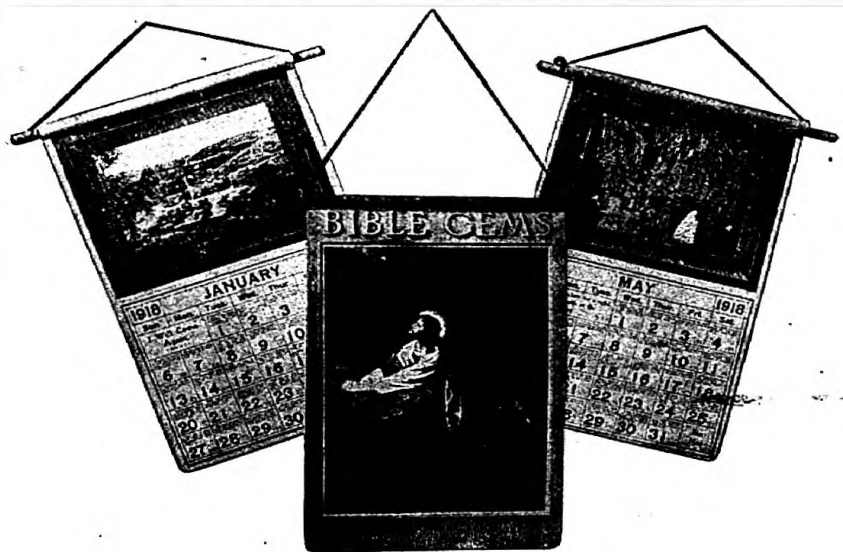
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Chicago Central—Charles A. Brown—Olivet, Ill.
Dallas—P. L. Pierce—Pentel, Texas
Dakotas—Montana—J. E. Bates—Minot, N. D.
East Oklahoma—E. C. Cain—Shawnee, Okla.
Florida—M. M. Bussey—910 Fourth st., Miami, Fla.
Georgia—E. H. Kunkel—Donaldsonville, Ga.
Hawaii—J. C. Benson—Hawaii, Texas
Idaho—Oregon—N. B. Herrell—Boise, Idaho
Indiana—U. E. Harding—Newcastle, Ind.
East Thoraburg street.
Iowa—E. A. Clark—University Park, Iowa
Kansas—Fred H. Mendell—Hutchinson, Kas.
426 East Fifth street.
Kentucky—H. Rees Jones—Louisville, Ky.
2322 West Walnut street.
Little Rock—T. W. Sharpe—Delight, Ark.
Louisiana—B. F. Pritchett—Homer, La.
Manitoba—Saskatchewan Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
Michigan—C. L. Bradley—Berlin, Mich.
Falmouth, Mich.—November 9-11
Ellington and Caro—November 17-18
Colling, Mich.—November 20-22
Gagetown, Mich.—November 23-26
Muskegon, Mich.—December 1-2
Lansing, Mich.—December 8-11
Ingham, Mich.—December 12-14
Nashville, Mich.—December 22-24
Mississippi—S. E. Galloway—Houston, Miss.

Missouri—W. I. Deboard—Des Arc, Mo.
Nebraska—M. F. Lienard—Omaha, Neb.
503 S. Twenty-sixth avenue.
New England—N. H. Washburn—Beverly, Mass.
New York—Paul Hill—Clintondale, N. Y.
New Mexico—J. E. Threagill—Estancia, N. M.
Star route, Box 27.
Northwest—J. T. Little—Newberg, Ore.
West Oklahoma—J. I. Hill—Ponca, Okla.
Pittsburgh—James W. Short—Dayton, Ohio
351 South Broadway.
San Antonio—Wm. E. Fisher—San Antonio, Texas
138 Princeton avenue.
San Francisco—D. S. Reed—Oakdale, Cal.
Southern California—Howard Eckel, Los Angeles, Cal.
1405 East Thirty-ninth street.
Tennessee—F. W. Johnson—Nashville, Tenn.
Care Trevecca College
Washington—Philadelphia—W. W. Hanks, Philadelphia, Pa. 1011 West Allegheny street.

EVANGELISTS' DATES

W. R. Cain—Troy, Ohio—Nov. 11-Dec. 3
M. C. Adam—
The Plains, Ohio—November 15-December 2
Toledo, Ohio—December 2-31
Gary, Ind. (People's Mission)—January 2-20
San the Nazarene, Kas.—Oct. 24-Nov. 18
Allice and Emma Irick—
Jasper, Alabama—November 14-28
Theodore and Minnie Ludwig—
Montrose, Colo.—November 13-December 2
Jesse Thier—
Ottawa, Kas.—November 5-26
McCune, Kas.—November 27-December 16



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