

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

Why Does God Allow This War

THERE is a marvelous amount of nonsense going about under this or other questions. Some ask, Why does not God stop the war? Others ask, Why did God allow the war? and many other such foolish questions. The simple and plain fact is that God does not stop the war because He has done something so much bigger than stopping the war for us that there is not room left to stop the war. He has given us the majestic thing of freedom. If we decide to make ourselves fools and bring on a war, we can do so. If, on the other hand, others made themselves fools and brought on a fight which compelled America to enter it, this was because those others perverted that marvelous freedom which God gave them to make them bigger and greater than the brutes, to the base purpose of degrading themselves to the beastly level.

IT IS SO MAJESTIC A THING to possess freedom that it would be an act contradictory of Himself and His administration and against the highest weal of man for God by His mere omnipotence to interfere and destroy man's freedom by stopping the war regardless of man's right of choice. We can not conceive of God doing so shocking a thing. It would introduce into the world a disaster far more tragic than any war can possibly be for Him to turn back the tide of human freedom in any such way.

IT MIGHT BE AS APPROPRIATELY ASKED, Why does God allow any man to sin? Why does not God stop the sinner in his way before he has gone so far as to debauch his body and his soul as well? A thousand such silly questions could be framed like these which would only display our ignorance and not our wisdom. The very thing which

distinguishes us as God's noblest workmanship and His acme of creation and endowment is that which forbids His arbitrary interference with the exercise of the matchless gift with which He has endowed us. No. Let God be true and every man a liar. If men will be base and descend to the depths of depravity which leads them to seek the destruction of their fellowmen for mere conquest or in satisfaction of a perverted notion of superiority to other men, then they are free to do so and God can not interfere or should not. We can only say He can not do so in reference to His consistency with that sovereignty of will He bestowed upon His creatures.

WE MIGHT ASK, Why does not God stop my individual folly when I run into dissipation and ruin my body and corrupt my blood and affect my posterity? Simply because He is merciful and just and keepeth His covenant. He waits long and with infinite patience with us in all our follies, but never dares to undo His most beneficent and wisest work in bequeathing us freedom. If He dealt with us after our sins merely, He would long since have cut off wicked Germany and put a stop to the war. He would also have long since cut the reader off in his sins without God and without hope.

IN MERCY HE DEALS WITH US and not simply in justice. Not according to our sins does He deal with us, but according to His mercy as expressed in Christ Jesus our Lord. In mercy He waits marvelously on wicked nations as well as individuals, and He waits and spares and hopes and trusts that out of the unutterable sin and wickedness of men may yet come the glorious blessing of liberty and purity and freedom and safety for the days and years to come.

God Moves Still in a Mysterious Way His Wonders to Perform

That "Inasmuch" Fund

WHAT a sublime conception that was which appears in our columns, called "The Inasmuch Fund." By this those who need but are too poor to pay for the HERALD OF HOLINESS are supplied with it by voluntary contributions made by benevolently inclined people. Let our friends everywhere remember this sacred fund and from time to time make gifts to it, thereby enabling our Business Manager to send the paper to more of those needy ones. What a blessing can be thus conferred upon these deserving people by small gifts made by those able to do so. It should appeal to multitudes as one of the whitest and divinest benevolences possible to be practiced. Send in your contribution at once and help these people. We are informed that this plan of the "Inasmuch Fund" was born in a midnight prayer by its originator. Surely God must have been in it. Let all our friends rally to this fund.

Confirmation

RECENTLY we declared it as our belief that the pope in his peace proposal had in view more a desire to extend his secular power and obtain some recognition of it than the cessation of hostilities. Also we distinctly declared that another chief object of the pope was to obtain a seat at the peace conference when it should assemble. This because he knew that admitting him to such a seat would be a recognition of his temporal power.

Now comes to our desk from a high Romish authority confirmation of our claims. The London Daily News publishes an interview with a Belgian diplomat who is a prominent Romanist in which he says that among the three motives of the pope in his peace note was "*Desire to obtain a seat at the peace congress, at which the question of temporal power may be reconsidered by the principal world powers.*" This opinion the Romish diplomat distinctly formed from an interview he had with the pope on this very subject.

Some of the European papers call attention to the desperate efforts made by the Vatican in 1900 to secure admission for a papal delegate to the first Hague conference, in order to obtain an indirect acknowledgment of the temporal sovereignty of the pope. It has been the invariable habit of this monstrous politico-ecclesiastical system to scheme for such recognition throughout the ages. She will die vainly seeking such recognition. This is the persistent determination of Benedict as it has been of his predecessors and will be of his successors. Rome lusts after this temporal power and will never surrender her efforts to reclaim what of it she once enjoyed, and would augment it if she could.

IF THE BOYS we send to the trenches to fight for the world are to have rum sold to them it will be an unspeakable shame and disgrace both to America and the nations among whom they are to fight and who could and should protect them from this temptation. It will be simply infamous. The most profound atrocity in all the world is the persistent cowardice of nations and governments and prime ministers and rulers before the brewery and liquor lords who insolently defy public sentiment and peril the safety and rights of our homes and our liberties. That the rights and liberties of the world should be risked or hazarded to placate these liquor lords or to provide for the continuance of their nefarious traffic is the shame of all shames—the villainy of all villainies.

Words of Weight and Truth

HOLINESS is fundamental in all true church life and progress. It is not optional with churches or individuals. It is not merely a spiritual luxury to be enjoyed or declined at our own choice. It inheres in all real spiritual life and is essential to the accomplishment of every true purpose of church existence. The old preachers saw and admitted this in bygone days. The leaders of Methodism in the past strongly urged this. There are few utterances stronger on this point than were made by the bishops of the Methodist church in 1824. Not that the utterances of any uninspired men determine anything. It is only to show that this truth was in the earlier and purer days of this ecclesiasticism recognized and stressed, while today it is denied and spurned oftentimes.

The address of the bishops of this church in the year referred to said: "Do we come to the people in the fullness of the blessing of the gospel of peace? It is not enough to merely preach the gospel truth, but we must preach a full gospel from a full heart and preach it, too, in demonstration of the Spirit, and with power. And above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ? Are we striving by faith and obedience to elevate our hearts and lives to the standard of gospel holiness? Or are we wishing to have the standard lowered to our unsanctified natures? In short, are we contented to have the doctrine of Christian holiness an article of our creed only, without becoming experimentally and practically acquainted with it? Or are we pressing after it as the prize of our high calling in Christ Jesus?"

"If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the axe at the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise and every useful work. If Methodists lose sight of this doctrine they will fall by their own weight."

No truer testimony could be borne to the truth or necessity of holiness than these words. The original design of this church was as expressed by its founder, to raise up a holy people. Wesley recognized the experience and doctrine of holiness as absolutely necessary to the perpetuity of his great movement on the lines on which he had projected it, and also to the accomplishment of the work he intended it to do. As long as this church was true to Mr. Wesley's teachings and example it did the work he purposed and which a real church must do to meet the favor of God. Only as it veered from these moorings and became worldly and formal in its methods and spirit has it lost spiritual power and become like all the other great churches of the world.

It is holiness which binds together the membership of a church. It is the spirit of unity. It is holiness which gives us the spirit of service and makes us bend to the one work of soul-winning. It is holiness which gives us success in this great work of life. This is because holiness comes alone of the indwelling Holy Spirit and it is His power we need for our great work. It is not greatness of numbers or human applause or popularity a church needs or was designed to seek. These same bishops very truthfully said in this address that it was never the design of Mr. Wesley that his movement would seek or secure popularity or the applause of the world.

No true spiritual movement will ever become popular with the world. The moment a movement or a church becomes thus popular that is proof positive that it has lost the power and the true spirit of the Master. The flesh is not friendly to grace. The world is no friend to grace to help us on to God. We must fight if we would win and we may ever expect to find the world against us if we are true to the real needs of men and seeking their salvation from sin and death. All such movements are rebukes to the world. They are in direct opposition to the teachings and the spirit of worldly minded people who do not believe or admit any such need as our movement is founded on for their salvation. This conflict is to last for ever between the spirit of the world and the spirit of Christ. He is our only infallible guide in this matter. Let us trust Him alone.

A MAN IS NEVER alone if he has God.

"FIRST PURE, THEN PEACEABLE," is the divine order. We must never pay the price of purity for peace. It will be too dear at this tremendous price.

THE CHRISTIAN IS NOT to seek power for its own sake. He must seek purity and power will come of itself, or rather, as the scriptural sequence of purity.

AN EXCHANGE RAISES the question as to the relative claim to righteousness of a sinner and a pretended saint. There be no difference, for both are sinners.

ABSALOM THOUGHT HIMSELF a better pilot for the ship of state than was king David, his father, but he proved himself unfit to guide even a mule. He showed the difference between the really great and those who think themselves great.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain (James 1: 26).

IT has been said that "discretion in speech is better than fluency of speech." Every child of God should be careful to guard his speech, for "talkativeness is utterly ruinous to spirituality." "Slow to speak and slow to anger" should be our motto. Let us learn to bridle, restrain, guide, govern, check, curb, and control our talkativeness.

Truly we need cleansing from sin, and not only do we need the purging from the "old man," but our human spirit needs a radical death to its noise and activity and wordiness. Solomon, the wise man, says that those who go around telling all they know are fools. Let us see the evil effects of so much talk.

1. *It dissipates the spiritual power in man's life.* It has been said by some one that "the thoughts and feelings of the soul are like powder and steam—the more they are condensed the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the mind to remain for ever; but if dissipated, in a rambling conversation, are likely to be of no profit." The words of a Christian should be guarded words: words loaded and charged with the Holy Ghost power. And they should by all means convey sound doctrine that can not be "condemned" by the note hunter and the critic. Useless talk will kill spiritual life, if we are to have a deep, solid union with God and maintain fellowship with the Holy Spirit, and keep His perfect favor we must abstain from a general outlay of talkativeness.

2. *It is a waste of time.* If all the time that is spent in useless conversation was spent in secret devotion, or in the study of God's Word, and the reading of good religious books and papers, we would soon reach a zenith of soul enjoyment that has never been our privilege to enjoy. Time is too precious to waste. This is one of my greatest reasons for opposing the secret orders of the day; for if I had ten times as much time as I have, it all belongs to God, with all of my possessions.

3. *It inevitably leads to saying unwise, or unpleasant and unprofitable things.* "In religious conversations we soon churn up all the cream our souls have in them, and the rest of our talk is pale skimmed milk, until we get alone with God and feed on His green pasture; until the cream arises again." We need such an old-time Pentecost as will destroy all useless talkativeness—a Pentecost that will keep our souls full of heaven's cream. We as holiness people can not afford to just talk for talk's sake. God have mercy on us, and save us from tin-pan and rattle-trap talk!

Again, we can not keep spiritual and talk just to entertain people. There is much evil speaking today among professed Christians. About the dinner table the pastor's sermon is criticised and picked to pieces, and the children's faith in the pastor is shaken, and then the man of God can not reach them with the gospel. It is too bad that this evil is not altogether absent from the holiness movement. Many Holy Ghost, God-called preachers have been slaugh-

Bridle Your Tongue

By Rev. C. F. Lancaster

tered by some long tongued person who seems to have nothing to do but to go about and talk. I have heard some folks say that a lie never hurt any one; but that it was the truth that hurt. Now, I will say that there are good people who have been ruined by liars, and there are bad ones who have been hurt by telling the truth about them.

4. *Where does evil speaking come from?*
 - a. From the heart (Luke 6: 45).
 - b. It often arises from hatred (Ps, 109: 3).
 - c. Idleness leads to evil speaking (1 Timothy 5: 13).
 - d. The wicked are addicted to evil speaking (Psalm 50: 20).
 - e. Evil speaking is characteristic of the Devil (Rev. 12: 10).
 - f. They who indulge in evil speaking are called fools (Prov. 10: 18).
5. *Let us see what the effects of evil speaking are:* a. It separates friends. b. It causes

deadly wounds. c. It causes strife. d. It causes discord among brethren. e. It causes murder.

I certainly feel that any one who reads this category of evil caused by too much talk will surely quit. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Proverbs 26: 20-22). Sharp words cut deep and leave a serious wound. The Holy Ghost can take the stingers out of our words.

Holiness people have no time to be busy-bodies. Let us mind our own business. Do not suffer others to make your ears a scavenger, for holy men and women have no time to listen to such slush and filth: for it will poison the soul. We must keep clean. And if we have clean hearts we will have no desire for unclean things. —HARTFORD, CONN.

Love, the Best Builder

BY REV. W. GOULD

Knowledge puffeth up, but love edifieth.
(1 Cor. 8: 1, Am. R. V.)

IN the acquirement of Christian character, and the carrying on of church work, it is of the greatest importance to be inspired by best motives, and guided by the most helpful principles and influences. God's ideal of what human nature should be is expressed in the words, "Let us make man in our image, after our likeness" (Gen. 1: 26). The greatest object in life of every child of Adam should be to seek restoration to Godlikeness from the lost condition into which sin has brought all men in which they are destitute of it, and seek to be "renewed in knowledge after the image of him that created him" (Col. 3: 10). And the all-absorbing work of the Church should be co-operation with Christ in His establishing and building up of His kingdom on earth, by adding to it such as are saved by His grace; and then building them up in the faith of His gospel. Read, ponder, and learn from Ephesians 4: 11, 12, that God hath set every class of workers in His Church for the perfecting of the saints, the work of the ministry, for the edifying (building up) of the body of Christ. This is done by seeking to promote the spiritual growth of believers in the work of *soul-winning* in all departments of church work.

Love is the principal thing. God is love. Man's creation originated in that love. It was His love that induced God to undertake human redemption. Christ's death is the expression of that love. The new birth imparts that love to every one who experiences it. It is God's very own love that is shed abroad in the heart of every one who really believes on Christ. See its excellent qualities set forth in 1 Corinthians 13, (Am. St. R. V.), "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own; is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth."

Yes, love hopeth, believeth, and endureth all things, and never faileth. These excellent qualities are contrasted with some of

Sin!

By N. W. Philbrook

THERE IS NO MORE ACCURATE DEFINITION OF SIN THAN that in Isaiah 7: 16, "*Before the child shall know to refuse the evil and choose the good.*" Every sin is an act of the will refusing the good or choosing the evil.

BEFORE a knowledge of good and evil there is no sin. A child is not a sinner until he knows and makes the choice. An act of an insane man is not sin, however gross it may be. After knowledge the sin is in the consent of the will and not in the outward act. A man lies in wait to kill and rob his neighbor who passes by another way and escapes. The man is a murderer in the sight of God. The consequences of sin are not sin. Had the outward act been done the consequences might have brought disaster upon his own and the victim's family and injury and perversity to children yet unborn. However disastrous the consequences may be to others, it is in the man's own self that they are most in evidence. No part of the man escapes—body, mind, spirit share in the perversion. Guilt, the inevitable result of sin in the man who sins, does not descend from father to son; but the consequences of sin, aside from guilt, have so deranged, polluted, and weakened the nature of man as a race that it is said of them, "*The whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores.*" While the innocent are involved in these results of sin, they are not partakers of its guilt, for God does not hold the innocent as guilty, though they may, for reasons best known to Himself, suffer the consequences of the sins of others.

the most prominent gifts with which He endows those whom He employs in His work.

This is done in such a way as to show the superiority of graces to gifts. To be able to speak with tongues is indeed a wonderful gift, and when used intelligently, very helpful, as was clearly demonstrated in the early Church. But when the speaking was prompted by any other motive than that which love inspires, it was empty sound. To possess prophetic insight, and the ability to unravel mysteries, and expound great truths is a valuable gift, but very liable to abuse; and when not under the control of divine love puffeth up instead of building up. How lamentably true it is that much of the sermonizing of the present day and exhibition of human learning does not contribute to soul winning or spiritual edification! It leads the hearers to praise the preacher; and, if he is not very careful this will puff him up in his own conceit.

Ability to work miracles of healing and power even to cast out devils was possessed by Christ's twelve chosen disciples; and before the baptism of love received at Pentecost they

were evidently rather proud of it, and boastful about it. (See Luke 10: 17-20.) But it was after they were filled with the Holy Spirit that the power of love was manifested in the building up of the Church by adding three thousand souls on one day and five thousand on another. The explanation of the rapid growth of the early Church is found in the fact that its members loved one another. They were of one heart and of one soul. They were moved, as Paul tells us in 2 Corinthians 5: 14, and as the early Methodists used to sing, "The love of Christ doth me constrain to seek the wandering souls of men, with cries, entreaties, tears to save, and snatch them from the gaping grave." When the love of God is shed abroad in our hearts, it causes us to feel as God does. His love was exemplified perfectly in Christ. He went about doing good. Knowledge gives understanding. Love gives power. Preaching, praying, singing, and testifying in the Holy Spirit who is God, who is love, draws, convicts, and leads into the Church of God, which is His house. Thus love is the best builder.

BROOKLYN, N. Y.

The Rural Sunday School

BY R. I. STEWART, MISS. A. S. S. U.

WE wish to call attention to the importance of the country Sunday school. We all recognize the importance of the country. Most of the tall oaks are grown from country acorns. Not only do we get our meat and bread from the country, but our leading business men—men who govern, who do things—come from the country.

One hundred letters were addressed to as many of the financiers of a great western city. Ninety-eight responded. Eighty-nine of the ninety-eight who responded were born on the farm. Six of the remaining nine were compelled to work while young, and one of the other three has since failed in business, and is now a wage earner. It is a known fact that 90 per cent of our ministry come from the country. In Kansas City, at a full attendance of the Ministerial Association, there were found only two ministers city born.

But all our country boys do not find their way into the American pulpit. Our state prisons are largely filled with men who were country boys. It was found that 75 per cent of the prisoners at Joliet, Ill., were born on the farm. In Wisconsin, 80 per cent; in Iowa, 85 per cent; Nebraska, 90 per cent; while in Sioux Falls, S. D., there were only two from the city. This does not mean that the child population of the country is larger than that of the city, the ratio being about twenty-seven to twenty-eight in favor of the city.

It is the country Sunday school, largely, that must turn the tide from prison to pulpit. Boys brought up in the country without any religious training, drifting into our cities, fall an easy prey to the many evils, slip in the slush of immorality, and land in prison. Boys from our Sunday schools do not fill our prisons. In the Michigan penitentiary there were 904 men and boys. On entering 809 said, "We never went to Sunday school." Eighty-four boys, fifteen years old and younger, were arrested in Philadelphia in one year. Not one belonged to a Sunday school. A New York judge said that 2,700 boys had been brought before him for sentence, and not one of them was a Sunday school attendant.

The field is large as well as white. We find of the child population of the United States less than 40 per cent in Sunday school. In Texas alone we have 1,481,000 youths and children not in Sunday school.

The first Sunday school we ever heard of was a country school, and through it we were brought to God. This school was organized in the swamps of southeast Missouri, about five miles from our home. My sister Tiny, about twelve years of age, begged to attend, and was allowed to do so, my brother Bud going with her. In less than a month sister came to moth-

er and said, "I've been converted. May I unite with the church?" One evening, just before retiring, mother sent me upstairs to sister's room for a parcel. Thinking she must have retired, and asleep, having been so long in her room, we rudely pushed open the door, when we saw her, white gowned and on her knees, praying to God. We quickly closed the door, and stole softly down those stairs, saying over and over, "Yes, Tiny's converted." Some weeks later, thinking breakfast was ready, we ran around to the kitchen door, where we found sister had fainted, and lay on the ground as pale as death. We gave the alarm. Father and mother came, and while they worked to revive her, we stood there, not more than seven feeting so safe for her, saying, "Tiny may not live, but she's all right—Tiny's converted." How our heart was comforted!

Some years later, while she was from home, word came that she was not expected to live. Father and mother left at once, riding all night in the face of a misty rain. On reaching my uncle's home, they saw through the open door the casket, and knew the worst had come. Mother threw herself by the lifeless form, weeping only as a mother's heart can weep, when they came to her and said, "We've good news for you." Could one have good news at an hour like that? Truly, God is able in the darkest trial to surprise us with the best. "Tiny died shouting, and her last words were, 'Tell father and mother to meet me in heaven.'" When they returned we were in the back yard. Mother came in and sank down in the old rocker father had made. As we entered, we looked into mother's face, and saw she had been crying. Summing up courage we inquired, "How is Tiny?" Weeping afresh, mother said: "Oh, children, Tiny is gone. You must be good children and meet her in heaven. Tiny died shouting, and her last words were, 'Tell father and mother to meet me in heaven.'" Without a word we stole out through the half-open door, out through the front gate, up the old hillside, threw ourself upon our knees, looked up through our tears, through the bushes, through the drifting clouds, through the stars, away to God, smote our breast and cried, "Oh, Lord, make me a good boy!" And there, in that twilight hour, alone with God, we vowed to give God our heart, and meet our sister in heaven. Thank God, we kept that vow! We're on the way!

Later, we saw Bud cross the valley, smiling, saying that the angels had come. Mother, who was converted that same season, has passed to the other shore, and we who yet remain have hope.

This was just a country Sunday school. But thank God for the country Sunday school!

How to Influence Indian Students for Christ

BY GERTRUDE COCKERELL

SHAKESPEARE says: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries. On such a full sea are we now afloat, and we must take the current when it serves, or lose our ventures." How applicable these words with regard to the awakening in the East! How prompt the Church should be to seize the position as of strategic importance! With this awakening has come our opportunity—an opportunity not only to share our good things, but our best: the best, to proclaim the glorious gospel to those who "sit in darkness and in the shadow of death," a work many times more important and fruitful among students, the coming leaders of the nation, than with any other class.

We need power to combat the powers of darkness anywhere; more so among the instructed heathen. Do we realize these two facts: the importance of the work? and its great difficulties? "Who is sufficient for these things?" may well rise from the hearts of burdened missionaries. Do we send back the ringing cheer of victory, "Our sufficiency is of God!"? "I will yet be enquired of," says God. Of whom? His people. For what? "To do it for them"—to meet the vast need created by the situation. The manifestation of God's power knows no limit save our prayerlessness and unbelief.

How pathetic, how stirring the appeal of our missionaries to come to their help by prayer, gift, re-enforcements, the supply or lack of which advances or retards the cause of missions! And always they give precedence to prayer. So do our missionaries to the heathen, for well they know how helpless they are to combat the powers of darkness, unaided by higher power. Alas! that such appeal should so often fall on heedless ears. In this titanic struggle, the deliverance of the prey from Satan, not for one day, nay, hour, should we leave them without our prayerful support. How little we realize the value and importance of prayer when we regard it as a spiritual luxury that can give way to the pressing demands of the moment—a something visionary that has no practical bearing on man and things. "More things are wrought by prayer than this world dreams of." "Prayer moves the arm that moves the world." And the man of prayer is also the man of action whose roots are embedded not alone in time, but in eternity. He seeks points of contact with the missionaries and their work, and becomes coworker.

And this brings us to face the facts now ours by contact with our missionaries, or through the printed page, and the question looms large before heart and conscience, What am I doing to supply the known need, direct and indirect? Am I stirring others to go, and giving to the cause of mission schools to the best of my ability? May we, you and I, reader, learn to pray, and give till both are costly.

"Stir me, oh, stir me, Lord, I care not how!
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner is unfurled.
Over lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high."

WELLINGTON, NEW ZEALAND.

In parts of the Orient in the old days they used to wear a small lamp on the toe of the sandal. It threw light at least one step ahead. If a man stood still he might complain that the way was dark, and refuse to move. But if he took one step in the light, there was always light enough to take yet another, and the light advanced in proportion as he walked in what he already had. So is it with the divine light of truth. We know by doing, we learn by obeying.—G. SHERWOOD EDDY.

"A LIFE of prayer is a life with God begun on earth, for the chief mark of the Christian who persists in daily prayer is his becoming constantly more intimately acquainted with God."

Condition of Companionship

BY REV. B. F. PRITCHETT

Can two walk together, except they be agreed?
(Amos 3:3)

HARMONY must rest on a mutual knowledge, moral likeness, and sympathy. Man was made in harmony with God's will and God's law. In Colossians 3:10, Paul says ye "have put on the new man which is renewed in knowledge after the image of him that created him." Then again, in Ephesians 4:24, that ye "put on the new man, which after God is created in righteousness and true holiness." Man lost his knowledge of God in the fall, likewise his holiness. So it is very clear to us that man in his original state was in perfect harmony with God. He desired as God desired. He loved as God loved. He had knowledge of God, he had the holiness of God, and God and man enjoyed companionship together as long as they were agreed.

God had a perfect right to place man under a divine law. As the moral governor of the universe He had a right to make a law to govern His people. When God gave man this law, it was announced to him that the penalty for breaking that law would be death. Now the plan the Devil had fallen upon was to get man to disagree with God, and he tempted him only at one point, and that was on the penalty for sin. He began at once to get man to believe there was no penalty for sin, or breaking God's law. This he succeeded in doing, and Adam ceased to walk with God then and there, when he disagreed with God. That is just where every other person breaks with God. The separation always precedes the act of rebellion.

This left Adam with a nature, disposition, and desires that were out of harmony with God, therefore they could no longer walk together. It also robbed him of that knowledge of God in which he was created. He was now so void of that knowledge that we find him trying to hide from God behind a fig tree. Think of this first creation walking and talking with God, enjoying companionship with Him, and being honored with the naming of all the animals, now so darkened by sin that he would seek to hide himself from God's presence.

The sin of unbelief is the damning sin of the ages. Unbelief makes God a liar. One of the best evidences that we have companionship with God is that we believe His Word and live by it. Not a part of it, but the whole: for if we keep the whole law and yet offend in one point, we are guilty of all. A great many people seem to have the idea if they accept the theory of holiness as a second work of grace they are safe and sure for heaven. The inconsistency along this line is something fearful. Are there not hundreds of people among us today who make a profession of holiness, whose life and conduct are out of harmony with the Bible? A great many people agree with God, only as far as it does not conflict with their idea or belief; and when it does, then they at once begin to hide behind some fig tree, forgetting that the piercing eye of God can penetrate through every hiding place. Let us examine ourselves by the following Scriptures, and see whether or not we are agreed with God.

1. *Sabbath desecration.* "Remember the sabbath day, to keep it holy" (Ex. 20:8). This is the national sin of this age, and yet there are some people who would want you to have confidence in their profession while they are openly and deliberately breaking the Sabbath. I have no right to accept any man's testimony who desecrates God's Sabbath: for how can two walk together except they be agreed?

2. *The divorce evil.* I know when I touch on this modern evil some one will say, "Put on the soft pedal." But that is our trouble—we have put on the soft pedal too much while dealing with this hydra-headed monster of colossal lust. Of all the bold, intolerant devils of this age, the divorce devil is among the very worst. God's Word is too plain on this subject for any man to be tenderfooted. Hear Jesus as He warned the people of this evil: "I say unto

you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Matthew 5:32). Then the apostle Paul says, "The woman which hath an husband is bound by the law to her husband so long as he liveth; . . . so then if, while her husband liveth, she be married to another man, she shall be called an adulteress" (Rom. 7:2,3).

We have gone slow on these modern evils until this great octopus of divorce has reached out and poisoned society with its hellish influence, until it has gotten beyond our control. Why should a preacher shrink from giving the people warning on this evil? If God could adjust His law to such conditions, He could adjust it to all conditions. And if God would save men and women in their sins, He must do it at the cost of His law and holiness.

3. *Reconciliation.* "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23). If God refused to allow the pious Jew to offer his sacrifice at the altar while there was a misunderstanding and a difference between him and his brother, how much more does He expect us, under this New Testament dispensation? While reading these lines, remember that in the same church with you there may be a brother or a sister who is waiting for you to come and clear up that difficulty and beg pardon for those things you have said, or the letter you have written, or the act committed. Yet you refuse to comply with God's demands, and today there are things laid up for Jesus to settle in the judgment, that should be settled here. If I, through my conduct or words, grieve and wound my fellowman, how dare I go on with my profession, while my brother is over there suffering from the things I have said and done?

I believe every Christian must have and retain a forgiving spirit, and keep a full supply of forgiveness for every soul; but he can not grant forgiveness until conditions have been met, and forgiveness has been sought. If people would take the Bible way in these matters, it would be a preventative for all church feuds and divisions among brethren. There never was a church wrangle but what some one refused to agree with God, and took the reins in his own hands. Many are backslidden today just because they are too stubborn to go God's way.

Again, we are told that if a brother trespasses against us, we are to go and tell him between us alone; but if he refuses to hear or to acknowledge his wrong, we are to take another, and another, and then go to the church. But how few are willing to go God's way. Most

people begin to tell others, and scatter it abroad and enlarge upon it. Like a snowball, the farther it goes the larger it gets, until it gets as big as a whole church; and sometimes it grows as big as a District—and sometimes infects the entire church. Oh, my brother, some one must answer before God for these things. I do not believe a man can go very far in this direction without backsliding and breaking with God: for how can two walk together except they be agreed? If church members would walk with God, they must be agreed with God. If preachers would walk with God, they must be agreed with God.

4. *Greediness.* "Lay not up for yourselves treasures upon earth" (Matt. 6:19). Here we must tread softly again, for there are many interpretations to this Scripture; but to my mind it is too plain to need any interpretation. Why do we not allow these sayings to remain where Jesus put them, and not try to destroy their meaning by some erroneous interpretation. We do it for the same reason that we do the others just named above. We know there are those among us who have no regard for these truths, but in their craving for this world's goods run roughshod over God's Word, and many use questionable methods in order to get gain. We talk of the coming of Jesus, and act like we thought He would never come. Think of a man standing up and preaching on the second coming of Jesus today, and telling the people he is looking for Him any moment; and then going out the next week and planning to lay up treasures for himself. Look at that number of missionaries waiting for a chance to sail to foreign fields, and not enough money in the treasury to send them. Oh, ye stewards, there is coming a reckoning day soon!

There are many other Scriptures I could mention that the ordinary church member of today pays but little attention to—such as evil speaking, judging, backbiting, and taking up a reproach against his neighbor, and the financial problem, or tithing. God has given us a perfect law by which to govern the Church, and when all the Church become agreed with God and walk in God's law, living by the Word, then we will have harmony, success, and victory; for how can two walk together except they be agreed? Was it not for this purpose that the Holy Ghost was given? Men had peculiar ideas about God until they saw Him manifested in the person of His Son. Jesus said to Thomas, "He that hath seen me hath seen the father" (John 14:9). The incarnation brought God to the knowledge of man. But it is the work of the Holy Spirit in the believer's heart that conforms him to the image of God revealed in His Son. God, speaking through the prophet Ezekiel, said, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezekiel 36:27). Jesus prayed, "Sanctify them through thy truth . . . that they all may be one" (See John 17:17-21.)

Sanctification is that glorious work that tunes us all to God's will, and then we, as a result, naturally harmonize. I can bring one hundred instruments and tune them all to one piano, and they will all harmonize with each other. There will not be one discord among them, neither one bit of disharmony. So when all the people who profess holiness possess and enjoy the experience, then there will cease to be disharmony, discord, and disunion. Holiness is harmony, sin is disharmony; holiness is of one accord, sin is discordant. Holiness is union, sin is disunion; holiness puts us in harmony with God and all holy people, therefore we are agreed with God and with each other. We may differ some in opinions, but we can not be divided as long as we keep holiness. If we are holy, we will agree to disagree in an agreeable manner, for how can two walk together except they be agreed?

"FAITHFUL" is the greatest word God ever writes over a human life. And to it God gives His own infinite promise. "Be thou faithful unto death, and I will give thee a crown of life." "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—WILLIAM KRAUSE.

"The Ornament of a Meek and Quiet Spirit"

BY HARLAND E. FITCH

A meek and quiet spirit, Lord,
I greatly do desire,
To be my chiefest ornament,
My showiest attire.

I do not care for worldly dress
For people to admire;
But clothe me with Thy righteousness;
This is my heart's desire.

The world seeks after ornament,
Adornment rich and gay;
But I have found a treasure rare
That fadeth not away.

Adorn me with Thy wondrous grace,
And let me shine for Thee
That those about me all may know
That I have been with Thee.

Growth in Grace

BY REV. JOHN WESLEY OLIVER

A YOUNG man came to the writer not long since, after hearing a sermon on "Growth in Grace," and remarked that he felt like the sermon was meant for him. He was badly discouraged, and the reason for it was that every fellow coming along would hold up the standard of holiness to his own years of experience in grace, and as this young man had just received the blessing, he could not measure up to it. For this reason, and to help, doubtless, many others, this article is written, and no apology is offered.

In the first place, no one can grow in grace without having grace. Grace is what God does for us; growth is that development of the grace given. Grace is the unmerited favor of God; growth is the enlarging of every faculty of the soul in this favor. It is one thing to get grace, quite another to develop. Grace is instantaneous; growth is gradual. Grace goes before growth; for a thing that is not, can not grow. The plant thrusts its roots deep into the soil, but unfolds its blossoms in the sunshine and the air. Grace is glory in the bud; and glory is grace in the flower.

There is a law of development in all the kingdoms we know anything about. The child may develop its already bad disposition until it will become a young demon. Cultivate the spirit of hatred, snappishness, unthankfulness, or any of the rest of them, and after awhile you will have the ripened grain in the full grown ear. And this proposition is good in the things of God. To keep the grace of God given, we must use it. God does not confer His blessings upon us for ornaments, but to put them to practical use.

No evangelist, pastor, or any one else should try to make one who has just entered the glori-

ous experience of full salvation measure up to his own present position in the divine life, if he has been long in it. The writer has been in this experience for nearly twenty years; if he has used the grace—cultivated it (and he must to keep it)—he is just twenty years up the road from where he was when he received the blessing. He is twenty years ahead of the person who has just received this grace; the newly sanctified is now where the writer was twenty years ago. Do you see the point? Well, then, quit holding your present experience up for the newly sanctified, but tell them of the progress you have made, of the many Jerichos and battles and victories; tell them of God's gymnasium; give them some rules by which they also may develop.

Growth is accomplished by the employment of those means which God has provided for our development. Cultivate the grace given, and God will give us more grace. Read the parable of the talents. Prayer, at first, may not be such an easy task; but the more we pray, the easier it becomes, until we reach that place where we love to pray, we long for prayer, we will sacrifice time or anything else to pray. We live in the realm of prayer. The same may be said of reading the Word of God; the attendance of church services; etc.

Growth implies life, for dead things can not grow. God never requires in the natural world a dead seed to develop into a plant. So the command, "grow in grace" is not addressed to sinners, but to Christians, to the saints. We must make progress; it is imperative. We find no place in the divine economy to stand still. Having grace, we must grow and expand, and enlarge by the process of cultivation. We must

till the soil in order to grow the best plants. The weeds must be kept down, and the soil kept pulverized.

Growth in grace is but the co-operation of the human spirit, and belongs to the human side of the question of salvation; has reference always to the exercise of the faculties of the soul in grace given unto more godliness. Temptations are the testing of our strength. For some time we have been developing and adding to our spiritual strength; now God says, "Step on the scales, and let us see how much you weigh," and we are tempest-tossed for awhile, and we find out that the things which once caused us so much disturbance, do not do so any more. Bless God, they lose their grip on us.

In 2 Peter 1: 2, 5, we have the word "add," which is more correctly translated "furnished," as we furnish a house already built with additional comforts; so we furnish our faith with additional facilities for greater usefulness and effectiveness. It means the multiplication of graces on hand; enlargement of measures possessed; better skill in use; greater wisdom in application; higher effectiveness and wider range of service. It is a fact that God is not pleased with spiritual weakness, but He wants us to develop into spiritual giants. When a person receives the grace of sanctification, he is only a babe in the experience; he has just entered into a field of greater and broader usefulness, but he is only a babe in the experience.

Now comes the growing, the cultivating of the grace, by the reading of the Bible; prayer, public and private; hearing the Word expounded; doing the known duty; setting the will to do the will of God at all hazards; and the employment of all other means at our hands. Growth only comes by use. Growth does not change qualities, it enlarges and multiplies. Grace used brings more grace of the same kind; and grace isn't given to keep, but to use. A non-working holiness soon becomes a thing of utter weakness, or a thing of the past. A working holiness is always bright, and keen, and shines like early sunrise in May. It has edge and power, and is always on a stretch for greater things.

Growth in grace is toward maturity, not purity; in the act of sanctifying grace, God cleanses and purifies the soul; but in growth we reach out toward maturity, or the full grown. Love is not more pure, but greatly intensified, the enlarging of the faculties of the soul to its fullest capacities. In Philippians 3: 13, 14, Paul says, ". . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It should be our aim to be the very best it is possible for us to be through the atoning blood of Jesus, not only in the cleansing of the soul from all sin, but in the development of all the faculties of the soul in the grace of God given unto us. Surely there is no reason for us to be afraid we will grow to be too large in the spirit realm. We should, by constant fellowship and communion with holy things, become thoroughly saturated in them. The evidence should be discovered in our countenance; should sparkle from the eye; should be betrayed in our conversation; should be in our step. Blessed be God, we should be so filled and thrilled, and bathed and soaked and steeped in God's abounding grace, that a holy aroma will fill the air about us. Hallelujah!

But let us not forget to teach those who have just entered into this precious grace that they have many miles of territory to travel over before they catch up with us older ones. Let us keep going so they never will catch up with us. Let us tell them, that, while they are cleansed from all sin, they must add strength by day and night to that already possessed, in the exercise of the grace now possessed. This can be made plain to them if we will take the time.

ARRANGE to be alone with God, heart to heart, ten minutes in the morning, and again for as many every evening. Surely this is not too much to give up to secure eternal life.—FENELON.

Sin

BY S. E. POLOVINA

IN Romans 6: 12, the apostle Paul says, "Let not sin therefore reign in your mortal body." He realized what this sin had done for the human race. That is the reason he tells us not to keep the thing in our hearts. This sin is presented to us in various ways in the Word of God. It is likened to a consuming disease which has destroyed the organs of man's spiritual sense. It is a huge barrier, rising up like an impassable mountain, which keeps God from man and man from God. It is a heavy burden, which oppresses the sinner with an awful weight when the conscience is awakened. It is a lurking monster, which waits to pounce upon its unwary victim. It is a despotic master who rules his subjects with an iron hand and relentless will.

We will note a few of the things which sin has done to man.

1. Sin has blinded the eyes of man's understanding so that he can see neither the danger he is in (2 Cor. 4: 4), nor the beauty there is in Christ (Isaiah 53: 2).

2. Sin has deafened man's hearing so that he can not hear God calling him (Mark 8: 18).

3. Sin has defiled man's mind and polluted his imagination, so that he can not appreciate divine things (Gen. 6: 5).

4. Sin has corrupted man's heart so that he has no love for God, and no desire for the things of God (Gen. 6: 12).

5. Sin has paralyzed man's will so that he has no power to raise himself from the helpless position he is in, and no moral force to enable him to walk in the ways of God (Romans 5: 6).

6. Sin has separated man's soul from God (Isaiah 59: 2), so that he is dead in sins (Eph. 2: 1).

7. Sin has filled man's mind with rebellion, so he is said to be carnal and at "enmity against God" (Romans 8: 7).

In fact, sin has killed manhood and womanhood. It has wrecked every home that has ever been wrecked, and has broken many hearts. It has been the cause for all the penitentiaries being built in the world. It has brought death into the world, and has caused every drop of blood to be shed since Cain killed Abel until the present day; and the end is not yet. This sin is the cause of the crucifixion, and it is what causes people to reject the blessed Holy Ghost. It caused God to destroy it with fire. It has caused many preachers to bring reproach upon God's Word.

Now, dear reader, let us open our Bibles and see if we can find the remedy whereby we can be delivered from this awful curse. Turn with me to John 1: 29, and we find here that John announced to the world a remedy, for we hear him say, "Behold the Lamb of God which taketh away the sin of the world." So you see if we let the Lamb of God take sin out, we can say with Paul, in Romans 6: 14, that sin shall no more have dominion over us.

This reminds me of my own experience, before I came to America. When I was in Austria I was a slave to every officer, from the pound master up to the king. But when I came to America and became a citizen of this country, the Austrian government had no more authority over me, though they did send me an invitation three years ago to come to Austria and help fight. Bless God, I did not have to go, because I belonged to the United States of America. There was a time when I was a slave to the Devil, and I had to obey him. But, glory be to Jesus, when I gave myself to Him, and He saved me from my sins, He broke the dominion of sin, so I was no longer a slave to sin. Then, one year later, the blessed Holy Ghost drove the "old man" out, and He took complete possession of my heart and life, and now I am happy with Him today. Bless His name!

What is Fanaticism?

BY MRS. FANNIE ERD

FEW people realize what fanaticism really is. If they understood how virile it is, how contagious, how subtle, how deadly, they would shun it as a viper, as a dreaded disease, and as death itself. But on every hand we hear and read expressions like these, "We are a million miles from fanaticism!" "We need to fear formalism, more than fanaticism!" while the poor, dead, cold, backslidden formalist is perhaps hindering the work of the Lord by not being on fire as he once was, yet he only influences a few lives, who may stumble over him; while the fanatic, filled with wild fire and false religious zeal, and laying for every soul he can reach, is the first to testify and pray and shout; he is never satisfied until he has his hands on the lever, and ditches the train.

Many times those who make these expressions are fanatics themselves. At least they are in great danger, for a sheep is never quite safe in company with a wolf, no matter how much the wolf may act like the sheep, and no matter how long the wool may be on his borrowed or stolen sheep's pelt. He is not wearing it because of its beauty, but because he is thirsty for blood, and the more wary the sheep, the more he must disguise himself; and any one who will say, "Oh, there are honest fanatics" (as though God would give over an honest soul to deception! As soon as the soul gets honest God will lead him out) is just the one the wolf is looking for.

Fanaticism is the Devil's biggest gun, his most deadly weapon, his most faithful and fruitful ally, his wisest counterfeit. In its disguise he can approach the real child of God closer than in any other way. A great many people make a distinction between a fanatic and an extremist. But the truth is, the Devil usually gets a person to embrace some extreme idea in order to lay a foundation on which to build his false profession, so as to be able to point to his loyalty to some certain extreme view—his ability to pray eloquently, to shout, to control people, or something more essential, to prove he is right and all who disagree with him are wrong. It is no matter his wanting to be put to the front, which he plainly manifests at every turn, showing very soon his offended spirit if overlooked; no matter that he resorts to underhanded means to bring about his ends, like the evangelist who preached a most touching sermon on missions, and melted the hearts of the people by telling of the needs and the privations of the missionaries, and then, while hearts were tender and open, took, or allowed another to take, up his own offering! These things do not count with the fanatic.

Truly, it has been said that every crime known in the great and awful catalog of sin has been perpetrated in the name of religion. No wonder the Devil must clothe his ministers as the ministers of righteousness! No wonder he counterfeits as near as possible the real! No counterfeit dollar is so feared by the banker as the one that so nearly resembles the real that it puzzles him to detect it.

Because the Devil has no standard it is easy for him to have different grades and classes of this most widespread exhibition of his power. The witch doctor in the jungles of Africa, the fakir in India, the idolator, the Roman Catholic, the Mohammedan, the American Indian dancing around his campfire, are all fanatics, controlled by the Devil, extremely zealous and very religious; but the Devil knows they are far too coarse to catch anybody who is civilized, and especially learned in the Bible; so he must turn out a finer grade of traps and nets to catch the more wary, and he comes along with Christian Science, Russellism, Adventism.

But all these would not reach the real sheep. They might overtake the sick ones, but the fat and flourishing are what he is after. So he comes along with a third blessing of fire, a sign of tongues. But still he does not make prog-

ress as he wished, so now he does not fight the real thing so much in prayer, testimony, and preaching. Indeed, his preachers can preach just as straight as any one. He fully acknowledges there are two works of grace. Has not it been proved many times over in the last twenty or thirty years? Oh, yes, he does not waste much ammunition trying to explode the second blessing idea any more. His is a more subtle, devilish strategem, and he has succeeded to such an extent that we have wolves everywhere. There are fanatics in our pews, in our pulpits, teaching our Sunday school classes, so that the real child of God can only hold steady, silently suffer, and keep his eyes on Jesus, or he will be devoured.

All a wolf wants is a little compromise, a little lowering of the standard. "Just admit I am sanctified, too, and I will not bite you; but if you don't, I will make it hard for you." Brother, sister, just the reverse is true. If you dare lower the standard, you are bitten and gone, for God will cast you off. If you stand true, you may have to suffer many things, but you will have God's smile, and that is enough.

God has only one standard. If He would allow one person to keep bitterness in his heart, and still witness to his sanctification, He would have to allow another person to keep pride and still acknowledge him to be pure and holy. If He lowered the standard for one, He would be a changeable God, and might change it for another, and another and still another, until after awhile He would have no standard at all, and we would all be lost. How glad we ought to be that He is the unchangeable God! that we dare trust Him! that we can put complete faith in Him, and implicit confidence! that He will not vary a hair's breadth for any one, whether a king on a throne or a bum in the gutter: for He is no respecter of persons.

But the Devil is just the reverse. He will

The Master's Questions

Have you looked for sheep in the desert,

For those who have lost their way?

Have you been in the wild, waste places,

Where the lost and wandering stray?

Have you trodden the lonely highway,

The foul and darksome street?

It may be you'd see in the gloaming

The print of wounded feet.

Have you folded home to your bosom

The trembling, neglected lamb?

And taught to the little lost one

The sound of the Shepherd's name?

Have you searched for the poor and needy,

With no clothing, no home, no bread?

The Son of Man was among them—

He had nowhere to lay His head.

Have you carried the living water

To the parched and thirsty soul?

Have you said to the sick and wounded,

"Christ Jesus makes thee whole?"

Have you told the fainting children

Of the strength of the Father's hand?

Have you guided the tottering footsteps

To the shore of the "Golden Land"?

Have you stood by the sad and weary,

To soothe the pillow of death?

To comfort the sorrow stricken,

And strengthen the feeble faith?

And have you felt, when the glory

Has streamed through the open door,

And flitted across the shadow

That I had been there before?

Have you wept with the broken-hearted,

In their agony of woe?

You might hear Me whisper beside you,

" 'Tis the pathway I often go."

My disciples, My brethren, My friends,

Can you dare to follow Me?

Then, wherever the Master dwelleth

There shall the servant be.

—Sel.

allow his followers to go to the altar, confess some things, but not the thing, consecrate all but the reserve, seek sanctification, when they ought to be seeking reclamation or justification; believe before they have met conditions, seek with a selfish motive, just any way, no matter how wrong, or how near the right, just so the last step is not taken; just so they fail to meet God's standard and God's way.

The Devil has found out that the "old man" will pray all night, give large sums of money, when he is cornered, will go to the foreign field, will do almost anything if allowed to live. Because God does bless His children, and their hearts do overflow with praise to Him, the Devil makes his folks imitate the real; so if he can just get the altar workers to get the seeker to the point of shouting, pet him, flatter him, make him believe he has done God a great favor to come to the altar, make him understand that God is under great obligation to him, and get him to presume that he is sanctified because they quote some promise—then they have turned out a first-class fanatic. He is urged to demonstrate, the more the better; and the poor soul goes so far he is ashamed to back-track, and likely he never will get right.

The next thing in order is to give him some office, which the Word positively forbids, even when a soul is genuinely sanctified, until he is strong enough to stand the pressure (1 Tim. 3: 6; see margin), which of course is just what the Devil wants. Then he has an open channel to work through, and one posing as an example in meekness, humility, and love, who is utterly incapable of exhibiting these graces, when they are absent in his life, always leads astray.

We must remember that these are days when the Devil has so counterfeited the genuine, as to outward form, that we can no longer depend only upon the ring in testimony and prayer and preaching. Other tests must be resorted to, and if the soul has not been tested in all these points himself, he will fail to detect the wrong, and be swallowed up.

No matter how much a wolf may look like a sheep, he still keeps his teeth and his growl for convenient use. Cross him, ignore him, fail to obey him, and you will soon see teeth and hear that fellate growl. A sheep is sweet, gentle, and uncomplaining. He will go as a lamb to the slaughter, he will lay down any time and willingly be shorn of all his wool, for he can grow another crop. But the wolf has none to spare; he will never get under the burden, or suffer patiently, or wrongfully. He will not stand being overlooked or being stepped upon; but he manifests a self-important spirit; is independent, bold, bossy, domineering. He has no shame, gets in the way, retaliates, justifies himself, fights for his rights, and is ever on the alert to turn the tide of battle in the wrong direction.

A really sanctified soul is meek and humble, dreads to make a display, or to be put to the front. He obeys God with trembling and fear, and looks to God alone for courage, power, and strength to be true and faithful. He remembers that God says, in 1 Peter 3: 4, ". . . a meek and quiet spirit, which is in the sight of God of great price." And again, 1 Peter 1: 17, ". . . pass the time of your sojourning here in fear"; or, Philipians 2: 12, ". . . work out your own salvation with fear and trembling."

So a holy, humble, reverent life toward God is the only thing the Devil can not counterfeit; and his people will always expose carnality one way or another, no matter how loud they shout or how long they pray or how definitely they may testify. The only measuring line which any one can depend on is this, "If a man love me, he will keep my words" (John 14: 23). By watching the life it will soon be manifest whether or not one is really keeping the commandments of Jesus; whether or not he really loves the truth and rejoices in His word. For a wolf does not feed on the sheep's pasture—he is there to kill and to destroy. So the latest, most up-to-date, most modern fanatic is the false holiness professor who has the form but not the power, the testimony but not the life.

THE HOME PREPARATION

BY MYRTLE A. FELLE

I WISH to report the best summer of my life. God has been good to me, and has made it the very best of my life—mentally, physically, financially, and spiritually—for which I praise Him with all my heart.

After finishing the nurses' training course in the New York Hospital, I reviewed all my work and took the state board examination. Passing it with very good grades in every subject, and having already won a gold medal as an honor graduate, I feel that God has been exceedingly kind in helping me through all of my preparation for the work in Africa.

Leaving the hospital the middle of May, I entered upon the work of raising the necessary funds for my entire outfit, transportation to the field, and the first year's support in Africa.

I held missionary meetings in many of our churches on the New York, New England, and Washington-Philadelphia Districts. These people are wonderfully kind, and gave me the best of the land in every respect. The people of the East have a great place in my heart, for I went to school among them at the Pentecostal Collegiate Institute, trained among them in New York, and have learned to love them all.

Then after a little stay at home, where God gave us a beautiful baby nephew, for the only home I have now is with my precious sister, I began visiting every church on our District. I covered half of them, and then went south to the Kentucky and Tennessee Assemblies. It was my first visit to the Southland, and I enjoyed every hour of it, especially the cotton fields, and the wonderful hospitality of the southern homes.

After this I came to the Missouri Assembly and on to St. Louis, where Miss Ora Lovelace and I held a missionary meeting, for we are going to the same field. We became fast friends, having a common interest.

Going on to Kansas City, it was the greatest privilege in the life of a missionary to attend the sessions of the General Foreign Missionary Board. It makes one feel very safe and secure to know that their life and future under the leading of God is in the hands of such a board as He has given the Pentecostal Church of the Nazarene. The Publishing House people treated us royally.

I am now returning to complete the work on my home District. I think I am to be the first missionary going out from the Pittsburgh District, as a District, and the people are back of me with their money and their prayers. May the Lord bless the home folk.

The Lord gave me the privilege of giving the missionary message during Commencement week at the Pentecostal Collegiate Institute, another at Trevecca College in Nashville, Tenn., and recently a missionary service, also a chapel talk, in Olivet University. These schools are the doorways to the mission fields. God bless them.

I have also spoken in rescue homes and orphanages, besides preaching the good old-fashioned gospel in many places. It has been a very busy time with much travel, day and night; but it is making a better woman of me, and I believe that though the financial returns have been good, a great deal more good has been done than the money alone. For everywhere the Lord has set His seal on every service, and the people have been informed and have a real burden on their hearts for the lost in heathen countries.

I expect to sail as soon as the arrangements for transportation can be made, which will take a little time for proper adjustment.

I wish to thank all the people for their whole-hearted kindness to me, and their interest in the work God has called me to do in far-away Africa. May God bless all the dear saints. Pray for me.

SAN PEDRO, CUBA

Greetings in His name! "The Lord is my shepherd." "And he calleth his own sheep by name, and leadeth them out, and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." "Behold, I send you forth, as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves, but beware of men." But Jesus did not commit Himself unto them, because He knew all, for He knew what was in man.

MISSIONARY

How precious it is to the missionary out alone, far away from Christian love and fellowship, to be able to turn to these Scriptures and their settings as well as to others, like precious, and like David say, "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety." Then look up like him into the realm of the heavenlies, and by faith behold that the angel of the Lord encampeth round about them that fear Him, and delivereth them. Then remember that He who is the same yesterday, today, and for ever, once sent a whole mountain full of horses and chariots of fire round about Elisha and his servant to protect and deliver them from a host of enemies gathered around them in the night to take them.

So, I am very happy in knowing that our Lord Jesus, that great Shepherd of the sheep, has called me by name, and has verified His promises to me and so is with me everywhere, and causeth me to triumph in Christ.

After having spent most of fifteen years of my missionary life in Trinidad, He has now opened to me a new field of labor for Him. We are sure that by His leading and in His will we, little Jewel and I, have been led to this place. So, after much prayer and waiting on God, on August 25th we reached this place. Brother Hinds and wife came with me, but returned the same day to Trinidad.

San Pedro is a town some fifteen or eighteen miles from Trinidad, much isolated on account of bad roads. I find here an industrious, interesting people. I believe that our Father has some precious jewels among them. After having been here for nine days, I held a service on Sunday evening at 5 o'clock. I have no way as yet of seating the people. A large crowd came,

APPOINTMENT OF MISSIONARIES

AT the eleventh annual meeting of the General Foreign Missionary Board, the needs of the different fields were carefully and prayerfully considered. We found there were over one hundred applications on file; a good majority of them being exceptionally well equipped spiritually and intellectually for the work that they desire to do; and while of course, it is difficult to select from so large a list, yet the board feel that they have selected those who are equipped both by experience and training for immediate service.

In addition to those who were appointed a year ago but who have not yet sailed, the board appointed thirteen missionaries to the different fields, further authorizing the Executive Committee to make a few additional appointments to the work in India. Following is a list of those who have been under appointment during last year, and also those who were appointed at the meeting which has just been held:

FOR AFRICA—

C. S. Jenkins and Wife.
E. E. Micras and Wife.
J. F. Penn and Wife.
Miss Eva Riese.
Miss Ora Lovelace.
Miss Myrtle Peiley.
Miss Minnie C. Martin.
Miss Ruth Buell.

FOR CALCUTTA, INDIA—

Miss Myrtlebelle Walter.
Miss Naomi Anderson.
Rev. A. H. Kauffman, Jr.
Mr. Ira L. Shanks.

FOR WESTERN INDIA—

Rev. and Mrs. A. H. Gregory.
Miss Anna Mac Burach.

FOR JAPAN—

Rev. and Mrs. J. H. Wagner.
Miss Helen Santee.

FOR LATIN-AMERICAN COUNTRIES—

Rev. and Mrs. J. H. Estes.
Miss Esther Carson.
Miss Laura Park.

and most of them stood and listened attentively for an hour, while I sang, prayed, and talked to them of the birth and name of Jesus, Matthew 1:21 being the text. They wanted another service, and though it was 6 o'clock I told them that if they would promise to keep order that I would give them another service at 7:30 that evening. So a larger crowd than before was here at that hour, and stood for another hour to hear the Word of God. I talked to them from Matthew 1:23 and 4:13-17. In the two services the people eagerly took away, as gifts, about forty Scripture portions teaching the way of salvation, and about thirty Gospels of Matthew. The Gospels were given in the third service. We are holding now for them two regular services each week, on Wednesdays and Sundays, at 6 p.m. We have held two other services, and the same interest is manifested each time. We trust that we may soon have seats for the people.

We missionaries are looking up to our Father God, the Lord of heaven and earth, to do a glorious work among us. In the name of Jesus and for His glory we are expecting Him to work among us, and through us bring salvation to many who are now lost in the darkness of sin. Pray for us. Pray that Christ may do the miraculous in our midst, by His spirit, and for the glory of His name.

There is a poor afflicted woman here, who is quite deaf since childhood, and who has been seriously afflicted for about eight months. She suffers almost constantly with a severe pain just above her eyes, and they are very weak. It seems that this is caused by almost a complete loss of health. She has been taken to specialists as far away as Havana, for treatment. Everything has failed. I have pointed her to Jesus, as He who is able to heal when all others fail. I feel that it would be a great victory for our Lord if she should be completely healed and restored to a normal condition. I have told them that I am praying for her; so in harmony with the apostles, I ask you to join me in praying for this case, as the apostles prayed, "Grant unto thy servants, that with all boldness, they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child, Jesus." So pray for this poor woman as an individual case, whose healing it seems to me would be the means of the salvation of many in this town of San Pedro in Cuba. She is the wife of a Mr. Martinez.

I want to say here that if any one who may read this letter in the paper and who has written me in the months past and has not received a reply, will pardon me and write again, I shall try to be prompt in replying. There were several months of the year now passed that it was impossible for me to keep up with all correspondence. I have more time to be alone now, and it is one of the pleasures of my heart to write letters in behalf of the work which my Lord has given us to do here in Cuba.

May the God of peace give all of your abundance of peace in Christ Jesus our Lord.

Yours in His name,

LEONA GARDNER.

A MESSAGE FROM SHANTUNG, CHINA

BY PETER KIEHN

ONE of the workers from our out station, Puchou, was home this week, and he brought good reports from there. They always have large crowds of listeners when they go out on the street. At this time of the year there are many fairs on, and our native helpers like to go to those large gatherings to reach the masses. At Puchou the need of foreign workers is made felt more and more. Almost every time they come from there they ask whether there are not new missionaries coming to go to that place. I am sure the Lord has a large work at that place for our church, since it is a larger city than this one, and the District is about twice as large. We have one dear man from that place who has been saved and sanctified, and who we have just recently appointed as a helper to our native workers. He is the fourth one of our men workers whom we can count as direct fruits of this field.

CHAOCHENGHSIEN.

We are saved because of past missionary efforts; others are to be saved by our present missionary efforts.

SUNDAY SCHOOL LESSON

November 18

Nehemiah's Prayer Answered

Neh. 2:1-11

GOLDEN TEXT: Ask, and it shall be given you.—Matt. 7:7.

THE LESSON OUTLINE

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

(A) No Surprise.

There is no surprise whatever excited as we begin reading this second chapter of Nehemiah after we have read the first chapter. There is no ground for wonder at the answer to such a prayer as we find in this first chapter. Every condition was met and every means employed for securing favorable answer to his great intercessory petition for his distressed countrymen. Had not God promised this blessing and deliverance in His word to Moses? and did not Nehemiah quote and claim this great promise? God could but hear and heed such a prayer from the very heart of His praying prophet.

(B) The Answer's Route.

God chooses His own route for sending His answers. Sometimes the route He sends may frighten us, as was the case before us! God chose this king whom Nehemiah served as the medium for answering his prayer, but when the king opened up the subject Nehemiah was "very sore afraid." Often we are frightened at God's approach in mercy and blessing. Should a child be afraid of its mother? Should a son tremble at the voice of his father when he approaches him with hands brimful of blessings rich and rare? No more should we be afraid of anything or anybody God may choose to convey to us answers to our petitions.

(C) The Fulness of the Answer.

Nehemiah got everything he prayed for and more. All he needed for the building of the city of his father's sepulcher, for building the walls of Jerusalem, letters to the governors beyond the river that they might convey him over until he came into Judah, a letter to Asaph, keeper of the king's forest, for timber to make beams to make gates for the palace, and for the wall of the city, and for the house which he should enter into.

The king did more than he asked for. He sent "Captains of the army and horsemen." God gives us "good measure, pressed down, and shaken together and running over." That is the kind of God we have, and He wants us to be like Him in our dealings with one another (Luke 6:38).

(D) The Opposition.

Of course there was opposition, and always is where God appears on the scene, brought thither by a praying man who has prevailed with Him. The world is all right and the Church is all right and religion is all right so long as God is not in them. But let the spiritual appear; let God show Himself; let men prevail with God until His stately steppings are heard and His work is seen and is manifest among men, and trouble begins. If we will compromise and agree that even these mighty works are only human, or diabolic, or merely mesmeric or hypnotic, the enemies will let up and agree on a truce.

NOTES : QUERIES : QUOTES

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

God sometimes answers prayer direct, and sometimes by a train of providences, as in the lesson before us. We must leave with Him the method of answer.

It is possible that in God's method of answering prayer there may be involved the violation of the proprieties of the courts of this world. (v. 1)

Sorrow of heart is a species of sickness, though it may not be so recognized. When the heart is sick, the countenance will give the symptoms. (v. 2)

The saddest thing in the experience of a man of God is the languishing of the holy cause. (v. 3)

Sinners are not always utterly devoid of sympathy with heart sorrows of saints. (v. 4)

Petitioning, whether to God or man, ought always to be simple and straight forward, and at the same time deferential and polite. (5)

Unselfishness will give up that which is dear, and which the heart is loath to surrender; and this unselfishness is sometimes found in the natural man, who is not always utterly devoid of kindness. (v. 6)

Faith and common sense — prayer and planning — go together in harmony and consistency (v. 7)

Potestates of earth often are favorable to those upon whom the blessed and only Potentate over all lays His hand in blessing. (v. 8)

We may learn from Nehemiah to be always ready with letters which our King puts into our hands, and which is our "firman" for transacting business in His holy name. (v. 9)

The Devil and all his agents are always displeased when any one attempts to do anything for the children of God to deliver them from the opposition of the world. (v. 10)

"The words of Nehemiah" have in them much relation of personal experience. He was a witness, as well as a worker. "He is accustomed to drop in suggestive notes on his own private feelings and behavior along the course of his narrative. Only a few lines earlier we came upon one of these characteristic autobiographical touches in the words, 'Now I had not been sad in his presence'; soon followed by another, 'Then I was very sore afraid.'" He had told that he "prayed to the God of heaven," when the king told him to present his request to him. The man of God would first ask God; then man.

YOUNG PEOPLE'S SOCIETY

Young People as Workers With God!

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

AMONG the many features of this age that characterize it and differentiate it from all others, is the fact that it is an age of the young man and the young woman. There was never a time in the history of the world when the "young man" was in such demand as at the present. In all the professions and walks of life, he is filling places of greatest importance, and positions of grave responsibility, many of which a generation back were filled only by men past middle life. The great corporations and commercial organizations of the world all seem to desire wide-awake, active, resourceful, aggressive young men to operate their business. It is very common indeed to find doctors, lawyers, statesmen, men of affairs who are yet this side the crest of life, leading in their professions.

This condition is not altogether abnormal, nor is it necessarily the expression of a desire to eliminate older men from places of prominence, nor disrespect and disregard for age. Youth has won a place in the world by merit. The young have demonstrated their ability to "make good" where efficiency and success are both demanded. If they are to be among the leaders in science, art, literature, business, why should they not be among the leaders in the evangelization of the world? May not the same qualities that make men successful in the business affairs of the world, if consecrated to God and baptized with the Holy Ghost and fire, make them great soul-winners? Does it seem logical to occupy a front seat in business and a back seat in the church? to be energetic and enthusiastic in every interest except one? and that one the greatest of all interests — religion? and in that one be indifferent and passive?

In a few cases the writer has found a disposition upon the part of those who had been in the experience of salvation many years to hold the young people back, seeming to fear they would lose control of the church work. The writer remembers when holiness was first preached in his community, and the young people began to do personal work in the congregation, some of the older people who had never done more than fill a pew, protested, saying it was a shame for young boys and girls to act as if they had more religion than those who had been in the church for years. This, however, is the exception. The old heroes of the cross are usually delighted beyond expression to have their "children" active in God's work in the community; and when the young people are active, consecrated, Spirit-filled, the church is always alive, and the revival fires burn continually upon the altars of the church. Among the many reasons why young people should be active workers with God in winning souls and building up the kingdom of God, the following should be remembered and emphasized:

First. Activity in God's service insures one against backsliding. It is a great problem to get people to turn away from the world and sin, to take a public stand for God; but the greatest problem is in keeping them saved and sanctified after they are led into the light. It is easier to get a person saved than it is to keep him saved. Every soul feels that when he is deciding to seek God. One question always comes into his mind, "Can I keep saved?" "Can I hold out after I make a start?" To become a worker with God will settle the question very largely. When the writer was in college, we had a service each day for the students, known as a conference. This service lasted thirty minutes, during which time there was singing, praying, preaching, testifying, and often an altar service. There was a different leader each day. We learned that when a student was giving down in his experience the least bit, one of the best ways to get him blessed was to ask him to lead the conference. He would study a Scripture lesson, pray much for God's help in the meeting, and by the time he came to the opening of the service, he had already grown greatly in grace. In his talk he would commit himself, and thus often be greatly strengthened.

Activity means growth. To be a soul-winner is to be among the saints that persevere. We do not mean that mere church work will help to keep one spiritual, to attend church functions; but to seek the salvation of souls. This is what we insist upon. Be a soul winner.

Second. Young people should be workers with God, as youth is the training period. What one does while young largely determines his activities when old, all things being equal. The greatest soul winners, the most successful soul winners, and, in fact, the best Christians are those who start early in life to lay broad and deep the foundations of their life and character upon Christ, the Rock. It is imperative that every young Christian be an active Christian from the beginning. Begin at once to pray not only in private, but in public as well. You may not do at first as well as you might desire, and you will not; but do your best, smashing your pride, and annihilating embarrassment and fear of man.

Testify every opportunity, even if you do not speak more than a word. Put yourself on record, and keep doing it. We overcome the Devil by the blood of the Lamb and the word of our testimony. The most active workers in old age are those who began their active service for Jesus while young. What you do in youth will follow you down to old age; the habits you form will become a part of your thinking, an inseparable part of your very being. [TO BE CONTINUED.]

THE WORK AND THE WORKERS

PITTSBURGH DISTRICT

In our last report Brother Fred Canaday and myself were starting a tent meeting at Newark, Ohio, which continued with splendid interest and attendance for two weeks. We had some glorious services in which several were definitely blessed at the altar, and the holiness people of the town were greatly blessed and strengthened. It is the beginning of better days for holiness in that place. A holiness class meeting was arranged, and plans for a great campaign for next summer were launched. From there we went to Springfield, Ohio, where Brother F. W. Cox had been conducting revival services in the Pentecostal Nazarene tabernacle. We organized them into a Pentecostal Nazarene mission for the present. We have had hard work to get started in this city, but the outlook is more favorable now. Brother Covault is pushing the battle there.

Our next meeting was in the 1 John 1:9 mission in Cleveland, Ohio, where Brother George Payne is superintendent. We had blessed services, although not large attendance. From the first service a few prayed through and the glory came down. The last day was glorious, with a most wonderful communion service in the afternoon. It was good to be there. At night the mission was packed. Several of the students from the Cleveland Bible

Institute were there, and helped shout the battle on. At this service we organized the mission into a Pentecostal Nazarene mission, with over twenty charter members, and more to come. It was a blessed time, and God put His seal on the work. Several substantial men, who have pushed holiness in Cleveland for years, came in and are back of this work. We made plans for a tent campaign for next summer; also a month's meetings this winter. We fully believe is the beginning of a great Pentecostal Nazarene work in this city of one million. We had to leave just as the meeting was getting well advertised and going good. If you are in Cleveland, stop and worship with them. The mission is close in, at 1546 St. Clair avenue, and Brother Payne lives just across the street, where you would find a welcome. Pray for this new work. It means much to get a strong work started in large cities; but that is the hope of our church, and where we build to live.

At present Brother Canaday and I are with Pastor Welsh, of Ironton, Ohio, in his country appointment. We had a splendid day yesterday. A few were at the altar. The folks were blessed, and we are getting started — and the end is not yet. The work is moving on well on this District, and

God is blessing in all lines. Sister Pelley, our outgoing missionary, has been visiting the churches and all speak of what a great blessing she was to them.

Pastor Rich, of Wauseon, Ohio, recently had a tent meeting. Brother Canaday and Brother Cope assisted him. They had a glorious windup on the closing Sunday, with souls praying through. Brother Chilton, of Warren, recently organized a good Pentecostal Nazarene class over at Sergeant, Pa. He writes me they had a blessed time, and that the new church is on fire. We praise God for this and push on. Pastor Dye, of Manchester, Ohio, has recently moved into the parsonage which the Manchester church has purchased. The work is progressing here, and they plan a meeting with Evangelist Walter Smith; also at Bentonville, Ohio, they plan to have a meeting. We are looking forward to a great preachers' convention at New Brighton, Pa., with Pastor George Ward, December 11th to 14th. Let all our pastors, who can come, plan to be there for the opening service. **JAMES W. SHORT, Dist. Supt.**

FROM EVANGELIST H. A. ERDMANN

Since we last reported through the HERALD of HOLINESS the Lord has given us some great victories. In some places we found the Devil strongly entrenched, but our Captain was able to rout him. Our first meeting for the summer was near Merkel, Texas, with Miss Della Littleton for our co-laborer. Here the Lord gave us a number of souls in the fountain. We next went to New Home, in Stonewall county, with Rev. E. E. Graham. This was a hard-fought battle, but we preached and prayed and cried until the victory came. From there we went to Rochester, Texas, where we fought the Devil every inch of the way, but four souls were won for the Lord. We then yoked up with Rev. J. A. Pruett, and went to Robertson county, Texas, where we spent over two months constantly in the battle. I also slipped over to the Dallas District preachers' meeting at Gause, and preached twice there. The good Lord gave us some great victories in that part of the state.

KENTUCKY DISTRICT ASSEMBLY

The ninth Annual Assembly was held in Ashland. Despite the scarlet fever epidemic, the attendance was good, and there was one continual wave of glory that swept over the Assembly. Shouts of victory were sounded from all parts of the District in the encouraging reports from our pastors and evangelists. Our District also has observed the importance of church extension work, and \$735 was pledged for foreign missions, this being more than three times the amount ever given before. Dr. H. F. Reynolds gave us his very interesting and instructive lecture on his missionary tour around the world.

The ordination service on Sunday afternoon was a very impressive scene. General Superintendent J. W. Goodwin conducted this service. It was a solemn charge to the young preachers, and those present will not soon forget the manifestation of the Holy Spirit at that service. Rev. H. Rees Jones, pastor of Louisville church, was unanimously elected District Superintendent, and we believe God is going to bless our efforts this coming year. We are all encouraged, and mean by His grace to do more for Him and His work than ever before. Bless the Lord for victory!

VERA M. FOUTS, Reporter.

TEXAS GOSPEL BAND

Greetings in Jesus' name. We have just closed another great meeting with the Wesleyan folks, six miles west of Pickens, S. C. They say it was the greatest meeting in the history of the community. A goodly number were saved and sanctified. Owing to an urgent call, we begin another meeting at Central October 25th. God is with us. Pray for us.

W. F. FARMER.

LEWIS AND MATHEWS

Lewis and Mathews are still in the ring. Preaching the gospel to bootblack or king. (Old rugged gospel of holiness true, Saving from sin, yes, by works of grace two.) Facing the enemy, wavering not. Keeping our passion for lost souls redhot. Conflicts are raging, yet onward we tread. Shouting in triumph, "There's victory ahead!" We did not use ammunition in vain. In our last battle at St. Albans, Maine. Some were converted and let three worlds know. That Jesus saves from the dance, wine, and show. Church members, too, to their awful surprise. Found that they never were born from the skies. Saints, who to Jesus for years true had been, Plunged in the fountain that's open for sin. Sprang to their feet with the Witness and cried. "Now I am sure that I am sanctified!" Praying with sick ones, we sang them a song;

Thanksgiving and Praise

BY REV. WILLIAM E. FISHER,
PRESIDENT, BOARD OF PUBLICATION

THANKSGIVING and praise to Thee, O Lord, we bring. No lips of clay or pen of steel or gold could reduce to mere words and sentences the sincere gratitude and praise our poor, unworthy hearts would offer Thee.

As we take a retrospective view of the trials and triumphs of the last year we are blessedly conscious of the hand of our God upon us in ruling and overruling to His glory and the advancement of His great cause through the publishing interests of the church.

First, we would thank Him for the preservation of the lives of every member of the Board of Publication, the editors, general manager, and the entire working force. No cross has hung upon the door of the Publishing House, either literally or figuratively, and the Publishing House is neither dead nor dying.

We thank Him that no calamity has befallen the institution, materially or spiritually. The human instruments have ever held their trust as sacred, and have sought only to carry out the purpose of the church and the will of God. None has backslidden, sidetracked, or proved traitor to the cause. Every week in the year, through the winter's cold and the summer's heat, the busy hands and happy hearts have kept the pens gliding, the type clicking, and the presses humming, sending out by the thousands the printed page, bristling with messages of health and holiness to the hungry-hearted nations of the earth.

There have been wars and rumors of wars, labor troubles, uncertain conditions in the money markets, exorbitant prices of paper and materials; but, thank God, through it all He has brought us on.

We thank Him for the increased interest and devotion of our constituency to the cause of publishing holiness to the world; for the many expressions of confidence in the board and the management of the Publishing House; for keeping the HERALD of HOLINESS free from all unholy rancor and strife; for lifting it more than ever to the dignity of a recognized place among the national church organs of the country; for the gratifying increase of circulation of all our periodicals; for the wholesome and blessed effects of our Sunday school literature, *The Other Sheep*, and *The Youth's Comrade*; and for the many letters from all parts of the earth telling of the gladdening of lonely lives, the comforting of saddened spirits, the conversion of sinners, the reclamation of backsliders, and the sanctifying of believers through the instrumentality of the printed page.

We thank Him for the beautiful harmony prevailing in the Board of Publication. Every action of the board on all vital points has been

unanimous. Each session of the board has been marked by holy fellowship and perfect unity.

We thank Him for putting it into the hearts of His children to respond to the call for a heating plant, thereby giving to the employees of the House clean and comfortable quarters in which to labor. This may seem a small matter to some, but those who suffered the inconveniences and delays of last winter, to say nothing of endangering their health, are feeling very grateful to God and His people.

And what shall we say about the great World-Wide Hallelujah March? Thank God, General Superintendent Williams' vision was not visionary! Over and over again we have called to mind that long line of march encircling the globe, marching up to God's altar and laying thereon an offering of sufficient magnitude to produce a shout in heaven and a howl in hell. In spite of misunderstandings, misrepresentations, and misgivings — many, with some — the happy-hearted, loyal Pentecostal Nazarenes of the earth handed down in one single offering the magnificent sum of \$35,000!

When we look in on the accounting department and find one account after another righteously squared off, bonds and notes canceled to the tune of thousands of dollars; when we think of the thousands of dollars saved to the cause every year, which hitherto has gone to pay heavy interest on outstanding debts; and when we think of the consequent strengthening of our credit in the financial world, we are constrained to say, "This is the Lord's doing; it is marvellous in our eyes" (Psalm 118: 23).

Notwithstanding some pressing obligations now upon us, and a crying need for the other \$15,000 needed to complete the amount asked for in the Hallelujah March, the accounting department (as shown by the manager's and treasurer's reports, and as confirmed by the auditors report) exhibits most healthy and encouraging conditions. The last annual report showed a net gain for the business, instead of a deficit as heretofore.

The *modus operandi* of the House has been brought into businesslike order, unity of action, and harmony. A well-regulated, well-rounded system clicks off the work of hours and days in clocklike precision, the machinery being well oiled with a high tide of spiritual fervor in the daily devotional services participated in by all the workers in the House.

The Publishing House of the Pentecostal Church of the Nazarene has yet a long stretch before it in reaching the goal of the ideal. But when we remember the rock from whence it was hewn, and that it is yet in its infancy, we are made to cry out,

"O magnify the Lord with me, and let us exalt his name together!" (Psalm 34: 3).

Pointing to Jesus, the few or the throng.
Altars erected, at tables grace said;
Tithing begun—thus a number were led.
HERALD of HOLINESS "subs" were received—
Glory to Jesus for all things achieved! —E. S. M.

FROM OLLIE ROWE

I have been working with Brother Bozarth and wife this year. The Lord gave us some good meetings. Our first meeting after Assembly was at Streetman, Texas, and then we went to Hocheim circuit and Haman. Quite a number of bright professions were made at each place. We then went to Houston. We had a hard pull there. The tongues people had acted so badly, it was hard to get the people out to a tent meeting. But we had some sweet services and a few professions. Brother E. D. Messer and wife stood by us in every way. They have worked hard to get a start there. Brother Meadows and family from Ponca City, Okla., live there. They are true Pentecostal Nazarenes. They were a great help in the meeting.

Our next meetings were in Goose Creek, a new oil field, and we held two good meetings there. We organized a good Sunday school and prayermeeting. We came home for the Union Grove meeting. Large crowds attended, but there was but little interest. I am now with my sister in Burkburnett, Texas. I would like to correspond with some woman preacher, or preacher and wife, who need an organist for next year. I am glad to report victory through the blood. Address me at Box 564, Burkburnett, Texas.

FROM F. W. DOMINA

I am in a revival campaign in Ephratha, New York. The meetings are held in the Methodist Episcopal church. Very few came in at first, with a slight increase each night. This is the second attempt for a revival in this church in years. I am informed, however, God is answering prayer. The Spirit is working, seekers are coming to the altar. One new case came last night, an elderly lady seeking for the first time to find salvation. We are looking for a real victory by Sunday night.

A NEW CHURCH ORGANIZED

We surely thank God for victory through the precious blood of Jesus, bless His name! On June 27, 1917, God called us into the evangelistic work. We did not think we would be led out as we were but God's ways are best. During the latter part of August we were called to Burrows to lead a prayermeeting, the result being that six came to the altar. Burrows is a very small place with not over 250 inhabitants, and it had no church whatever. A Sunday school was established by the American Sunday School Union several years ago, and the pastors of the Free Methodist church and a gospel work from Kane would come down and preach alternate Sunday afternoons. After the prayermeeting we held, the folks asked us to hold a service Sunday night, and there were three souls that night at the altar. Praise the Lord! From that night on we held the meetings for three weeks with between forty and fifty saved and between ten or fifteen sanctified.

Out of this number we organized a Pentecostal Church of the Nazarene of six members. Brother Chilton of the Warren church was authorized by Brother Short to organize. We went to the man who controls the estate here to get him to help us in regard to a building, but he would do nothing for us. However, we shouted the victory, and are trusting God to help us. Some people who would not walk in the light, and could not measure up to the Bible and the Manual are now trying to start a union church; but God is on our side, and we are not the least bit discouraged. All our meetings have been held in private homes, there being no building available; but we believe God will supply a building. Yesterday we had great victory and two souls prayed through.

We just came from New Brighton, Pa., last week, where a revival is in progress, and God blessed us in helping. We ask all our friends to remember us in prayer.

FLORA N. RUTH.

FROM R. R. STILL AND WIFE

We are writing for the information of our many friends who were so kind to us during the dark and trying days of two years ago, when we had to break the heart ties which bound us to old Illinois and Indiana Districts, and come to this great health country of Colorado. How we do appreciate the good Pentecostal Nazarenes back there! How they stood by us when we had no money and were too sick to pray much! (I am now almost as strong as I ever was.) We now have a little home in the Rocky mountains, near to the foot of Pike's Peak, 9,000 feet above sea level. We have breathed the pure air and lived and prayed and shouted around so many spruce and pine trees, until we think sometimes the coyotes and mountain lions have gotten religion from the way they shout back at us. We would love to stay here until Jesus comes, but the cries of a lost world make comforts and ease flee away. Our souls are burning with holy fire.

At the beginning of this year we held our first meeting since our coming to Colorado. This was with our church at Colorado Springs. God blessed

our preaching and singing. Between forty and fifty seekers came to the altar. There are some of God's real saints in this church, and how they did get blessed just like they used to back East. Our next meeting was the Kirk campmeeting. Some will no doubt remember this camp in eastern Colorado, about thirty miles from a railroad. It was held by C. W. Ruth last year. We cried mightily unto the Lord, and He heard our cry and the fire fell. The tide from the glory world swept over the grounds. We raised something over \$2,000 for the erection of a permanent wooden tabernacle and a new church. We could hardly get the folks to quit giving after they once got started. They just gave and shouted until we could hardly hear the subscriptions. A number of fine folks found victory.

Our next meeting was at old Canon City. We had no church at this place, but pitched our District tabernacle near the center of the city, and hammered away for three weeks. A number of folks prayed through to victory. Most of them were new converts. A vaudeville man and his wife were marvelously saved. Our District Superintendent was not able to get there to organize a church, but went there on October 21st for that purpose. There are several fine families for charter members. We go to our church at Greeley, Colo., with C. O. Bancroft pastor, November 4th. Pray for us. Our home address is Divide, Colo.

CAMPMEETING

The Cape May Holiness Association held its annual camp, September 14th to 22d, with Earl Curtis and A. J. Dolbow as evangelists, and Richard Seull in charge of the singing. The Devil started in early to try to hinder the work, and succeeded in some ways, as we were unable to locate the tent where it should have been; and the express company only delivered half of it to us, so we could not shelter the people on cool, windy nights, as we had to keep the sides of the tent up so all could hear the preaching. But all did their best without finding fault about what we were not able to help, believing that all things work together for good to them that love the Lord. We kept blessed, and praised the Lord for our victory. Both the preaching and the singing were good. Some were saved, some sanctified, and others were healed. Praise the Lord! The number of seekers was not large, but we believe the work done was real. Our church at Rio Grande was closed during the camp, and joined the other holiness folks in pushing the battle. Rev. Monroe Hand, pastor of our Rio Grande church, is president of the association, and God is blessing and using him in getting people to God.

LESLIE WOOLSON, Secy.

EVANGELIST F. W. COX

This is our fourth week in the Dayton (Ohio) church. All praise to the Lamb! God is with us. Some souls have found the Lord in real salvation from all sin. Two young men were gloriously sanctified, several women came through shouting. One fine Baptist lady was blessedly restored and sanctified. Now we have not seen the world turned upside down by any means; but God has worked among us, and we are looking for further victories. I am open for calls for the new year in revival work. Home address, Ashtabula, Ohio.

EVANGELIST THEODORE E. BEEBE

We are nearing the close of a three weeks' revival campaign with Rev. J. A. Ward, pastor of our new church recently erected in Oskaloosa, Iowa. This is one of our largest and best equipped churches which I have had the privilege of working in. It was a great undertaking and wonderful achievement for Brother Ward to build such a large church at a cost of \$12,000, and to so finance it that the entire amount is nearly provided for. Best of all, God is giving us a gracious revival. Souls are being saved and sanctified wholly.

Last evening, while preaching from Luke 19: 40, "if these should hold their peace, the stones would immediately cry out," the glory of God fell on the people, and no pen could describe the scene that followed. Such a time as we had—the shouting, weeping, laughing, and clapping of hands for joy could be heard way out to the city square, about four blocks away, and a number gathered outside and inside the church to see the fire burn. It was impossible to steer the old ship in such a tempest. We did as the sailors did when with Paul they ran into the Euroclydon, we "let her drive." This is the true Pentecostal Nazarene spirit, and the spirit we all need to distinguish us from the other churches about us. We leave here next Monday for Binghamton, N. Y., where we begin another campaign November 4th.

COAST TO COAST RALLIES

The first convention of the coast to coast rallies was launched at Pawtucket, R. I. Pawtucket is a city of fifty thousand, near to Providence and about an hour's run from Boston. Like all eastern cities, it is a great manufacturing center. The convention was held in the Evangelical church, of which Rev. Thomas Laite is pastor. The friends from Providence, Cape Cod, and other surrounding cities came in, and shared with us in the services. A goodly number of holiness preachers and evangelists were in attendance at the convention, and had

Our Publishing House

BY REV. J. W. GOODWIN,
GENERAL SUPERINTENDENT

WHAT a marvel of divine grace! What a wonderful growth this young institution has had in the last few years! I never visit this place without thanksgiving to Almighty God for His special blessing which rests upon this institution of the church. Having passed through Kansas City, with a short visit to the Publishing House, a few days ago, I am constrained to write a few words of appreciation, to those who have made this great department of our work a possibility.

I am sure that all who read the auditors' financial report, as published in the HERALD of HOLINESS a short time ago, were more than pleased with the present financial standing of our publishing interests. With only five or six years of history, how we have reached our present assets of from \$75,000 or more, with only a small debt of \$17,000, is an astonishment to me. The Hallelujah March, raising \$35,000, was a great blessing, and had the full \$50,000 been raised and the interest money all saved, the indebtedness would have been completely wiped out.

Instead of our Publishing House being a burden, as such enterprises often are to religious bodies, it has already been an income proposition. Last year the business showed a small net profit. Of course it costs something to run the institution. Labor and paper cost money; but the income from the publications offsets the running expense. However, the cost of paper and material this year has so advanced, it will not be strange should there be a small deficit. The Board of Publication this year adopted an excellent working policy, with the view of reducing expense to the lowest possible minimum, which has given general satisfaction.

We rejoice with exceeding great joy over the success already gained. Our friends have no need to fear. The Publishing House is on a firm foundation and well established. A careful reading of the auditor's report will give the facts.

The management is exercising every possible care to conserve all the interests of the church. I trust that the financial statement, as it appeared in the HERALD of HOLINESS will soon be issued in pamphlet form for easy reference, and placed in the hands of all our people. We may thank God for the self-sacrificing men and women at our Headquarters, who are toiling to serve the church.

part with us in the services. The crowd increased, the spirit of the meeting was splendid, quite a number of seekers and finders at the altar, and the convention reached a splendid climax the last day.

Brother Norcross, of Malden, Mass., preached the opening sermon. The regular workers were Brothers Ruth, Huff, Hanson, and Brother and Sister Rinebarger. Brother Fowler did not get to the convention at Pawtucket, but had charge of the convention in Boston.

Boston, as a city, is always interesting to westerners, with its crooked streets, its places of historic interest, educational centers, and proverbial culture. Boston is the haunt of the learned. Our convention was held in the First Methodist church on Temple street, of which Rev. Mr. Gilbert is the pastor. We began on Tuesday night, and from that on we had services about all the time. Beginning in the morning, at 9:30 o'clock a prayer service; 10:15 o'clock, papers and discussions; 11 o'clock, chair talks; afternoon and evening, evangelistic services. The spirit of the meeting was splendid. There were a goodly number of seekers and finders. One of the interesting features of the convention was that many of the persons blessed at the altar were young men.

A splendid representation of pastors, evangelists, and laymen from the suburban towns were in attendance. Interesting papers were read by Brothers Beers, Short, Hopkins, and Sister Curry. Discussions were led by Brothers Fogg, Norcross, Kelly, Riggs, and others. Of course, papers and discussions were on the vital problems that have to do with holiness. This feature of the convention was interesting and blessed of the Lord. Brother Fowler gave helpful chair talks at 11 o'clock each morning. Brothers Ruth, Huff, and the Rinebargers shared in the services of the convention. There was a glorious closing the last Sunday night, with many blessed at the altar. Please keep these conventions on your prayer list.

Reporter.

NOTES FROM THE GEORGIA DISTRICT

The work on the Georgia District is moving on to certain victory. Successful meetings are being

held, and the work in general is taking on new life. We have just returned to our home at Donalsonville, where we moved lately, to find everything going nicely, and the saints pressing on to greater things.

We closed a meeting in Adrian, Ga., with Rev. M. C. Adam and Rev. and Mrs. W. L. Duncan as evangelists. Brother Adam and the writer came in and opened up the meeting, and Brother Adam's strong sermons and winning ways soon brought out large crowds. Through his messages God sealed the truth to the hearts of the people, and a number prayed through to victory. Brother and Sister Duncan came in a few days after the meeting was started. As Brother Adams had to leave for the North, Sister Duncan stepped in and did most of the preaching. The Lord certainly used her in preaching the truth; souls were saved and the saints built up. We had the privilege of having with us Brother C. W. Shaw, who is called "The Georgia Preacher," and he has certainly proved his ability as a preacher. He has taken the tent and gone about five miles from Adrian, and opened fire on the Enemy, and the last report I had was that they were having one of the greatest meetings that was ever held in that part of the country, souls getting to God at every meeting.

From there Brother Shaw is going to Glennville to help Rev. H. L. Goodell, one of our pastors, in a revival there; and from Adrian, Brother and Sister Duncan and myself went to Atlanta, Ga., to open up a new work there. Well, the Devil was at the train to meet us, and fought us every step of the way. I have not been in a battle like it for a long time where there was no let up for a while. We kept the victory in our souls, and preached as best we could with the very air pregnant with devils and all the forces of hell against us, but without a battle there is no victory. We succeeded in organizing a church with sixteen charter members, and many more to follow. We are expecting in the next year or so to see one of the strongest churches in the state in that place, as we have the kind of material there that will make it go; and some of the best and most substantial holiness folks in the movement back of it. Sister Duncan did most of the preaching and her messages were blessed of God. The W. L. Duncan evangelists are able to take the best work we have and build it up, and I can recommend them to any church or community in need of good workers.

Our District Assembly will be held at Donalsonville this year, and we are expecting a great time, and God's blessing upon the Assembly. Pray for it and plan to come.

E. H. KUNKEL, *Dist. Supt.*

WESTERN OKLAHOMA DISTRICT ASSEMBLY

The Western Oklahoma District Assembly, October 17th to 21st, was the best yet. From the first the Spirit of God was very manifest. A spirit of love and harmony pervaded every business session, and the revival sessions were times of blessing and salvation. The sermons by General Superintendent J. W. Goodwin were very helpful and edifying, and to look into his face is an inspiration. On Friday night the house was packed to hear Sam the Nazarene tell his wonderful life story. On Saturday night the auditorium was secured for the remaining sessions of the Assembly, and we listened to that man of God, Bud Robinson. Sunday morning Superintendent Goodwin preached to a large and attentive audience, and in the afternoon the ordination service was especially helpful and inspiring. At night L. Milton Williams preached to an almost packed auditorium. At a number of services Miss Virginia Sheffer sang to the delight and edification of all. She was greeted all over the audience with waving hands and handkerchiefs and triumphant shouts and tears of joy. It will pay you to hear this woman sing. It can not be bought.

On Friday afternoon the Oklahoma Holiness College students came in a body and filled platform and front seats and sang one of President Widmeyer's latest and best, and it was certainly well rendered and appreciated. President Widmeyer addressed the Assembly on education. Professor A. S. London also gave a masterly address on the same lines. This college band of students brought to my mind thirty-two years ago when my wife and I were in a holiness school at College Mound, Mo. A number of our old schoolmates are in the Pentecostal Nazarene work today from that old holiness school. God bless the holiness schools.

To every call for money the Assembly responded royally, and every one seemed to catch the spirit to do more, and push more the coming year. The churches pledged \$3,200 for foreign missions, and for other benevolences accordingly. The deaconesses were there to report good things and to undertake more next year. Rescue work, home missions, church extension, etc., all took advanced ground. Money and pledges were taken for a new college building, and every one seemed to catch the step and to be determined to do more by God's help than ever before. It was a great Assembly.

ED. E. CORSON.

SOUTHEASTERN NAZARENE COLLEGE

The Southeastern Nazarene College is at its God-given work for the year 1917-1918. Although the opening was small, it is only a beginning. Plans are already on foot to get the interests and advantages of the school before the people of the southeastern Districts. Dr. E. P. Ellyson is plan-

ning to do some campaigning himself, and with the help of our Districts we expect people of this section to understand that we are here, and that God is with us.

Located as we are, in a mild climate, where all kinds of vegetables can be grown, with a surprisingly well constructed and convenient building, backed by a people who have faith enough in the work to put thousands of dollars into it, and with God on our side, we are looking to greater things. Other schools have started with far less than this, and today their preachers, teachers, and missionaries number into the hundreds. We are believing for this in our own school. We thank God that the call of the Lord is upon some of our students, and that they are now in preparation for God's service.

God's blessing is on our services, both in the church and school. Dr. Ellyson has been preaching some most helpful sermons on "The Divine Plan" on Sabbath nights. We believe God is using these to grip the hearts of the unsaved as well as to bless His own people.

The burden of our prayers is that God will keep His blessing upon us; that He shall make this a red-hot center of real Holy Ghost power; and that from here shall go out a vast number of young men and women, filled and thrilled with His love, to carry the gospel to the lost. Will not every reader join us in this prayer?

A. K. BRACKEN.

MEDICAL MISSIONARIES NEEDED

The great need at this time is for a few missionaries with medical training. A number of our fields are calling for medical men to take care of that branch of the work, which is so necessary in order to meet the needs of the people to whom we have been sent to preach the gospel. There are few ways of teaching the people more effective than through attention to their physical needs. The medical man or woman dealing with the heathen and ministering to their physical needs, has unusual opportunity of preaching Christ to them, and in connection with our work of spreading the gospel, surely we must do all that we possibly can to relieve suffering. We have only a very few who are qualified to do this kind of work. The board is especially praying that God will lay it upon the heart of some competent physician to take the work in Africa, and take charge of the Fitkin Memorial Hospital, which is now being erected. There are also similar needs in other fields.

We have two or three young men in training, taking the prescribed course, and it is hoped within two or three years that they will graduate and be sent to the different fields to do medical work. We have in mind at this writing, two young men who have a definite call to the medical missionary work. They are having a very severe struggle in securing sufficient funds to complete their education. We believe that an investment of a few hundred dollars to help them complete their medical education, will be one of the best investments that a person could make, and we are writing more especially to urge any one that may have some of God's money to invest to carefully and prayerfully consider this need. If you feel that you could invest any amount, small or large, to be used exclusively to help the persons referred to to complete their education, we shall be glad to hear from you. When we say that they are saved and sanctified with a definite call, having completed two years of their medical work, and within two years will be ready for an appointment, you will readily see that they are worthy of consideration.

Should you desire any further information regarding these parties, we shall be glad to give it, and solicit correspondence in the matter. Any amount that the reader may feel led to give will be gladly received.

E. G. ANDERSON, *Gen. Treas.*

2100 Troost Ave., Kansas City, Mo.

ARKANSAS DISTRICT ASSEMBLY

The Arkansas District Assembly, which convened at Morrilton, Ark., closed October 14th. It was a great Assembly in many respects. Dr. E. F. Walker presided with unusual efficiency, and preached with the Holy Ghost sent down from heaven. The reports from our sacrificing preachers on the Arkansas District made me feel like going on and doing more for the Lord than ever before. The little city of Morrilton will not soon forget this gathering of Pentecostal Nazarenes.

Dr. Pinson from the Dallas District was with us and gave us an interesting talk in behalf of our rescue home at Pilot Point, Texas. Professor Sanford, president of the Arkansas Holiness College, gave us a very efficient address on the needs of a holiness school on the Arkansas District. The writer was elected District Superintendent, and by the help of the Lord I intend to do my very best for the District on all lines. I covet your prayers.

At this writing I am at Argenta in a battle for souls. The crowds are coming, and we are expecting a great time in the salvation of souls. Wife will join me tonight to help push the fight. May the blessings of the Triune God be upon the HERALD of HOLINESS. It is a great paper. My home address is Morrilton, Ark.

G. O. CROW, *Dist. Supt.*

"St. PAUL had three wishes, and they were all about Christ; that he might be found in Christ; that he might be with Christ; and that he might magnify Christ."

CHURCH NEWS

Forestburg, N. D.

One week after returning home from the District Assembly, we were called twenty-five miles from Loomis to hold a meeting in a new district. We labored here at Bethel church for about five weeks. God blessed our efforts by saving and sanctifying a few souls, and we organized a church. This field looks very promising. Brother Leo Collar has been preaching to these people during the summer months, but he left to attend school at Nampa, Idaho, in September. The church is now without a pastor. We are praying that God will raise up some good young man who will sacrifice and come to this place. The people are hungry for the gospel. Several Sundays after preaching three times on our own field, we have gone and preached the message of Jesus and His love to these souls.—JOHN NOLT.

Brea, Cal.

The dear Lord most marvelously led us on our trip from Miami, Fla. He was with us in sweetest blessings as we parted with the flock there. They are a faithful and loyal church, and serving them as pastor has been a great blessing to my own spiritual life. We love them tenderly. God be with them till we meet again. We arrived at Los Angeles, September 30th, and found Brother Howard Eckel, the District Superintendent, full of faith and love. He informed us that our field of labor was Brea. He took the car with us and we came out twenty-five miles to this thriving little town. We found the neat parsonage was all ready for us, with some baking in the safe and some groceries in the kitchen. We all knelt down and had a thanksgiving, mingling our tears and praises to Jesus. This is a faithful little band of people, and we are happy in the Lord's will among them. The power of God is manifest in the services, and they are getting stronger in faith for great victory. We are here to do our best for Jesus, and we are expecting His richest blessings on the work.—M. M. BUSSEY, *Pastor.*

Curtis, Neb.

At our campmeeting and Assembly held at Fairbury, we accepted a call to the Curtis church. When we arrived on the field, we found the little band of Pentecostal Nazarenes anxiously awaiting our coming. They received us very cordially, and made us feel at home with them. The Lord sealed our coming with one precious soul saved and sanctified at our altar the first Sunday we were here. We need a parsonage at this place, and we are praying for and expecting one soon. I want to say, to the glory of God, that in these days of struggle and unrest, we are coming to love and appreciate more and more the beloved Pentecostal Church of the Nazarene, with her splendid form of government, her consecrated General, District, and local officials, and her self-sacrificing rank and file. We are in love with the HERALD of HOLINESS, *The Other Sheep*, our splendid Sunday school literature, and all our publications. We are praising God for good work accomplished by and through our Publishing House, missionary operations, and educational institutions. We are praying that God will continue to use us as a church, and make us a mighty factor in the spread of scriptural holiness over the earth.—A. ESSLEY, *Pastor.*

Miami, Fla.

It was with great regret that our church here bade farewell to our pastors, Rev. and Mrs. M. M. Bussey and little son, Marion, Jr., on September 22d, at which time they left us to accept a call from the church at Brea, Cal. We, as a church, had prospered under their ministry, and had grown in grace and in the knowledge of our Lord and Saviour Jesus Christ through their faithful teachings and expositions of the Word. On Wednesday night, September 19th, Brother Bussey preached his farewell sermon to a large congregation, which had gathered despite the rain. And while our hearts were saddened at the thought of parting, we have the glorious hope of meeting once more inside the Eastern Gate. At the conclusion of the service, Mrs. J. H. Eby, in behalf of the church, presented Sister Bussey with a well-filled purse as a token of our love and esteem. May God's richest blessings be thine as they follow where He leads. Rev. S. M. Stafford has been called to serve our church as pastor until the time of our Assembly. We are glad to be able to report victory through the precious blood of Jesus.—Mrs. S. G. HOUSE, *Reporter.*

Everett, Mass.

The Pentecostal Church of the Nazarene of Everett, Mass., is still very much alive. God has been with us during the summer months, and has shown Himself strong in our behalf in keeping a revival spirit upon us when other churches have to close for lack of congregations. And now we have started in with renewed vigor for the fall and winter. Our Sunday services are well attended, both morning and evening, and as we continue in prayer God blesses our pastor more and more. In fact, we are more and more assured that the secret of the continued revival spirit is that we have been and still are and ever intend to be a praying people. And since we give God all the glory, He is pleased to bless. We have scarcely had a Sunday evening service for several months without a seeker at the altar. Praise His name! And this without an evangelist or special efforts. Two weeks ago we enjoyed the privilege of having Brother Paul Good-

win preach to us. Conviction was on the people, and seven or eight responded to God's call. Six of these were young men between the ages of sixteen and twenty, and, best of all, some of these were very sure finders. Our Sunday school is increasing both in interest and numbers. We now have a young men's class, a young ladies' class, and the Bible class has become so large we have found it necessary to divide it. Our Nazarene League, which meets every Sunday evening, is proving a great spiritual blessing to all the members. When God has a chance young people can be satisfied and kept in the church without sociables and the like. Our week night class and prayermeetings and Sunday morning prayermeetings are well attended and are seasons of refreshing and freedom. So you see God is blessing all our departments, spiritually first, and then, according to His promise, temporally.—C. LOUISE CROCKETT, *Secretary*.

Fredericktown, Mo.

It was a great pleasure to me to attend the Missouri District Assembly, held at Malden, Mo., at which place I was assigned to the Pentecostal Nazarene church at Fredericktown, Mo., after a unanimous call by the church to serve as pastor for the Assembly year. Sunday, October 21st, was my first day, and we had a splendid good start, for the people gave us a good hearing morning and evening, and all seemed to enjoy the services. Brethren, pray for us.—J. E. BRASHER, *Pastor*.

Council Bluffs, Iowa

Feeling that God was leading us, at the close of our Nebraska District Assembly, we have accepted the call from our church at this place, and are on the job. I know that our God is able, even for this place, if we His people are indeed His people, and will pay the price for victory. From a natural standpoint we would say, it is useless to try. But we are constrained to believe that God wants to manifest Himself here. The last year at Farmington, Neb., was one of testing, and yet a very victorious one for our own soul and some of the little flock. Brethren in the Iowa District, and our dear friends in Nebraska, will you please ask God to help us at Council Bluffs? Any of you who may pass through and can, please stop off and give us a service any time.—H. C. TITTEMORE, *Pastor*.

Florence, Ala.

Praise God for a real live church, one that has the missionary spirit. We have raised something over \$500 cash and subscriptions for foreign missions. Through our Sunday school our children have been busy gathering chestnuts to get money for this great cause. Our pastor, Rev. A. B. Anderson, is truly a consecrated, sanctified man, and is doing a great work among us. We have called him back for another year. The call was unanimous by both the board and the church. As a token of our appreciation for him and his wife, a number of friends and brethren made them a surprise visit, taking along a nice lot of groceries. We sang and had prayer, then Brother Anderson made some appropriate remarks, and then further to the surprise of our pastor and his good wife, we presented them with a \$13.75 Bible. We had a real good time in the Lord. Let all the brethren and friends pray for us.—J. T. RAMSEY.

Plainville, Kas.

I was over at Minneapolis, Kas., last Friday, and stayed over Sunday. I had the pleasure of attending the meeting conducted by Rev. Q. A. Deck and his evangelistic party, which was a great treat. Quite a number were saved and sanctified, there being twelve at the altar Saturday night. I had hoped that we might organize a church, but it seemed it was not quite time, so I took one into my church, and one will come as soon as she secures a letter. There are plenty of people there to make a church, and some of the best talent I ever saw anywhere, there being several preachers in the number, and it will be only a short time till we will have a church in Minneapolis. Brother Deck closed the meeting on Monday night. He preached a strong sermon on Sunday night on the "Unpardonable Sin." Brother Deck has a fine company of workers, and is well equipped to carry on a good campaign, and we pray that God will give him a great meeting at Garden City, where he goes from here.—IRA F. STEVENS, *Pastor*.

Our New Church Home

Our Woodlawn Pentecostal Church of the Nazarene in Chicago has at last anchored. We have had a time trying to get located. We have worshiped in a hall, in a tent, in a rented church, and now we are settled in a place of our own. We had purchased a good corner lot, and were planning to build a commodious tabernacle when the Lord fairly picked up the Universalist meeting house, right in the center of Woodlawn, here in Chicago, and placed it in our lap. This valuable property consists of a church building with an auditorium above, capable of nice enlargement, and a good spacious Sunday school apartment below, besides a two-story, eight-room brick parsonage in the adjoining lot. A considerable amount of furniture, including many chairs and pews, came with the property. We expect to get full possession of the church about January 1st, and possession of the parsonage about May 1st, but we were privileged to hold our services in the church at once. We feel the Lord has been gracious to us, after our "wanderings." We feel like singing, "I'm living in Canaan now." Our location is 6346 Kimbark

avenue, nearly one block south of Sixty-third street.

When the church called me for this second year, we accepted it with the understanding that we were to be released the first of May, 1918, to re-enter the evangelistic field. If any of the friends who are especially interested in the future welfare of this church can help us in securing the proper pastor, I would be pleased if you would be free to correspond with me in regard to the same. I believe the Lord knows just the person for this pastorate, and if He should use any one who reads these lines to point out that one, it would be much appreciated. We have some of the truest and most loyal Pentecostal Nazarenes the sun shines upon, who stand by their pastor and all the various departments of the church. I am not much given to flattery nor feeding on taffy, but truly we have some folks in this church to whom I am tremendously attached. God bless them.—W. E. SHEPARD, *Pastor*.

A Word from Mrs. Bessie West

Many times I have thought of writing to our much beloved, and, I can say without hesitation, the best paper printed. While I have been supply pastor for our little home church at Glen Cove, Texas, most of my time has been in evangelistic work. I never witnessed a more blessed year's work in my life. The work has been deep and thorough. Brother J. W. Manney has just closed a fine meeting at Coleman, Texas, with a number in the fountain, some uniting with our church. I was not able to attend a single service, yet I could tell by the shouts of victory that God was on the scene. As I lay in bed I would catch myself leaning toward my window to catch some of the good preaching, if possible. We can testify that while we have been confined to the bed for some time, the glory holds and the future shines. While some times the outlook is dark, the uplook was never better. It is so blessed to know we are all the Lord's. His will is our meat and drink. Whether sick or well, Jesus is by our side, and His promises are all holding good. Well, truly, holiness is the only thing that holds good under all testings of life. We so much enjoy the good letters in the HERALD of HOLINESS. They are food to my soul. We are enjoying the blessing.

Burns, Ore.

I suppose some are desirous to hear how we are progressing at Burns church. First, we want to testify that we have blessed bloodbought victory in our soul. We never had a better experience of Holy Ghost salvation. These are very precious days to our soul. In regard to the spiritual condition of the church, it is fine. The Lord is blessing, and they are standing faithfully and nobly by their pastor, and holding him up in prayer. We have one of the best Sunday schools. It is well attended, and our loyal superintendent, Brother Reed, is very faithful, and doing his best to make the school a success. The Lord is truly blessing the school. Sunday, October 21st, Sister Myrtle-belle Walter, of Nampa, Idaho, our outgoing missionary from the Idaho-Oregon District to India, was with us. She gave her experience in the forenoon, and told of her conversion and sanctification and of her definite call as a missionary to India. Her stirring message moved the congregation to tears. In the evening she spoke on the conditions in India; also a very effective altar call was given. Three came to the altar, and the saints were built up in the faith with a greater determination to rush holiness and missions than ever before. A table offering was given Sister Walter of over \$40. Ten persons volunteered to give \$1 a month for three years for her support on the foreign field, amounting to \$360. Thank God, we are moving up on all lines. We are running three prayer-meetings a week, the Wednesday night regular prayermeeting in the church, and then prayer-meeting on Friday night. We have divided the town, having one meeting on the east side of town and another meeting on the west side. The saints are getting fired up, and have a real burden for the lost. Our District Superintendent, Rev. N. B. Herrell, will be with us November 11th, to commence a meeting, and we are anticipating a glorious time with souls saved and sanctified wholly. Our family are well, and doing fine. Our love to all the Pentecostal Nazarene family is bigger than ever. Truly God is good to Israel, "even to such as are of a clean heart" (Psalm 73:1).—LYMAN BROUEN, *Pastor*.

Coleman, Texas

We have just closed our second revival meeting here for this year. The meeting was greatly blessed of God. There were about twenty professions, and we took a nice class into the church. Rev. J. W. Manney did the preaching. He is a man whose time should all be engaged. He was a great blessing to the church. Our Sunday school is in the best condition it has ever been. Mr. J. O. West, our Sunday school superintendent, is proving himself to be the right man in the right place. We are coming to the close of the best year's work of our life.—L. LEE GAINES, *Pastor*.

Lacona, Iowa

The blessing of the Lord is still upon us, and His presence manifest in our midst. Last Sunday one new member was added to our number, and we are looking forward to special meetings soon. Sisters Bruce and Hobson were with us over the Sabbath. We have lately purchased property adjoining the church for \$1,800, to be used as a par-

sonage, and our pastor is now comfortably located therein. The members recently had a surprise on the pastor, and came about noon with well-filled baskets, besides donations of fruit, vegetables, groceries, etc. A very enjoyable day was spent. We are grateful to Him for His many blessings.—E. WESTERLY, *Reporter*.

Lowell, Mass.

A grand rally day was held for the Pentecostal Collegiate Institute at our church in Lowell, on Sunday, October 14th. Our pastor had for weeks prepared our people for the day by seeing that the mite boxes were distributed, carefully explaining the necessity of raising the \$12,000 necessary to clear the indebtedness from the school, and encouraging the people by repeatedly bringing the subject before them and by prayer, thus urging them

Books for the Young on Avoided Subjects

The books listed here deal with important and delicate subjects which are presented skillfully and plainly so that the young will be instructed and profited thereby. All of these books should be in every home and on the shelves of every Sunday school library.

What a Young Boy Ought to Know. By Sylvanus Stall. "I am tremendously interested in your books. No more important work is being done for the youth of this nation. Every father and mother ought to read your splendid book."—Ben. B. Lindsey, Judge of Juvenile Court, Denver, Col. Cloth, \$1.00 postpaid.

What a Young Man Ought to Know. By Sylvanus Stall. "This is a volume of such serious importance and such skillful handling of a delicate subject that I have placed it upon the reading table of the Cob Dock Library in this yard (Navy Yard, Brooklyn, N. Y.), with the expression of the hope, written on the flyleaf that 'many sailormen will pick this book up and read it.'"—Jno. W. Philip, Commodore United States Navy. Cloth, \$1.00 postpaid.

What a Young Girl Ought to Know. By Mrs. Mary Wood-Allen, M.D. "I do earnestly hope that this book may be widely read by the dear girls in their teens, and the young women in their homes."—Frances E. Willard, Late President National W. C. T. U. Cloth, \$1.00 postpaid.

What a Young Woman Ought to Know. By Mrs. Mary Wood-Allen, M.D. "It can but create a more reverent ideal of life in every girl who reads it."—Mrs. Matilda B. Carse. Cloth, \$1.00 postpaid.

Perfect Boyhood. By Prof. T. W. Shannon. What a boy ten to fifteen should know about sex and personal purity. Paper, 25c.

Perfect Girlhood. By T. W. Shannon. For girls from ten to fifteen. Prevention is easier, wiser, and more effective than rescue work. Paper, 25c.

How to Tell the Story of Life. By T. W. Shannon. This book has had an enormous sale. Advice to parents dealing with the boy and girl up to the age of ten. The stories of how God and nature bring the plants, fish, insects, birds, oysters, animals, and human beings into the world—all told in a charming way and in language adapted to the understanding of children. Paper, 20c; cloth, 40c.

Ethics of the Unmarried. By T. W. Shannon. A generation ago standard books on social etiquette were advertised in many papers and magazines. The safe and sane teachings of these books have been replaced by sentimental and semi-immoral pictures, postcards, sensational novels, etc. This book should be read by every young man and woman.

Confidential Talks with Young Men. By Lyman B. Sperry, M.D. 180 pages, cloth; 75c postpaid.

Confidential Talks with Young Women. By Lyman B. Sperry, M.D. 164 pages, cloth; 75c postpaid.

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to do their best to raise our share of this burden. We were privileged to have the new president of the school, Rev. J. E. L. Moore, with us in the forenoon service. Before the sermon Miss Woodward, a former teacher at the Pentecostal Collegiate Institute, sang "Just a little help from you." Brother Moore preached an inspiring sermon, at the close of which Rev. Martha E. Curry presented the needs of the school, and arranged for a salvation march as the people laid their offerings upon the table. They responded cheerfully, and enthusiastically, and many were greatly blessed as they put their offering upon the table. One dear sister laid a check for \$100 upon the table, some one from the Pentecostal Collegiate Institute circle of girls placed a check for \$25 beside it, Miss Woodward's class of boys gave \$10, and a little girls' class gave \$6 or \$7. The primary class gave its pennies, and everybody marched and sang, and God's blessing was upon us all. We praise the Lord that we have raised \$400 for our beloved eastern school, and we are praying that the other churches may do as well. Under the leadership of Brother Moore, the prospect for our school is looking very bright, and we are highly pleased on the District with his holy enthusiasm. Our Sunday school will hold a rally day on October 28th. Appropriate exercises will be held, and Bibles given to those bringing in the largest number of new scholars. We are having fine spiritual meetings these days. We have had seekers at the altar in some of our Sunday night services, and God is putting a spirit of prayer upon our people for a revival. Our senior pastor, Rev. A. B. Riggs, and wife, and her sister, Mrs. Spafford, will sail for Florida next week. They will spend the winter at Miami, hoping that Mrs. Riggs' health will improve in a warmer climate. Our associate pastor, Rev. Martha E. Curry, will have charge of the work this winter.—EVA M. LOMBARD, Reporter.

Sioux City, Iowa

The Lord is manifesting His power. Sunday, October 21st, two prayed through, and Sunday evening, October 28th, six or seven more prayed through. On November 29th to December 16th, we will have special meetings with Evangelist August Nilson, of Portland, Ore. Will the HERALD of HOLINESS family please remember us in prayer.—S. M. LEHMAN, Pastor.

Thompsonville, Texas

It has been almost four years since our little church was organized, and we praise God for the many precious blessings He has showered upon us during these four years. We feel more than repaid for the few sacrifices we have made, and for the trials we have undergone. God has indeed blessed us this year. Our pastor, Rev. N. E. Tyler, is a true man of God. We are thankful for his life and his labors among us. Sunday was a good day with us. There were two additions to the church during the day. In the evening we had our rescue service, at the close of which an offering of \$12.70 was taken for rescue work. We are just a small, struggling band with much opposition to face; but with the love of God shed abroad in our hearts, and with His many precious promises, we feel like traveling on in the way of holiness, and doing our best to help keep the banner of holiness unfurled. We will go up to the Assembly with a clear record—everything paid in full. We have just closed out our revival. Rev. C. C. Cluck and wife were the evangelists. We thank God for these dear people. They are truly God's anointed. By their godly walk and gentleness of manner

they won many friends here. We will never forget their kind words of encouragement. How we feasted on the good things that were brought to us daily from God's Word. Brother Cluck uncompromisingly preached the Word and conviction seized the people, and some prayed through to victory. A nice class will be taken into the church soon. The evangelist received \$102.25. We are in this way to stay.—Mrs. W. H. JONES.

Garfield, Wash.

It is with great pleasure that we read the reports that appear in the HERALD of HOLINESS from time to time. In this way we get to hear from our friends and the work in general. We are writing these few lines so others may know how we are getting on. God is blessing us, and we are growing in grace. We certainly have some choice saints here, who know how to stand by the pastor and help pray things through. There have been some hard-fought battles, but God has given us the victory time and again. How our souls have been refreshed with the blessings from the presence of the Lord that have caused us to shout the praises of God. There have been some seekers at the altar and others have asked for prayers. We are praying for, and expecting, a Holy Ghost revival this winter, as this place is certainly in need of one. We ask our friends to join us in prayer for a great awakening to come upon this town and country. We are in this fight to win, and there is victory ahead, for Christ our Captain is leading the way, so we say, "On with the battle!"—WILLIAM C. URSCHEL, Pastor.

Franklin, Ohio

Sunday, October 21st, was the closing out day of our revival in Franklin. It was one of the very best days in the history of the church. I am not at all exaggerating when I say that billows of glory rolled all day long, and more than seventy were at the altar in the morning and afternoon services. Revs. D. L. Brandenburg, J. A. McClintock, and Bona Fleming and wife were the special workers—all from Kentucky. To say the least, this was one of the greatest meetings we have ever been privileged to enjoy. We received into the Pentecostal Church of the Nazarene, on the last night, thirteen fine members.—C. L. WIREMAN, Pastor.

Keister, Pa.

The Lord is blessing the Claytonia church, both spiritually and financially. We are on the last lap in providing payment for the church indebtedness. We expect to have special services, November 11th to 28th. Rev. J. W. Short expects to be with us from the 15th to the 28th. We will appreciate the prayers of God's children, at all times, and especially at this season of special effort. Personally we have constant victory over sin, through Christ.—EDWARD G. WILLIAMS, Pastor.

Lowell, Ind.

A revival is now on, there are good crowds, and conviction is on the people. Rev. B. S. Taylor is preaching the old-time religion. The Lord has given us an extra spread this week by sending this man of God to us. Souls have been saved and sanctified, the church has taken on new life, and has been wonderfully helped by his straight, searching preaching. We have also been educated through the lecture course on prophecy, "The Scripture Plan of the Ages"; also the great pyramid. These lectures are surely a blessing. The fight is on, so we covet the prayers of the readers of the HERALD of HOLINESS. We see victory ahead.—L. A. McKAY, Pastor.

Lincoln Place, Pa.

This is my first report through the columns of our paper. We began a series of meetings on September 30th and continued until October 22d. We had with us Evangelists Rev. Ella Nace of West Conshohocken, Pa., and Mrs. Addie Bennett Mengel of Auburn, Pa. Sister Nace preached the old gospel in the demonstration and power of the Spirit. The messages brought to us from night to night and on the Sabbath were fresh from the source of divine power. The gospel in song given us by Sister Mengel was of great inspiration and power. It was refreshing to see how holy song gripped the people. God did certainly help our sister in singing His precious gospel. Our congregations were not as large as we had hoped they would be. But God bore witness and set His seal upon the work. There were fifteen saved and nine definitely sanctified, and the church was wonderfully helped. We expect most of these to unite with the church. We all join in singing the doxology of praise for what mighty things God has wrought. The evangelists captivated the hearts of the people. We are looking for their return some day in the near future. Pray for us.—DANIEL A. KEYS, Pastor.

Chicago First Church

And still the tide rises and it seems to have no ebb. The blood-stained banner of the cross borne aloft by loving hands leads on our conquering band and the hosts of sin retreat before that sacred emblem and go down in the dust of defeat. Our pastor, Rev. Mr. Borders, commenced a series of sermons last Sunday morning on "The Acts of the Apostles," and, judging by the opening sermon, there are good things in store for us. Rev. Mr. Schurman's sermons on hell are truly awful

TELEGRAMS

SAN ANTONIO, Texas,
Nov. 5, 1917.

HERALD OF HOLINESS:

The revival is on in San Antonio in the good old-fashioned way. High tide over this second Sabbath. Williams-Robinson party in good trim. This city never heard such preaching and singing. Altars packed with seekers. Shouts of victory in the air. Interest increasing, conviction deepening, expectations running high.

WILLIAM E. FISHER,
District Superintendent.

HERALD OF HOLINESS: DECATUR, Ill.

We have had great victory in our meeting since Thursday night. Our District Superintendent, Rev. C. A. Brown, came to us Friday and preached for us over the Sabbath. We have had about twenty-seven clearcut, old-time professions since Thursday night. There have been large crowds and the old-time glory on the saints.

J. O. AND EDNA WELLS HOKE,
Pastors.

to the sinner and conviction is genuine and "unto salvation." The scenes around the sacred altar beggar description, and best of all the folks who pray through are standing true to God and giving good evidence of the genuineness of their conversions. Our Wednesday night prayermeetings are refreshing and helpful, being full of practical live-your-religion ideas, characteristic of their originator, Brother Schurman. The Friday night Bible study class recently organized by our pastor and already numbering nearly seventy-five are digging out the precious truths of the Bible with praiseworthy zeal, and we hope to turn out a class of Christian workers of whom we may be proud and who may do effective work for God.—HARRIET E. CRANE, Church Reporter.

Toledo, Ohio

The dear Lord is present continually in our new work in Toledo. Several have sought the Lord in the short time we have been in our hall on Main street. The interest and attendance keeps up well, but best of all God is with us. About four weeks ago we organized a Sunday school and our attendance is increasing. We commence our winter revival meeting December 4th and continue at least until the 23d, with Brother M. C. Adam, of Seymour, Ind., as evangelist. We are praying and expecting the dear Lord to give us a gracious outpouring of His Spirit especially at this time. We desire an interest in the prayers of the household of faith for a great awakening in this wicked city.—L. E. GRATTAN, Pastor.

Lincoln, Neb.

Through the providence of God and the call of this church, I am back here as pastor of the First Pentecostal Church of the Nazarene, the same church of which I was pastor from September, 1913, to March, 1915. During my absence of two and one-half years Rev. Q. A. Deck has been pastor of this church. He has done excellent work. The payments on the property have been met, extensive improvements have been made, the membership increased, and the work of God advanced in the city and in other places.

We arrived in the city September 26th, just in time for the closing days of the Williams-Robinson meeting. What we got of it was fine and we believe much good was done. We received a royal welcome from old and new friends. The Lord is blessing us and we believe He is blessing the church and friends. The outlook is bright and the uplook is clear. We are glad to come back and take up this work where we laid it down. We believe we are in the center of God's will and just where He would have us and doing just the thing that He would have us do. We don't know of any place we would rather be if Jesus should come today. We are expecting Him. We have learned one more lesson and expect to profit by the same. We have some good, hard tasks before us which will demand the best there is in us with God's grace and help. But we believe God will see us through and give victory to His work. We begin a revival next Sunday, October 28th, in our church. We will be assisted by Brother and Sister Ludwig for two or three weeks. We ask all God's saints to pray for the meeting and the success of God's work in Lincoln.—LEWIS R. HOFF.

Lynn, Mass.

The church at Lynn is surely marching onward to victory. The special cottage prayermeetings

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HERALD of HOLINESS

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

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

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held in three sections of the city, for several weeks have been special seasons of power and blessing. These are preparatory to the revival services which we are to hold, the Lord willing, in November. We are expecting General Superintendent John W. Goodwin to hold a series of meetings with us. We are believing God for a gracious outpouring of His Spirit in a Holy Ghost revival, and surely has wonderful things ahead for the folks in Lynn, for the saints are praying and believing and God is beginning to answer. Last Wednesday night the church assembled for a prayermeeting. It was a real heart-searching time and some souls were mightily moved upon by the Spirit of God. One precious young sister cried to God for the Holy Ghost to come into her heart and burn up carnality. Such giving up of self is sure to bring the baptism of the Holy Ghost. Our people tarried until after 1 o'clock in the morning and we believe it to be a time well spent. Next Wednesday night our pastor has asked each member to set apart the hours between 8 and 10 o'clock for special prayer for the coming revival services. As each one meets to pray at home, at the family altar, or individually, as the case may be, we expect this great volume of prayer to accomplish much, for He is waiting and willing to hear and answer. Sunday our pastor, Brother Beers, preached from Malachi on "The Messenger of the Covenant." It was wonderful indeed, full of rich things from the inexhaustible Word of God. His sermons are deeply spiritual, and the Holy Ghost is revealing to us through him the wonderful and sacred and blessed relationship that is ours as the bride of Christ. May God reveal and unfold to our vision more and more our calling as a member of His body! Our class meetings are becoming more and more rich to our souls as the weeks go by. The young people's class is surely led by the Holy Ghost. Our leader, Sister Hadley, knows surely the leading of the Spirit and gives Him the right of way and leadership, and how richly blessed we are as we meet on Tuesday night. Words can not describe nor tongue express the wonderful blessings the Spirit is pouring out upon the saints. We expect this winter to be a rich harvest in the salvation of souls, the reclaiming of backsliders, and believers receiving the baptism of the Holy Ghost and fire. —FLORENCE M. RIPLEY, Church Reporter.

Kansas City First Church

Surely we have every reason to praise the Lord for the wonderful way in which He is leading us as a church and congregation. Every service is of an intense spiritual nature, and the attendance is increasing each week. October 28th was a day long to be remembered by the marked presence of the Holy Ghost, and the remarkably helpful sermons by our new pastor, Rev. H. M. Chambers. A true spirit of unity permeates every department of the church. Sunday school and Young People's Society are advancing with rapid strides, both in numbers and interest, and a revival spirit has come upon the whole church, as is evidenced by the demand for cottage prayermeetings, and the spirit shown in the midweek prayer service. Saturday evening, November 3d, the members in large numbers gathered at the parsonage, 2202 Forest avenue, and surprised the pastor and family in a good old-fashioned way, leaving many evidences of their love and esteem. Sunday, November 4th, was the day set aside for a freewill offering to be applied on the incidental budget and interest indebtedness, and in a real hallelujah march approximately \$400 was put upon the plates. In the offering a gold watch was given, showing that the spirit of sacrifice still has a place in the hearts of God's people. We are satisfied that the best is just ahead, and that we are on the eve of a great victory. —C. W. J.

DEATHS

Hardy—Brother Hardy was born in Elm Grove, Ia., December 7, 1873, and died October 22, 1917, in Pekin, Ill., at the age of 43 years. He leaves a widow, three boys, and one girl. Brother Hardy was a freemason plucked from the burning, having been saved just a few hours before his death. Services were conducted by the writer and Rev. Kate Smith, pastor of the Free Methodist church. Mrs. Ames assisted in the singing. Text used was John

3:7. Internment was in Meyer's cemetery.—Olive M. Fillmore, Pastor.

Billingslea—Our beloved sister, Jennie Billingslea, was called to her better home on October 12th. She leaves many friends and a large family who are sustained in their grief by the knowledge that what is our loss is her gain. The influence of her life will doubtless bear much fruit in the days to come for her Master.—A. H. Thompson, Deming, N. M.

Russell—Pauline Russell died October 23, 1917. She was eleven years of age, and a devout little Christian. She was a member of the Pentecostal Church of the Nazarene at Brilliant, Ala. She suffered for twelve days until Jesus took her home from the Birmingham hospital. She leaves a father, mother, three sisters, two brothers, and a host of friends.—A. D. Kimbrell.

Holman—Jesse Chase Holman departed this life to be with Jesus, Friday morning, October 26, 1917. He was converted at the age of thirteen, and sanctified wholly in 1906. On April 7, 1917, he suffered a severe hemorrhage of the brain. In July he suffered another attack. His suffering, at times, was intense, but he always seemed to have wonderful victory. When Grace, his wife, saw that he was going, she said, "Oh, Jess, are you really going to leave us and be with Jesus?" He smiled assuredly, and was gone. He was buried from First Church, Los Angeles, Cal., in Forest Lawn cemetery. He leaves a widow and three lovely children.—C. E. Cornell.

PERSONALS

Our large stock of twenty-five thousand 1918 calendars, just off the press, has had a marvelous sale, and within two or three weeks they will all be gone. However, we are duplicating our first output, and will soon be able to fill orders for any number.

Rev. John Norberty has resigned the pastorate of the Wesleyan Church of the Nazarene, Providence, R. I., and has accepted a call to serve as associate pastor with Rev. William Howard Hoople in the John Wesley church, Brooklyn, N. Y. He will begin his labors in his new field on Thanksgiving Day.

ANNOUNCEMENTS

Revival Meeting—Rev. C. B. Jernigan will hold a revival meeting at Milton, Cal., beginning November 8th, assisted by Rev. Joseph E. Klemm as song leader. We are expecting a great meeting, and many souls for our Christ with these efficient workers, under the Holy Ghost. Let every reader pray for us at this time, and those in reach come and enjoy this feast of good things, and help push the battle.—D. M. Coulson, Pastor.

Notice to Indiana District—Your District treasurer is having considerable trouble in cashing domestic money orders here at Mohawk. Please send your money by bank check, if possible, and thereby assist me in this matter.—O. E. Enos, Treasurer.

Notice—The Alabama District Assembly will convene in Florence, Ala., and not in Birmingham, the dates being December 4th to 9th. Let all preachers and deaconesses who are taking the Course of Study meet the Board of Examination, Tuesday, December 4th. We are looking to have the best Assembly that we have ever had. All members of the Assembly are expected to attend.—P. M. Covington, Dist. Supt.

An Urgent Request for Prayer—We urge our friends to unite with us in earnest prayer for a speedy deliverance from the financial obligations of Marvin Park and Camp Association, St. Louis, Mo. The old Southern Methodist campground, over forty acres with several thousand dollars improvements, will soon be lost to Christian work, and go into the hands of unscrupulous people for less than half its real value unless God answers prayer very soon. We are praying night and day that some church or Christian organization in harmony with the objects of our association may take this property in the interests of Bible holiness, as many of the people that have donated money to help save this property will be disappointed unless the property is continued to be used in Christian work. If you desire more information, write me at 1706 Division Ave., South Grand Rapids, Mich.—S. B. Shaw, President, Marvin Park and Camp Association.

Recommendation—We, the members of the Pentecostal Church of the Nazarene of Mitchell, Ind., recommend Ural T. Hollenback, of Greenfield, Ind., as an evangelist. He served us part of last year as pastor, after holding a meeting and organizing the church.—N. Smith, Secretary.

Notice to Colorado District—I have requested Rev. C. O. Bancroft, 1106 Ninth St., Greeley, Colo., to act as District treasurer until next Assembly, to succeed Rev. S. R. Heath, who has resigned.—A. E. Sanner, Dist. Supt.

Recommendation—On Sunday, October 28th, Rev. D. L. Brandenburg, of Wilmore, Ky., united with the Pentecostal Church of the Nazarene at Franklin, Ohio. Brother Brandenburg has been connected with the Methodist Episcopal Church, South, for a number of years, and it has been my privilege to labor with him in quite a number of evangelistic meetings. I heartily recommend him to our people everywhere as an evangelist on whom God sets His seal. Address him at Wilmore, Ky.—C. L. Wireman, Pastor.

Coates-Held Wedding—On October 19th, Lowell H. Coates, of Olivet, Ill., and Flora M. Held, of Oxford, Nova Scotia, were united in marriage. Mrs. Held is a graduate of Acadia University. She has also done graduate work at the same institution, as well as at the University of Chicago and at Boston University. Last year she was head of the English department of the Olivet University. Mr. Coates is a graduate of Olivet University, where he has taught for three years. He was the organizer of what is now the Northwest Nazarene College, having secured

its first charter, and acting as head of the institution for two years. After spending some time in Canada, Mr. and Mrs. Coates expect to return to the states, and perhaps engage in school work again. They are located temporarily at Oxbow, Saskatchewan.

Notice to San Antonio District—The Assembly convenes in Meridian, Texas, November 21st to 25th. Let all pastors see that their church reports are properly filled out and in the hands of the District secretary at once. Please send in your names who expect to attend so that the Committee on Entertainment can make arrangement for your entertainment. Owing to the crowded condition of our little town we will have to run a public dining hall, so let every church take up an offering and send it with your delegates to help defray this expense. Only members of Assembly will have free entertainment.—W. F. Rutherford, Pastor, Box 5, Meridian, Texas.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo. Res. 3024 Agnes ave.; office, 2109 Troost ave.

E. F. WALKER, Glendora, Cal.

District Assemblies

Dallas: Cedar Hill, Texas, November 7-11
Hamlin: Hamlin, Texas, November 14-18
San Antonio: Meridian, Texas, November 21-25
[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

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

Evangelistic Dates

Brooklyn, N. Y., November 2-11 (Address care Mrs. C. H. Cook, 568 Atlantic Ave.)
Lynn, Mass., (10 State Ave.), November 12-28
West Somerville, Mass., Nov. 28-December 2

District Assemblies

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

R. T. WILLIAMS, 1422 Cahal ave., Nashville, Tenn.

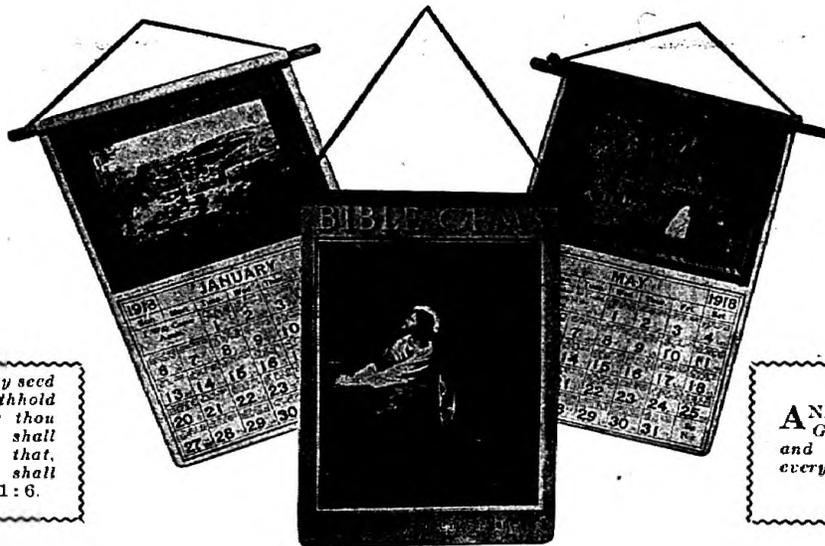
DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington, Jasper, Ala.
Carbon Hill, Ala., November 7
Brilliant, Ala., November 8
Seven Oaks and Taylor Springs, November 9-11
Alberta, Mission—James H. Dury, Collierville, Alta., Canada.
Arkansas—G. O. Crow, Morrilton, Ark.
British Isles—George Sharpe, Glasgow, Scotland
No. 1 Westbourne Terrace, Kelvinside.
Colorado—A. E. Sanner, Klrk, Colo.
Chicago Central—Charles A. Brown, Olivet, Ill.
Dallas—P. L. Pierce, Minot, N. D.
Dakotas—Montana—J. E. Bates, Minot, N. D.
East Oklahoma—E. C. Cain, Shawnee, Okla.
Florida—M. M. Bussey, 919 Fourth St., Miami, Fla.
Georgia—E. H. Kunkel, Donaldsonville, Ga.
Hamlin—J. C. Henson, Hamlin, Texas
Idaho—Oregon—N. B. Herrell, Boise, Idaho
Indiana—E. E. Harding, Newcastle, Ind.
East Thorburg street
Eby (P. O. Bonville, Rte. 5), November 6-8
Bresee Chapel (P. O. Somerville), November 9-11
Mitchell, Ind., November 12-14
Iowa—E. A. Clark, University Park, Iowa
Kansas—Fred H. Mendell, Hutchinson, Kas.
428 East Fifth street.
Kentucky—H. R. Jones, Louisville, Ky.
2522 West Walnut street.
Little Rock—T. W. Sharpe, Delight, Ark.
Louisiana—B. F. Pritchett, Homer, La.
Manitoba—Saskatchewan Mission—C. A. Thompson, Box 208, Regina, Saskatchewan, Canada.
Michigan—C. L. Bradley, Berlin, Mich.
Mississippi—L. H. Hayward, Houston, Miss.
Missouri—W. J. Deboard, Des Arc, Mo.
Nebraska—M. F. Lennard, Omaha, Neb.
509 S. Twenty-sixth avenue.
New England—N. H. Washburn, Beverly, Mass.
New York—Paul Hill, Clintondale, N. Y.
New Mexico—J. E. Thredgill, 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.
Dexter, Ohio, October 30-November 11
(P. F. D., care Burn Wood)
The Plains, Ohio, November 12
Logan, Ohio, November 12
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.
446 East Thirty-ninth street.
Tennessee—P. W. Johnson, Nashville, Tenn.
Care Trevecca College.
Washington—Philadelphia—W. W. Hankes, Philadelphia, Pa. 1011 West Allegheny street.

EVANGELISTS' DATES

W. R. Cain—Troy, Ohio, Nov. 11-Dec. 3
M. C. Adam—Bunker Hill, Ind., Oct. 23-Nov. 11
The Plains, Ohio, November 15-December 2
Toledo, Ohio, December 2-31
Gary, Ind. (People's Mission), January 2-20
San the Nazarene—Chase, Kas., Oct. 24-Nov. 18
Alle and Emma Erick—Wayne, Kas., Oct. 27-Nov. 11
Jasper, Alabama, November 14-23
Theodore and Minnie Ludwig—Lincoln, Nebraska, October 20-November 11
Montrose, Colo., November 13-December 2

Preach
the
Word!



Preach
the
Word!

IN the morning sow thy seed and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Ecc. 11: 6.

AND he said unto them, Go ye into all the world and preach the gospel unto every creature.—Mark 16:15

PREACH THE WORD! The divine command rings out in unmistakable tones, putting upon us the blessed privilege and solemn responsibility of sending the Gospel (good news) to those in darkness. Are we doing our utmost in carrying out the commission entrusted to us? Never was there a time when such a crying need was evident for the old rugged Gospel: the plain, simple, unadulterated Word of God. False teachings, seditions, and heresies abound on every side. Men are trimming and shaping the Word of God to their own lives instead of conforming their lives to the Truth. Let us whom God has honored to be coworkers with Himself, be faithful in season and out of season, sowing beside all waters, and doubtless we shall come again bringing our sheaves with us.

"BIBLE GEMS" is a beautiful Scripture Calendar, the title of which refers to the carefully selected Scripture verses, one of which is given for each day of the year. These verses bring from the Word of God messages of cheer, consolation, admonition, and warning. These selected verses are sometimes used for memory work and repeated in unison at the family altar. After a sheet of the calendar is out of date the verses can be clipped out and attached to letters, backs of envelopes, etc., a very effective method of sowing the good seed. The beautifully colored pictures, one of which is given for each month of the year, portray many of the places in Palestine where Jesus walked, talked, and brought the Word of Life to God's chosen people.

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"I wish to offer my appreciation for the calendar—it is a work of art. I thought last year's calendar was beautiful, but this surpasses it."—E. G. W.

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