

HERALD of HOLINESS

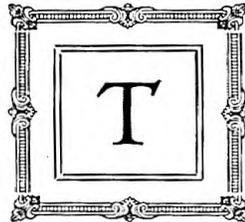
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

That Bible School



THE more we think about the Bible school of which we wrote recently the more the need for it grows on us and the greater blessings we see in it. We would be a little more specific. We would like to see such a school established and the English Bible made the only text book save as some pupils might need a little help in the grades to learn to read and spell and write more correctly. Then there is one especial point we did not mention for lack of space which we wish to stress.

We would like to see a correspondence department made one of the leading features. There should be many times as many pupils in the correspondence course as would be present in person taking Bible. There is no reason why there should not be hundreds or thousands taking a Bible correspondence course in such a school. The fee should be merely nominal for the correspondence course. The fee should be only enough to cover cost of stationery and postage. It should be made so low as to admit of anybody taking it who desired whether with or without money. Hundreds of mothers too busy with their household affairs to leave home could and would take advantage of such a course and would be blessed wonderfully by it. How often have we heard the pathetic wish expressed by women and by preachers' wives that they might be able to study systematically the Bible under skilled teachers, but they were prevented by the demands of their families and by a lack of the direction of competent teachers. By such a course as we insist upon they could get a fine knowledge of the Bible in a few years by giving ten to twenty minutes or more daily and an hour or two on Sunday to Bible study getting up such a correspondence course and could finally get their certificates. What a boon this would be to every preacher's wife and hundreds if not thousands of other women in our church and outside our church.

This is an idea which thrills our mind and heart as we think of it and makes us impatient to see it undertaken. This would be in line with the dignity and the desert and the importance of the Bible. It would also be in line with the call and commission of the Pentecostal Church of the Nazarene. It would be outside the beaten track of the ecclesiasticisms and in keeping with our extraordinary call and work as holiness people. By all means we should have such a school as we have outlined. Persons married or single should be able to get a place in the school where they could board and make the Bible a special and exclusive study and get up the course in very reasonable time by putting all their time on it. Then people who could not spare the money or the time should be able to take the correspondence course so that by giving longer time to it and less money they could get up the same course and be blessed thus with the same

opportunities as their more fortunate neighbors and friends.

In thousands of hearts there is a dissatisfaction and an unrest with their attainments in Bible knowledge and they would gladly avail themselves of such facilities as such a school would thus afford.

We would be glad to see such a school furnished with teachers who have made the Bible a special study for a lifetime and who had in addition the didactic gift and could impart their knowledge with facility and success. Students should be made so familiar with the Bible that its whole history and chronology and poetry and typology and prophecy and its biography and its hymnology and its every part and parcel would be at ready command any moment. Then the great fundamental truths and doctrines of the Bible should be imbedded in the minds of students. They should become saturated with the language and spirit and tone and aroma of the Bible. Their thoughts and words and sentiments should receive color from the sacred pages. We would see a people with whom the Bible was the great absorbing book of their lives. The details of its history should be as familiar as the household stories are to the children. Then these Bible stories and their glorious lessons would become as familiar to the children as these fairy tales and other stories. Why not? Are not these Bible stories absolute classics? Are they not incomparable in all literature? Should they not be made the warp and woof of the children's intellectual and mental training? No literature in all the world approaches these Bible incidents in sublimity and refinement and deep personal interest and stimulus as these Bible stories. God is their author and as much higher as He is than mere human authors so much grander and more inspiring and uplifting and improving along all lines are these Bible stories and incidents and truths than all human products. What so ennobles and broadens and uplifts as a knowledge of God's plan of the ages gained by "rightly dividing the Word of truth?"

Parents can not use deftly or skilfully these messages from the inspired Word unless they are themselves saturated with their letter and their spirit themselves. This is only one of the ten thousand advantages in such a school. It would place within the reach of all our people an absolutely broad and correct Bible knowledge from the true standpoint of study.

Nothing, in our opinion, would give to the Pentecostal Church of the Nazarene such an unique standing and claim to confidence and esteem in the religious world as such an advanced step. Let our church take this step and show that we are to have a school abreast or even ahead of the chiefest of all such schools and at once we would be at the forefront of all the great advocates and agents for the spread of the knowledge of this most wonderful of all the Books of all the history of the world.

Our precious Bible deserves such marked specialization and emphasis. It would be the most significant answer and the most definite and potent return to the insolent and infidel work of the higher criticism which has sought to disrupt and destroy the faith of the people in this Book. This fact makes it our duty to rise to such a height of effort to cope with this insidious work of the critical adversaries of the Bible. Only thus can we restore the faith of the people in the precious Word of God. Soon there would be a return to the faith once delivered to the saints and to faith in the inspired Word of God wherein this faith is deposited. Give us such a school and God will see us through with it. He will furnish the money and the students in a way that will astonish many people.

No nobler distinction could be won by any people than for the Nazarenes to become recognized as the best Bible-read people in all the world.

Strange Providences

GOD moves indeed in mysterious ways. He seeks to help and save His children and uses remarkable methods sometimes. That was a strange experience which Philip Mauro relates of his conversion. It is not always the way of God, but He uses divers ways to reach men. Mauro may have been prepared by much inward reflection on his need of a Savior. God may have seen in this brilliant New York lawyer a man who could be marvelously used in religious work, especially along apologetic lines of writing, for He has certainly greatly used him that way for years. Mr. Mauro tells his experience in the following words: "One never-to-be-forgotten evening in New York City I strolled out in my usual unhappy frame of mind, intending to seek diversion at the theater. This purpose carried me as far as the lobby of a theater on Broadway, and caused me to take my place in the line of ticket purchasers. But an unseen hand turned me aside, and the next thing that I remember I had wandered far from the theater, and my attention was arrested by a very faint sound of singing which came to my ears amid the noises of Eighth avenue, near Forty-fourth street."

A few moments later Mr. Mauro found himself in a prayer-meeting and was converted to Christ. It was God who touched him and turned him that eventful night that He might use him in the years to come in His great cause. In one way or another God reaches all who will hear and turn at His call. He is so good to follow us in our wanderings and move upon us and lead us into better ways and useful service. Hear and turn when He moves and let Him have His way with you.

The Great Need

TODAY the Church contains many regenerated people, who live seemingly satisfied with that religious state. So were the disciples before Pentecost; but when God, the Holy Ghost, came upon them, the promised Comforter entered, completely subdued their souls and enthroned Himself therein. What the baptism of the Spirit did for them, He stands ready, willing, and anxious today to do for every son and daughter of Adam. See the disciples; before Pentecost they were what Paul calls "carnal." They were doubting, weak, timid. After Pentecost they were spiritual, steadfast, full of faith, bold, strong.

They had thought Christ had come to set up an earthly kingdom, and they were to hold offices of honor and pecuniary profit in the new government. They often disputed among themselves as to who should have the highest places.

After Pentecost they were intensely spiritual. They took high, broad, noble, unselfish views of life. They saw that Christ's kingdom was a spiritual kingdom; that its extension and dominion were only possible by the use of moral means; that brotherhood love was its central idea. Now they went forth seized with an overmastering power to toil and suffer, and if need be die for the honor of Christ and the salvation of men.

This equipment for holy living and service has been vouchsafed by the Spirit to thousands through all the centuries from that day to this hour. The only condition needed for its reception is a full surrender of self, the giving of your all to Christ as He gave Himself for our salvation. Can you afford to do less than He did?

See the disciples after that Holy Spirit endowment. Under their preaching thousands were converted in a single day, the gospel spread from heart to heart, and from family to family, and from city to city, and from continent to continent, like fire in a dry stubble field. This soul power, and that alone, has enabled the Church to conquer her way through fiery martyrdom and survive prelatical tyranny and the blood-thirstiness of royal decrees. This baptismal equipment has fitted her to hold, as she does today, a supreme position over the conscience and the thought forces of this present closing century.

If the Church is to seize and hold the citadels of commanding influence and usefulness in the future of the world's intellectual, moral, and social activities, she must have in large abundance that soul power which the Holy Spirit only can furnish. But as the Church is composed of individual units, it is the bounden, the sacred duty of each member to have that spiritual endowment from on high which will place his or her life on a higher level of service to God and man. Remember that the Devil does not fear a Christian, or a church full of them, if they have not got the working and witnessing power of the Holy Ghost. This is the power that makes Satan fear and tremble.

Read and heed the words of that Holy Ghost-equipped evangelist, Dwight L. Moody: "When I was in Philadelphia, a lady said to me, 'Mr. Moody, can a woman have this power?' I told her I saw no reason why any one should not have it who wanted to work for God. Women need it as much as men. 'Well,' she said, 'if I can have it, I want it. I have a husband who is not a Christian. I have, also, a Sabbath school class, and they are unconverted.' A week from that time she came to me and said, 'I have got it. The Lord has blessed me. My husband has been converted, and five of my Sunday school class.' That was the result of that woman's receiving the power of the Holy Ghost. It spread all through the church of which she was a member, and the people, seeing she had something they had not, began to inquire, and as a result of the quickening of that woman five hundred members were added to the church."

THE FIFTEENTH CHAPTER of St. Luke is a marvelous chapter. It begins with murmuring and ends with murmuring, but has mercy in the middle. It is a wonderful lesson on "the sin of elder-brotherism."

THE MOTHER HATES dissipation, but loves her dissipated boy. When reformed of his awful habit, what a rapturous, new thrill of love she feels for him! God hates sin, but loves the sinner. The repenting prodigal he sees afar off and runs to meet him, and falls on his neck and kisses him.

THERE IS NO joy like the joy of ministering to others. Only a Christly heart can feel that joy—a heart molded by the Spirit into the likeness and image of Him who came not to be ministered unto but to minister.

PRAYER IS THE GREATEST need of the Church today. Our ills are many—our dangers many and great. Our need of needs is more prayer on the part of God's people. We can not afford to be prayerless, however much seeming prosperity and success may attend our work. Prayerless work is a failure here, an offense to God, and a robbery of ourselves of a high and holy privilege of real Christly service, and brings no reward here or hereafter. Begin, continue, and end all your work in earnest prayer to God.

AVARICE, APPETITE, APATHY—these are three roots of the infamous liquor traffic which fasten it on us and render it so difficult of destruction. The avarice of the seller, the appetite of the drinker, and the apathy of the Christian voter form the triple root which gives to the traffic its almost superhuman strength. To tear up and destroy it will be nothing short of a revolution. Patience, comrades! 'Tis a great world movement, and is therefore difficult and slow of accomplishment, but success is as certain as that God reigns in heaven. Ceaseless and tireless agitation is necessary to the education of a right sentiment, and this education is the condition of the final eradication of the infamy. Avarice, appetite, and apathy fasten the curse on us. Agitation, education, eradication form the process of deliverance from it.

Sanctification for God's Service

BY REV. GEORGE HARE, M.D.

SHOULD we present a selfish motive to seekers of sanctification? Should we not, rather, preach a most thorough, self-denying, cross-bearing spirit as a motive for seeking a complete sanctification? If I preach that I want you to serve God because you love God, I appeal to a motive that will be a true service for God, and which the Master will reward at the day of judgment. But if I preach that I want people to seek sanctification to save themselves from punishment, I appeal to their self-interest. The Scriptures simply present sanctification as a preparation for an unselfish service of God. For this there is needed a purging, purifying operation or process, and an implantation of the love of God. These ideas have occurred to me in searching the Scriptures. It will be somewhat systematic to begin at the introduction of this requirement and its purpose.

Exodus 40: 13, "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office." Notice the purpose, "that he may minister." This preparation and its purpose, for the service of God, is referred to by the New Testament writers.

1 Peter 2: 5, 9, "An holy priesthood, to offer up spiritual sacrifices, acceptable to God . . . an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The purpose of a Christian's sanctification is not to avoid hell, but to serve God acceptably.

Romans 15: 16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." 2 Timothy 2: 21, ". . . purge . . . sanctified . . . meet for the master's use." Romans 6: 22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." This sanctified service is rendered in this life. Instead of it only beginning at death, the service ends in everlasting life.

Titus 2: 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Zeal in doing good works is the peculiarity of God's people. Purification leads to a holy life. Righteousness is not a peculiarity among different sorts of people in heaven. The whole reference pertains to this life.

Romans 12: 1, 2, ". . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Acceptable unto God" follows "holy." The living sacrifice should be sanctified in order to be acceptable to a holy Lord.

John 15: 2, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." 1 Chronicles 16: 29, ". . . Bring an offering and come before him; and worship the Lord in the beauty of holiness." This has no reference to the inheritance after death. Holy service should be identified with service in this life. Self is thrown out and the love of God reigns.

1 Peter 1: 2, "Elect . . . through sanctification of the Spirit, unto obedience." Hebrews 13: 20, 21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ." The making us perfect in heart, writing His law in our hearts, is for the purpose of doing His will.

1 Peter 3: 12, 15, ". . . Sanctify the Lord God in your hearts." There is something akin to sublimity in the appropriateness of the expression of this Scripture to the general tenor of scriptural teaching.

Let us speak of holiness in its immediate connection with the consecrated service of a holy God. I believe the association will be far

surpassing in good effect the untoward contrasting of it with the low and grovelling ideas of sin or hell. Sin has regard to mean doings, holiness has regard to God's holy service; and every time we speak the word "holiness" it should raise our thoughts to God and heaven. My heart cries for a change in our manner of presenting holiness. Let us sound with clarion notes, holiness, Jehovah's service, and heaven! Thus we shall raise our minds from the "filth of the flesh" to higher and nobler contemplations.

According to the usual way of presenting this beautiful subject it is no wonder the common impression made upon sinners never makes them think of God's service. This is obvious from such as the following observation of the unsanctified: "James Forman has professed sanctification. I'll watch if he can't or will not sin." Thus, this objector is never led to contemplate the connection of sanctification with God's service. When you speak of sanctification, let the service of a holy God follow in your thoughts.

Sanctification takes out self and gives you a singleness of purpose so that you can render unto God a spiritual service with an eye that is single, aiming at this one object. Long and fervently, after conversion, did I pray for this condition.

Jacob

BY REV. W. R. CAIN

WE wish to call attention to Genesis 28: 10-22. There is not a single word in this narrative saying Jacob was or was not converted during the time mentioned. Notice next, Genesis 30: 27, "And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." If this was the experience of a sinner, then God's people ought to get busy asking Him to increase the number in the land, and distribute them accordingly. Concerning the ring-straked cattle and brown

sheep, what about Genesis 31: 8? We see it made no difference which side of the cattle and sheep proposition was taken by Jacob, God prospered him. Genesis 28: 17 says, "And he was afraid," which is no proof Jacob or any other person is not converted. One of the chief characteristics of regenerated people is fear, which is never cast out except by perfect love received in sanctification.

The holiness movement makes much ado relative to entire sanctification, which is wise and profitable, and also authorized in the Scriptures. But there never has been, nor will be, a more complete and eternal example of it than in Genesis 32: 3-23. Following this, what wrestling in prayer, what isolation, what loneliness is recorded! Furthermore, no more definite confession of carnality has ever been made than in Genesis 32: 27, "And he said unto him, What is thy name? And he said, Jacob." What God said in Genesis 32: 28, "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed," is as unlike anything God ever said to a sinner, or to the genuinely converted, as day is contrasted with night. If the change of Jacob's name to Israel typifies regeneration only, then we may advance the same argument in the case of Abram, Sarai, and Saul, of the New Testament.

Again, there are no less than ten different inspired writers who refer to Jacob and Israel, and so often in the same verse, and every time the reference is descriptive of a different experience or promise of God, thus calling our attention to the two definite and distinct works of grace. As to the instruction recorded in Genesis 35: 2-4, about putting away the strange gods, being clean and changing of garments, etc., it is very evident Jacob nor Israel is mentioned. Finally the reference is made to the death of Deborah, which is simply an instance of physical death, and the consequent weeping on the part of her friends, which is not a sign in any sense, not even a type, of the death of the "old man" of Jacob.

We challenge any one to search the life of this patriarch, from the Peniel experience to his expiring breath, and find a flaw of any description, and the time involved was fifty years. God frequently spoke to people in dreams. Joel prophesied not a little relative to dreams. If Jacob wanted to take his departure from

The Need of Holiness

BY REV. H. D. BROWN.

WE need holiness for the development of the Christian life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." A converted person has life. The term "regeneration" indicates the renewing of life in the soul. Sin has once destroyed the spiritual life of man. In regeneration there is a renewing of the life of God in the soul. This life will grow and flourish according to conditions. It is opposed by the "old man of sin" in the heart. There is no great development of life until sin is cast out. The justified person has conflicts which interfere with his spiritual life. What Wesley termed "sin in believers" is a constant menace to the life of the soul. A really justified person is able, by grace, to have the victory over sin, but his time and strength are so occupied in keeping down the old man that he has but little opportunity for the culture of his Christian life.

An enemy in the house is a great check on the successful business of the home. So an enemy of purity and righteousness in the heart is a great check on the soul life. How many times has an outburst of anger or a display of impatience brought humiliation and weakness to the believer! The old man of sin is much opposed to life and strength in the Christian character. So we conclude the only way to develop a strong Christian life is to be made free from the "old man of

sin." Sin in the heart is not only an enemy of soul life, it is also a disease of the soul. Good health is necessary to vigorous life. If we develop a strong and abundant life, we must be made free from the disease of sin. There is only one remedy for this disease, namely, the blood of Christ. The "balm of Gilead" will heal the sin-sick soul. It must be a healing which goes deeper than the surface. It might remove the external appearance of a disease, and yet leave it in the blood, so that it would break out again. Conversion takes away the external appearance but leaves the disease in the system. The blood of Christ will so cleanse the heart that the spiritual health will be perfect. The seed of sin's disease will be removed, and in buoyant health and joyous life the sanctified soul may go bounding onward and upward in the unfolding and development of the more abundant life.

German philosophy can not do this for the soul of man. A cold and formal religion can not do this, even when it comes under the name of Christianity. The cleansing power of the blood of Christ stands alone and unrivaled in its ability to cast out the enemy and heal the disease of the soul. By its magic touch this foe may be cast out, and this disease healed so that life and vigor may abound. How necessary then that every child of God may be sanctified wholly that life may abound in him!

the settlement where Laban lived, and for that matter do it in the night, neither is that the slightest evidence he was not converted. From all indications, if Jacob had stayed around Laban much longer, he would n't have been able to have gotten out with his life.

Genesis 32: 1, "And Jacob went on his way, and the angels of God met him." This is not the experience of any sinner. Beginning with Genesis 32: 3, is an exhibition of one of the most benevolent men of all ages, and is no effort on the part of Jacob to appease a guilty conscience. He proposed to have matters adjusted between himself and Esau, regardless of the cost. This is a thing any one has to do in order to retain the Peniel experience. Some of us had to do practically the same thing, for our Esau was too far away to see at the time the fire fell at Peniel. To teach or preach that Jacob was not converted until he came to Peniel is unscriptural, and will un-Christianize the majority of newly saved and sanctified persons anywhere on earth. To get such to the altar only causes them to cast away their faith

and confidence, and intensifies their future difficulties.

Suppose we let the word "Jacob" typify the sinner, and apply it to Matthew 8: 11, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." If this applies, then we have heaven populated with sinners. Try it again on Hebrews 11: 9, " . . . Isaac and Jacob, the heirs with him [Abraham] of the same promise." Thus sinners are made heirs. See also verse 13, "These all died in faith." What sinner dies like that? Several years ago the *Epworth Herald* had for the Epworth League topic, "Spiritual Birthdays," and one of them was that of Jacob at Peniel, to which we took exception at the time.

God being our helper, we propose to keep types and symbols harmonious with realities, refraining from perversions in order to have something novel, or to stir up curiosity; and we propose to steer clear of thus un-Christianizing beginners.

The Evangelist and His Preaching

BY REV. J. D. SCOTT

THE character of the evangelist's preaching might be easily comprehended in one sentence, "He should preach Christ." Not merely interesting stories, fine rhetoric, nor a display of oratory such as characterizes the preaching of many of the popular evangelists of today; but he should preach Jesus Christ and Him crucified. The early evangelists may be taken as examples because of their successful labors. So let us notice the character of their preaching.

Philip was an evangelist, and he "went down to the city of Samaria and preached Christ unto them," according to the familiar account given in Acts 8: 5. His theme was Christ, and he had but one end in view, and that was to lead them to Christ. Notice the result of this message.

"The people with one accord gave heed unto those things which Philip spake. . . unclean spirits came out of many . . . and many, taken with palsies and that were lame, were healed, and there was great joy in the city." Philip's preaching Christ met their needs, brought forgiveness, salvation, healing, and great joy.

We find recorded in this same chapter further results of Philip's preaching Christ. Simon the sorcerer in the same city had bewitched the people, "giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, and to him they had regard. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The news soon reached Jerusalem, more than thirty miles away, and the apostles sent unto them Peter and John to tell them of Christ's power to sanctify and to baptize them with the Holy Ghost.

Philip not only reached the masses by preaching Christ, but also the individual, as in the case of the eunuch, which we have recorded in this same chapter. He found the eunuch at the crossroads in Gaza and "preached unto him Jesus." It took effect, he believed in Jesus, was baptized, and "went on his way rejoicing." Preaching Christ will satisfy the needs of the individual as well as the masses. When the evangelist is approached with questions similar to the one propounded by the Ethiopian eunuch to Philip, let him follow the example of the latter and preach unto him Jesus. If giddy, gay young persons seek an interview with the evangelist to argue that there is no harm in dancing, playing cards, and engaging in other simple worldly pleasures, he can best reach them by preaching Jesus unto them.

Paul's theme was the same as Philip's. He said, "For we preach not ourselves, but Christ Jesus the Lord." He wrote to the Church of God at Corinth, "For I delivered unto you first of all that which I also received, how that

Christ died for our sins." To the same church he wrote, "We preach Christ crucified." First of all, Paul preached that "Christ died for our sins." Whatever else he omitted, he never neglected the very core and marrow of the gospel of salvation. Theodore Cuyler said, "If I could deliver but one discourse to a congregation, composed of all the nations of the globe, this should be my text, 'Christ Jesus died for my sins.' This is the truth that shook pagan Rome and this text has rung around the world where pure Christianity has found a voice."

Dr. Judson when on a visit addressed a large meeting, his theme being, "The Preciousness of Christ"; and he sat down deeply affected. On his way home a friend said to him, "The people are much disappointed; they wonder why you did not talk of something else."

"Why, what did they want?" said the missionary. "I presented to the best of my ability the most interesting subject in the world."

"But," said the man, "they have heard that before; they want something new from a man who has just come from the antipodes."

"Then," said the great man, kindling, "I am glad to have it to say that a man from the antipodes had nothing better to tell them than the wondrous story of the dying love of Christ."

Isaiah said, "The Lord hath anointed me to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, . . . and to comfort all that mourn."

God said to Jonah, "Go into Nineveh and preach the preaching that I bid thee." His message was simple. He had it from God, and it brought the whole city to repentance and saved it from destruction.

David said, "I have preached righteousness in the great congregation."

The apostles were put into prison for preaching Christ, but the angel of the Lord opened the prison doors and turned them free, and they rejoiced that they were worthy to suffer for His name. And daily in the temple and in every house they ceased not to teach and to preach Jesus Christ. Paul went into the synagogue of the Jews at Thessalonica for three successive Sabbaths, alleging that Christ must needs have suffered, and that "this Jesus whom I preach unto you is Christ." Note the results. Some of the Jews consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.

Paul's exhortation to young Timothy was, "preach the word."

The people who want "new" and "startling truths" from the pulpit do not understand the office of the evangelist. This demand for excitement, this religious itching (we know of

no better word) for constant novelty in the pulpit is the bane and curse of the time.

It is a sad fact that some of the popular evangelists of the day try to satisfy this demand in order to have a reputation among men. The following incident furnishes an example: "There is a crusty old gentleman attending my church," says a Detroit clergyman, "and his absence for several weeks led me to call upon him. He is not a communicant, and I am afraid at times that he is slightly skeptical. He is very pronounced in his political views, and as conversational material ran rather short, I sought to interest him by asking, 'How's politics?' 'How's politics?' he repeated without a change of countenance; 'How's politics?' That's a pretty question for you to ask, when you know that I have n't heard you preach for the last seven Sundays!"

The evangelist who labors solely for a reputation among men, who makes the sublime truths of the Bible themes for the wanderings of unsanctified imaginations, and Calvary an eminence from which he may exhibit himself, will of all others have the most fearful reckoning at the judgment day.

Rowland Hill once said: "We must preach Christ and Him crucified. Nothing besides will be found the power of God unto salvation." Let me, therefore, again and again request, (may I not add, let me charge?) you to preach Jesus and salvation through His name.

Dr. Parker, Mr. Campbell's predecessor, reveals the secret of his own wonderful success by a personal testimony on the same line. "I have seen life in most of its aspects. I have tasted the bitterest sorrow ever drunk by human lips. I have worked long and hard, and have never eaten the bread of indolence. I have known the misery, the shame, and the anguish of sin. I have hewn out for myself cisterns, broken cisterns that can hold no water. Looking back upon all the checkered way, I have to testify that the only preaching that has done me any good is the preaching of the Savior, who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good unto others, is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God who taketh away the sin of the world."

Bishop Livingston, addressing ministers about one hundred and fifty years ago, said, "I beg you to rise up with me against moral preaching. We have long been attempting the reformation of the nation by a discourse of this kind with no success at all. On the contrary, we have dexterously preached the people into downright infidelity."

We emphasize that the character of the evangelist's preaching should be that furnished from the records of Philip, Paul, and other great men of God. We fear, however, there are some popular evangelists who are luring the unrepentant into a cheap profession and into the pale of their popular churches, by a sign-card, hold-up-your-hand method. And thus this ministry results in nothing more than peopling hell. Maybe he did not receive the God-given call to preach the gospel; but his call might be similar to the one the old southern dorky had, who said, "Sun am mighty hot, the cotton am mighty weedy, an' de work am powerful hard, an' I 'bieves dis niggah am sholy called to preach."

There's no finer piece of writing in MacLaren's "Beside the Bonnie Brier Bush" than that chapter which is called "His Mother's Sermon." The young minister had just been commissioned to preach. He was to preach his first sermon in the old kirk, where he had been baptized. He had been set apart by his mother during his infancy to the work of the ministry. In preparing his sermon he used all the gems of thought he had gathered during his seminary course. It was brilliant. It was an amazement to himself. He had to pray to be kept humble, and that he might not be called at once to the foremost pulpit in the land. It was a review of modern thought. In it were trenchant criticisms on old-fashioned thought. It had historical parallels in it. It was learned. It was way above the audience of plain people

to whom he was about to preach. It was a masterpiece. On the very night before the Sabbath a change came over the spirit of his dreams, and he took the sermon and threw it into the fire, and watched it shrivel up and disappear. Then he fell upon his knees and asked God for a plain message for a plain people. God heard his prayer and gave him a message. It was just such a message as the good people needed. It was a message about the Nazarene. It was the voice of Jesus himself saying, "Come unto me, and I will give you rest." It held the people in a holy spell. It caught them up into the third heaven. The women were weeping; the men were subdued and softened. They were all praying. What was it that changed the young man's mind? What was it that told him to throw the learned sermon into the fire? It was the prompting influence of his mother. Before she went to heaven, and on her last night on earth, she called her son to her bedside and gave this charge, "If God calls ye to the ministry, speak a gude word for my Christ." Her face came before him, and her words sounded new in his ears. It was this that substituted the Christ's sermon for the sermon of self-glorification.

Plainness should characterize the evangelist's preaching. An old negro woman came home from hearing an eminent divine, very much surprised. "Why," she said, "I understood everything he said." Francis Asbury made it a rule to select the most ignorant looking person in his congregation and so preach that this dull auditor would be able to understand what he said. An evangelist will not be able to benefit people much unless they are able to understand what he is talking about. William P. Gorbet, an eminent Methodist preacher, once said to a ministerial brother that his remarks were a "conglomeration of misunderstandables."

Scholarly ability, great display, and perfect diction will not suffice; but Christ must be lifted up before men in the richness of His person and work as an atonement and remedy for sin! From all that may be substituted for the preaching of the gospel, we may truly turn

away sick at heart and exclaim, "They have taken away my Lord, and I know not where they have laid him."

The evangelist's preaching should be such as to lift up Christ and point dying men and women to Him, and a look to the Crucified will heal the malady of sin.

In a great storm on our rocky coasts a ship was foundering. All the crew were soon swept into a watery grave save one sailor who was seen clinging to the shrouds. The sea was high and no boat could go to him. He was doomed, and he saw it as well as those on the shore. A trumpet was handed to the preacher to shout something to the man who would soon be in eternity.

He took it in his hand with the mental question, What shall I say? No time for a flowery talk nor for "firstly" or "secondly." Under a happy inspiration the preacher cried out, "Look to Jesus." The words reached the exhausted sailor's ears. In a moment came back the words, "Aye, aye, sir!" and then they heard him singing, "Jesus, Lover of my soul." He had reached the fifth line, "Hide me, oh!"—when they saw him loosen his hold on the wave-swept rigging and drop into the sea to go home to Jesus.

The sainted Faber beautifully expressed the result of "Looking unto Jesus":

One look to my Savior, and all the dark night,
Like a dream scarce remembered, was gone from my heart.

And now, blest be God and the sweet Lord who died
No deer on the mountain, no bird in the sky,
No bright wave that leaps on the dark, bounding tide,

Is a creature so happy as I.
All hail, then, all hail to the precious blood
That hath worked these sweet wonders of mercy
in me;

May each day countless numbers throng down to
its flood
And God have His glory and sinners go free.

"Preach Christ first, preach Christ last,
preach Christ all the time, and when the Chief
Shepherd shall appear ye shall receive a crown
of glory that fadeth not away."

invitation to come to Sunday school. Seek them; go to their homes; go out into the highways and hedges, and compel them to come in, that my house may be filled; and when they come, give them a hearty welcome, and invite them to come—not again, but next Sunday. Be definite in purpose and action.

A good live junior society in the church will bring in children who would not come otherwise; then it is comparatively easy to get them to come to Sunday school. Holding the members is really the test of organization. The most effective method of keeping children in the Sunday school is to make the school a real delight to all who attend. Create the spirit of friendliness, make the child feel its presence is desired. Great care should be exercised in selecting efficient, conscientious teachers adapted to the various classes. The teacher is the hinge upon which the Sunday school swings.

As a teacher you should be intimately acquainted with your text book, the Bible. You should have great faith in your work, and recognize your position as a God-given opportunity for winning souls for Christ. Teach and live conviction upon your scholars, and pray for them right in class when you see the time is ripe to do so. It has been my experience to start teaching the lesson to the class and end in a prayer-meeting period.

You must put yourself on a plane with your class and adjust your vocabulary thereto. You can not hold their attention if your English is too simple or too difficult for their understanding. Think of your class as individuals, and be interested in their interests. Know your scholars by name, and speak to them when you meet them. Be blind to some things; don't criticize every little thing they do amiss, and don't call mischief meanness, for it is not always that. Be cheerful, tactful, and optimistic, always expecting good from each one. If a scholar is absent, find the cause. Go to see him. He might be sick. And by all means visit your scholars when they are sick. If it is utterly impossible for you to go, send some one with your message, bearing a gift, if not but a flower.

The use of a blackboard is very, very helpful in teaching the lesson, and holding the attention of the children. Use objects too, object teaching is interesting and practical. Christ taught by parables.

Greater interest is maintained by observing children's day and other special days with suitable exercises. It gives the child something to do, and he must feel he is needed and is a part of the organization. If you can hold the attention of your class they will want to come again. When the teachers have taken their classes for the lesson, the time should be regarded as sacred, and they should not be molested, but should be protected by the officers from all interruptions. Nothing should be permitted in the room that will take the attention of the children from the lesson. Tact, talent, heart, mind, patience, experience, skill, and fidelity are all required in Sunday school work.

The object of the Sunday school is to train people to be a glory to God and a blessing to mankind. "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22: 6).

NEWTON, KAS.

"More pitiable objects seldom are seen than the person who rebels unceasingly against bearing his burden, yet is compelled to bear it."

"It is not necessary to talk much about our principles. If we shape our lives around them, the world will very soon know what they are."

He who has learned to seek nothing but the will of God, shall always find what he seeks.

As time does not make eternity, neither does it make or unmake the everlastingness of man's future existence. It simply furnishes man an opportunity to determine his place and condition of existence in eternity.

The Children: How to Reach Them

MRS. DR. WOOD

THE Sunday school is the very important department of church service. It is hardly possible to over-emphasize the importance of the Sunday school, the church's training camp. There the parents receive spiritual strength and encouragement, a keener insight into God's Word, and a greater incentive to keep their children in Sunday school, and to bring them up in the nurture and admonition of the Lord.

There the young people receive training to take the places of the older teachers when it is necessary. There the children, the raw recruits in this training camp, are drilled in lessons of honesty, truth, and righteousness; and the impression received in the Sunday school bears its influence through life.

Captain Steel, a police captain of New York city, once said, "In twenty-five years I have never had a man or woman brought before me that I did not ask the question, Do you attend Sunday school? Not one had attended Sunday school regularly. If I could get the parents of America to keep their children in Sunday school regularly until fifteen years of age, I believe they could be saved."

Parents are partly to blame for the absence of the boys and girls from our Sunday schools. As Marion Lawrance aptly said, "The best way of which I know to hold the big boys in the Sunday school is to build a wall of fathers between them and the door."

Two vital things to consider are, How to get the children into the Sunday school, and how to keep them in the Sunday school.

First, it is essential to have a good Sunday school—a school that is interesting, helpful, stimulating, uplifting, and vigorous, which will of itself have a strong drawing power. The

school which does honest, faithful work in the way of Bible teaching and general instruction, whose officers and teachers are tremendously in earnest, and with a burning desire to win souls for Christ and build up Christian character, will have little need of special effort to increase its membership. Don't try to be the biggest school, but the best.

In dealing with children naught compares to the personal touch. Give them a personal

Because Jesus Lives

By Miss Z. I. Davis.

Sunlight and gladness
Are here today,
Mercies for asking
That pass not away,
With music and beauty,
And courage for duty,
Because the Lord came among men.

True hope and blessing
To those who pray,
Promises paving the narrow way,
For heavenly love
Now beckons above,
Since Jesus was here among men.

Joy is our portion
If we believe,
And open our hearts
Till we receive
The gifts so fair
He came to bear
Since Jesus once died for men.

God's Financial Plan for His Church

BY ETHEL BARRHAM

A FEW years ago, when Dr. Bresee walked out under the stars, like Abraham of old, not knowing whither he went, God's hand was guiding him somewhat in the same way and for the same purpose that the Wesleys were thrust out in their day to raise up a holy people. In other words, God, according to His promise in Deuteronomy 12: 11, was choosing a place where, in this age of worldliness even in the churches, He could cause His name to dwell. We believe this to be the correct answer to the question, Why the Pentecostal Church of the Nazarene?

The Pentecostal Church of the Nazarene is God's institution, born of necessity to do a great work, which is spreading holiness over the entire land. God has so blessed this offspring of His that in the few years of her existence she has spread, not only over American soil, but in China, Japan, India, Africa, and the islands of the sea there are mission stations. The heathen are being told that "He is able to save them to the uttermost that come unto God by him." With her great Publishing House, her mission stations, and missionaries in the foreign field, and a number of willing hearts in the homeland ready to go, her rescue homes and workers, her holiness colleges and universities, her loyal General and District Superintendents, pastors, and evangelists—and, above all, with Christ as the great Head of the church, leading, guiding, commanding the whole force, we can see nothing but victory ahead. But these things all call for money. How often we hear such remarks as these: "There was never a time when the church demanded so much money"; or, "Our apportionment is so high that it will push us to meet it."

Now, as has been previously stated, the church is God's institution, and He is no beggar or pauper; but is well able to own just such an institution and keep it up in the very best order without begging man for a penny. The human heart would like to cherish the fancy that man, by his benevolences must support the church. But to suppose that God has launched such an institution without ample means to support it is to reflect on the wisdom of God. In His supreme wisdom He has made a plan by which His church may be kept up, not with a meager supply, but with a bountiful supply for each called-out worker of His. His laborers are worthy of their hire. That plan is not, as man would like to think, that "man's benevolence shall keep up God's workers," but "God's interest on His dollar He has entrusted to man as His steward." It is a fact that man had rather measure his own obligation to God than to let God do it; but as God has already measured our obligation to Him, there is just one of two things for man to do: pay his lawful debt to God, which is the tenth of all his increase, or rob God and risk the consequences. It has always been God's plan that His church should be supported by the tithe, which is the Lord's; and if man would not rob God, there would be meat in His house and none of His laborers, whether Superintendent, pastor, evangelist, missionary, or rescue workers, man or woman, would need to follow some other occupation to earn his bread. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel" (1 Cor. 9: 14); not by some other means of support.

In Nehemiah's day, when the Israelites ceased to bring in their tithes, the Levites and singers were forced to flee, every one to his field. But when Nehemiah learned about it he had them bring in the tithes. For, said he, "Why is the house of God forsaken?" (See Neh. 13: 10-12.) It was because some one had robbed God.

When God said, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord" (Lev. 27: 30-32); "Thou

shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deut. 14: 22). He meant it just as much as when He said "Thou shalt not steal" (Exodus 20: 15). And the man who does not give God the tithe of his increase is as much a thief as the man who steals the rent from his landlord and runs away with it, or the man who robs a bank. For the tithe is the Lord's, and man has no claim on it. It is holy unto the Lord, and man has no right to use it for himself, which would be using that which is holy for unholy purposes.

We often hear people say, "I am sure I give as much as the tenth." But man can not afford to guess at what God knows. No man would do business with his fellowman by guess; neither with God that way. Some have thought that if they made large donations as freewill offerings they were exempt from paying the tithe; but under the law the freewill offering did not exempt from paying the tithe. Nor did the tithe exempt from the freewill offering. For God said, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25: 2). This was for the building of the tabernacle, and was not to be a part of the tithe. Again in the New Testament, when getting a collection for the saints, Paul said "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9: 7). But we can never believe that the cheerful givers whom God loves are those who cheerfully give a dime while they are robbing God of ten dollars which they owe Him. A man can not give an offering until he has paid the tithe. Some tithers think if they pay the tenth they are exempt

from the freewill offering. But the tithe and the freewill offering stand for two entirely different things.

The tithe is the symbol of God's absolute ownership of all, and it declares that man is God's debtor for every dollar in his hands, as interest always confesses principal. The freewill offering is the emblem of loving, loyal stewardship, and declares the gratitude of the steward for the favors of His Lord. So then the payment of the tithe does not release us of other obligations, but helps us meet them. The man who pays the tithe will be more able to make a freewill offering than if he had not paid the tithe; for God is turning everything His way that will be a blessing and every thing the other way that would be a curse. Hear the words of God in Malachi 3: 10-12: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Then tithing is the key which unlocks heaven's room of blessing. Tithing is the spray that kills the insects which destroy the fruit of the ground and cause the vine to cast her fruit before her time. Tithing is a fine mortgage lifter. Reader, if you never tried it, please start today.

We often hear the remark, "Oh, all I have belongs to the Lord." Yes, it is easy to say that we owe God all, and then sing "Jesus paid it all." But the interest paid promptly is what counts on the books, brings the blessing of God, rebukes the devourer, and draws the attention of the nations to the fact that we are blessed.

We need a little more perseverance of the saints along the line of loyalty to the law of our Lord. Pastors and evangelists should preach on tithing. The preacher who does not preach it, shuns to declare the whole counsel of God, and can not say "I am pure from the blood of all men," for he is letting men commit robbery without lifting up his voice to teach them not to. In Deuteronomy 12: 11, God said, "There shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand." That place is the church. No other organization can claim the honor of having God's name dwell there. The Church is God's storehouse. Then bring ye all the tithes into the Church of God and receive the promised blessing.

PRESCOTT, ARK.

The Disaster of Neglect

BY REV. A. A. PERRY

"How shall we escape, if we neglect so great salvation?"

A LEARNED professor, who was being ferried across a stream, asked the boatman, "Do you understand philosophy?"

"No, never heard of it."

"Then one-quarter of your life is gone. Do you understand geology?"

"No."

"Then one-half of your life is gone. Do you understand astronomy?"

"No."

"Then three-quarters of your life is gone." Presently the boat tipped over and both men fell into the water.

"Can you swim?" asked the boatman.

"No," replied the professor.

"Then the whole of your life is gone," responded the boatman.

One can readily see that the knowledge of philosophy, geology, and astronomy availed the

Words of Appreciation

"I certainly enjoy reading our good paper. I do not believe a better publication is out than the HERALD OF HOLINESS, and the best part of it is, the paper is better every issue. I can hardly wait from one week to another for the paper to come around. I think the paper ought to be in every Pentecostal Nazarene home."—LEO F. MAERGEN, Gause, Texas.

"We thank God for such a glorious paper, always improving, and blessed."—THOMAS MURRISH, San Francisco, Cal.

"May God bless and keep you all in His divine will. You will never know the good you are doing till you meet the loved ones over yonder. That will be a happy meeting."—Mrs. S. B. HALL, Mangum, Okla.

"I love to read the Bible and the HERALD OF HOLINESS."—THOMAS M. GRANES, Lacona, Iowa.

"I am always sorry when I miss a single copy of the HERALD OF HOLINESS."—J. FRANK MOULTON, Haverhill, Mass.

"I feel I must not let the HERALD OF HOLINESS go, if I can keep it at all."—MYRILE WEST, Oxy, Mo.

"The HERALD OF HOLINESS has always been a great blessing to us, so please continue."—S. H. BOYDSTON, Deming, N. M., P. O. Box 86.

"I have found the HERALD OF HOLINESS to be a great blessing to myself and family."—VINCENT B. PERSING, Clementon, N. J.

"May God's richest blessings be upon the HERALD OF HOLINESS and its many readers. It is the best paper in the land."—I. W. YOUNG, Peniel, Texas.

professor but little on this occasion. He had neglected the one thing needful, the art of swimming. Now his life was in jeopardy, and he was dependent on another for his very safety.

Neglect is one of the most disastrous things. Many have been plunged into deepest sorrow because of neglect. The farmer who neglects his crops will lose his harvest; business men become bankrupt by the simple process of neglect; the scholar will strip himself of past attainments by neglect. These are but feeble illustrations of the consequences of neglect, and have to do with this life only.

In the words of the text, we have a great question asked. In fact, the question is so great that the Devil can not answer it; neither can the sinner answer it, and the Bible itself does not answer it. There is but one conclusion, and that is: there is no escape. The only means of escape has been neglected. This will be the sad discovery of many, to the utter discomfiture of the soul. But the discovery will be made too late. Modern buildings of today are provided with fire escapes. These are for the safety of the occupants. But there will be no fire escapes in hell. All public buildings have exits, and above the doors may be read these words, "This way out." But hell will have no outlets. It is well for us, as travelers to the judgment bar from time to eternity, to

remember these solemn facts. And we should avail ourselves of God's free grace, and great salvation which has been provided for us through the gift of His only Son.

We need not toil to secure our ruin, and to bring us under condemnation. All we need to do is to neglect this great salvation, and all the dread consequences of sin will fall upon us with pitiless and inflexible severity. Neglect means ruin. The man who in any physical peril steadfastly neglects whatever means of escape is put in his way, if he perishes, is held to have in him the spirit of suicide. God can specify charges as we can not. Here is an instance where a man has before him the offered mercies of salvation, and the great bonus of eternal life. But he neglects—that is all, simply neglects—and goes to the judgment, a spiritual suicide; and he commits this crime against his own soul. The very fact that he chooses death rather than life makes him guilty before God; and the very grace which has provided and offers this great salvation, renders the punishment of those who neglect it more certain, and inexpressibly more terrible.

Salvation is the crying need of every life. It cries from every hurt, crushed, and bleeding heart, from every broken home, and from every youth from whom virtue and purity are departing. It cries from every soul going down to eternal night. Why, then, neglect this great salvation?

works" (James 2: 18). I reply, "Show me thy faith without thy works, and I will shew thee my faith by my works" (James 2: 18). Works are essential to Christian living. How many times works have won a soul for Jesus! The widow, shivering in the cold, starving for a morsel of bread, needing clothes with which to cover the worn body; an orphan without a home; the friendless and homeless—these all need some one to help them. If we fail to do our best, how shall we win them for Christ? If we do our best we can put in a word for Jesus. Works, I say, have won many a soul for Jesus, and added many a star to the crown of a weary pilgrim; and works will make heaven sweeter to your soul and mine. Let us prove our religion by our acts of kindness and mercy.

6. Launch out into the depth of good words.

While we are earnestly striving to make a safe landing, while we walk to and fro, carrying sunshine, bearing one another's burdens, lifting the fallen, let us speak a good word for our King and His love. Is there a thing that will gladden a discouraged heart like the name of Jesus? Oh, no! The name of Jesus, so lovely and so sweet, will roll away the cares, heal the broken-hearted, bring comfort and cheer to the sad and hopeless! Oh, my friend, let us tell the world of Jesus! Speak! for we must prove our religion by good words as well as by good works. "Of the abundance of the heart the mouth speaketh" (Luke 6: 45).

7. Launch out into the depth of song.

Holiness people are the best singers in the world. Give me people who sing with the Spirit and with the understanding. Then the world will say, "Such singing! Oh, it is so sublime!" You may not have a talent for singing, but if every word comes from the heart, it is beautiful, and every soul seems to be carried beyond tears, sighs, and heartaches as we sing of Jesus and His love. We are encouraged to press on as we sing of the blessed hope we have within. After awhile our souls will reach the heights of the glory land, and we will stand and gaze at a transfigured Christ.

8. Launch out into the depth of praise.

Shout aloud and sing praises unto our God, for He hath abundantly pardoned. Some say we make too much noise, but I believe we do not make enough. This is the quietest world we will ever be in. The world shouts at a ball game if a score is made. People shout and clap their hands at a show. So why can't we, who have the greatest thing this side of heaven, shout and rejoice when our souls are overflowing with the love of God? If God's people did not rejoice, all nature would break forth into praise unto our Redeemer. So let us make a joyful noise unto the Lord, for He hath done great things for us. We need more praising than asking. People are full of asking for things, but they seldom praise the Lord very much for benefits received. "Bless the Lord, O my soul; and all that is within me, bless his holy name" (Psalm 103: 1).

After all this comes an intense passion for fallen humanity, a passion for souls. Then, and not until then, will we become fishers of men. So let us move out into the deep, and God will do great things for us.

"Be mindful of the profession thou hast made, and have always before the eyes of thy soul the remembrance of thy Savior crucified.

"Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven."

"No one has a more definite or accurate knowledge of Christ than the person who learns to know him through daily, self-forgetting service."

"The Bible would be a dead letter if no person believed it nor embodied its teachings in their lives."

"Only as the church fulfills her missionary obligations does she justify her existence."

"Launch Out Into the Deep"

BY REV. M. C. ADAM

THE need of the Pentecostal Church of the Nazarene today is to launch out into the deep. There is too much surface work these days in which people are getting nowhere, when it comes to real spiritual things.

Peter and his friends had toiled all night, and were indeed very tired, discouraged, and blue, having worked faithfully only to meet with utter defeat. At times the battle may be hard and results seem to be coming in slowly, but let us move farther out into the fathomless depths of the riches in Christ. The fishermen were disheartened from their lack of success; but Christ said, "Simon, launch out into the deep and let down your nets for a draught." Simon began at once to make excuse. As long as we Pentecostal Nazarenes are full of excuses, instead of putting our shoulders to the old gospel wheel and pushing on, we will not amount to much. Anybody can ride, but it takes a man with will power, zeal, and a genuine baptism of the Holy Ghost to forget his hard places, trials, temptations, and difficulties, and to launch out into the deep. We have plenty of shallow water, lukewarm, up-and-down, in-and-out, wishy-washy, wobbly men and women who go under the disguise of Christianity. But oh, that we might get the vision of the cross of Calvary, and say good-by to everything else. Oh, to have one purpose in life: to launch out for God!

1. Launch out into the depth of God's love.

How we Pentecostal Nazarenes need to launch out into real love, heaven sent and fire baptized! It was love that put this world into space, and so beautified it for you and me to enjoy. Love so pure and holy caused the great heart of our heavenly Father to be stirred that we might be saved from our sins. Greater love hath no man than this that a man lay down his life for his friends. Greater love gave us Jesus, who gave His life to prove that the one great element of Christianity is love. How the people of this world are groaning for some one to love them! If the holiness people fail to be filled with love—compassionate, irresistible love—how can we put our arms around a lost world? Oh, that every Pentecostal Nazarene might be so endued with the love of God that he could love men and women into the kingdom of God! Let us launch out into love—the love of God—until our souls are filled to overflowing; until our physical man will be so permeated with this precious attribute that it will shine out in all its glory and power.

2. Launch out into the depth of love for fallen humanity.

The Pentecostal Church of the Nazarene must be a missionary church. It must be a church equally capable of getting a vision of a lost world, which is being overrun by the powers of evil, and of our young people stepping blindly into hell. Oh, church of God, see the thousands without God, the children who never attended a Sabbath school, and the hundreds of homes without prayer! We who profess to have such a high experience have a great work to do.

If the church will get the vision and see these things and will purpose, by God's help, to lead men and women to Jesus every day, we will soon have a revival that will shake the states from center to circumference. Let us be up and doing. "The night cometh, when no man can work" (John 9: 4). Oh, to be filled with God and a love for fallen humanity that will not be satisfied until souls are finding God! Dear Lord, give us a groaning, prevailing, travelling spirit that will know no defeat until victory comes. Like Elijah of old, we will tarry until the clouds of redemption fill the skies.

3. Launch out into the depth of prayer.

We need today some real intercessors. We have many prayers offered, but not much real Holy Ghost praying. Any one can go over a form, but it takes a man of God to launch out into the depth of prayer until God answers by fire. Give us men like Moses, Hezekiah, Elijah, Knox, Wesley, and Luther, who will hold on to God and tarry till the power descends. Many Christians are too busy with material things to spend much time in prayer. God says, "As soon as Zion travailed, she brought forth her children" (Isaiah 66: 8). Show me a church which is having a revival the year round, and I will show you a crowd of fire-baptized intercessors who know the worth of prayer. Lord, send us a revival of prayer.

4. Launch out into the depth of faith.

Real praying will bring present faith. Real faith will grasp the horns of the altar, and God will begin to realize He has one on hands who will not cease holding on because faith is present. We need real, present faith in our churches in order that we may have power, victory, and glory. Oh, for a faith that will not shrink, though pressed by every foe!

5. Launch out into the depth of good works.

A man may say, "Thou hast faith and I have

RETURNED ON FURLOUGH

THE many friends of Brother and Sister Codding will want to learn something of the recent developments that have made necessary their return to this country. All who have met Brother and Sister Codding know that they are of the real missionary type. They have labored faithfully for many years, and it was hoped their services on the field would continue; but the very serious illness of Brother Codding has made it necessary that they return to this country, hoping that the change of climate and complete rest for a year or two will make it possible to return to spend the remainder of their lives in the foreign field. We have just received word that they have arrived safely, and for a few weeks they are staying with relatives at York, Neb. We hope to have them with us at the annual meeting of the General Foreign Missionary Board, October 17th.

Too much can not be said of these faithful servants. They have done great work, and it is with much regret that we must announce that they have returned, as they were so much needed in western India. It was also with regret that Miss Virginia Roush was forced to return after spending the last three years in western India. She has been very seriously ill for some time, and the doctors who attended her felt that the only safety would be to have her return to America; and it was therefore arranged so that she could accompany Brother and Sister Codding. She is now with her friends and relatives in East Liverpool, Ohio. We urge our people to remember these precious missionaries in their prayers. They have given years of toil and sacrifice and present conditions are the result of sacrifice that few of us know anything of.

We give the following information that we recently received from one of our missionaries in western India, which will be of interest to the many friends of Brother and Sister Codding.

Brother Codding was first a missionary in west Africa. He labored there with characteristic zeal and effectiveness about eight years, and after a furlough home came to India in 1903. With the assistance of the party who accompanied him to India, he succeeded in establishing the Pentecostal Mission in and around Khardi. Permanent buildings were erected, and a boys' school and orphanage opened, which continues under the name of "The Marathi Boys' Training School." He learned the language of the natives in west Africa; and when he came to India also learned the Marathi language well, becoming so proficient in it that he was considered rather as an authority. He was one of the examiners in the Marathi course of the Bombay Missionary Conference—a task given only to the most proficient.

It would be useless to guess the hundreds of miles Brother Codding has traveled among the villages on foot and by ox cart. Or the thousands traveled on his bicycle. He and the Lord only know how many weeks he has subsisted on native food; or how many thousand times he has preached the Word of Life to the people of his District; or the thousands of medical cases he has treated; or the gospels and tracts distributed.

In 1915, when the Pentecostal Mission of Nashville joined the Pentecostal Church of the Nazarene, Brother Codding came in "with both feet," as he expressed it at the time, and did his best to make the union not only a union or an amalgamation, but as he said, "a fusion"; and the success of the union in India is due much to his efforts. He was unanimously recommended for Superintendent of the united work, was appointed by the board, and served efficiently until broken health compelled his return home.

He and Mrs. Codding came home from India on furlough in 1911, and returned to India the following year. They sailed for home again from Colombo on the fourth of August, 1917. We all hope his health will be sufficiently repaired to permit them to return to India again in the near future.

Mrs. Codding came to India with Brother Codding in 1903. She was his faithful ally in all his labors, but had more direct charge of the boys in the school. She also learned the language, passed the final examinations, and became proficient in its use. She also carried on successful work among the women in Khardi and in the villages of the District, when she accompanied Brother Codding on his preaching tours in the districts. Her motherly care and

MISSIONARY

the attention to the boys will doubtless tell in their lives; and not only they, but the missionaries, will heartily miss her.



MR. AND MRS. R. G. CODDING

FAREWELL SERVICE

WE had a very fine farewell service at Berkeley church, Brother Grose pastor, Friday afternoon at 3 p.m., September 14th. This was a melting time. How our hearts were melted and drawn closer to Jesus as Hori and Miss Varnedoe told of their experience, call, and determination to be true to Jesus. Hori said: "I love my brothers and sisters in America. I love dear Mamma and Papa Kirk. I love my pastor, Brother Henricks, and my other dear brothers and sisters here. But I love Jesus most, and the poor deceived heathen in my own land. I am glad to go. It makes me cry when I think I will have to part with all my dear precious friends here; but I have said Yes to Jesus, and He wants me to go; and I got my passport yesterday, and I sail tomorrow." As we looked into the face of this precious girl, going back to India to carry the news of a full deliverance from sin, superstition, and darkness of heathendom, we breathed a prayer: "Oh, dear Jesus, will not you let us go? People are so hard here!" He may answer our heart desire and prayer some time. We will never forget the message of our Sister Hori, and also Sister Varnedoe.

One statement of Sister Varnedoe struck us forcibly. "I would rather be blown up by a German submarine, and go to the bottom of the Pacific ocean, than to go back on my Savior." Beloved, that sounds like the real thing. That sounds real, radical, and genuine to the writer. I am firmly convinced that not many know what real consecration means. "I would rather be blown up by a German submarine, and go to the bottom of the Pacific ocean, than to go back on my Savior." Beloved, have we really struck bedrock, or are we playing at religion? God help us to get the vision, hear the

call "Come over and help us!" and then GO even should it mean a torpedo and a watery grave.

On Sunday the missionaries filled the pulpits at Oakland, Brother Burger pastor, and at San Francisco, Brother Murrish pastor. God blessed speakers and hearers at all the services. Hori was accompanied by Brother and Sister Kirk from Pasadena, Cal., the dear, precious people who have made it possible for this dear girl to be in this country and to receive her education. They brought her here, educated her, and have sent her back, a flaming missionary of the cross. God bless these precious saints of God.

The missionaries were to sail on Saturday, September 15th, but the vessel was not yet loaded, so sailing orders were given out for Monday, September 17th, at 2 p.m. At the appointed hour we were all there. Brother Grose, pastor at Berkeley, Brother Burger, Oakland, Brother Murrish, San Francisco, Brother Murray, Eureka, Brother and Sister Kirk, and the undersigned and party (holding revival meetings at Berkeley), and a good crowd of Nazarenes from all the churches around the bay. As the time for the departure of the vessel arrived, we all gathered on the dock for the usual snapping of kodaks, and a blessed service. How our hearts were blessed and the tears flowed as we sang "In the Sweet By and By." Then a season of prayer. The ship was a little late in getting away, so we were privileged to spend a little more time with the missionaries. In a short time the whistle blew. "All aboard! Up with the gang plank!"

Then came the time of times—our last word. Oh, farewells are crushing moments. We look into their faces for possibly the last time; we clasp their hand with a God bless you—for probably the last time in this country, and will not clasp hands again until we meet to never be separated. Two sounds of the captain's whistle, and the ropes dropped. "Toot! Toot!" blew the tug, and the old liner began to move out into the bay. How soon she was gone from view! We stood on the dock with tear-stained faces and waved our handkerchiefs so long as we could see the faintest outline of their figures on the boat. But we are glad they can go. God needs them. We love them, but we say, "Amen, Jesus. If it is Thy will, it is our will also." We believe they will arrive safely. Six weeks on the water! We that stay at home will pray more than ever for our precious ambassadors for Christ, after witnessing that parting scene.

Thank God, we are all headed for the City of Gold. "We will never say Good-by in heaven." If Jesus does not come first, and the war closes by next year, we expect to make a trip around the world in evangelistic effort. Expect to visit all of our mission stations and help them in revival effort. God has promised us this privilege, and says He will pay the way. So we have promised God we would go. Amen! If you believe this would be blessed of the Lord, and you would like to see us go to sing, preach, and help our mission stations in revival effort, let us know your name and address, and let us know you are praying for us. Glory! We have put out the "fleece," and expect God to attend to the rest.

EARLE F. WILDE.

DEATH OF CHANG HUA HSIN

Today I am writing you the sad news that Chang Hua Hsin, our best native worker, was taken to be with Jesus yesterday morning at five o'clock. The Chinese say his sickness was typhoid fever, but we could not agree with them, as he had very little fever all through his illness. We shall miss him very much, as he was like our right hand in the work here. God has wonderfully used him in the work these few years, and we can not understand why he should be taken from us so early, but we know the Lord does all things well.

PETER KIEHN.

A missionary in Turkey mastered twenty languages, translated the Bible into five languages, and set to music 500 hymns for Christian service in the Turkish Empire.

SUNDAY SCHOOL LESSON

October 21

The Temple Rebuilt and Dedicated

Ezra 3:8-13; 6:14-18

GOLDEN TEXT: *Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100:4.*

THE LESSON OUTLINE

B. F. HAYNES, D.D.

(A) We have a marked lesson here on *The Proper Place of Praise in God's Service*. The very first thing we find these returned Jews doing is *praising God*. The temple was built for His worship. They are now engaged in rebuilding it in order to restore the ancient worship of Jehovah. It was to be expected that after they had completed the rebuilding, worship would be re-established, including praise to God. But here we find that as soon as "the builders laid the foundation of the temple of the Lord" that they proceeded at once to "set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord, after the ordinance of David, King of Israel" (v. 10).

This was a wonderful praise service, both as to the time of its occurrence, and the volume of praise poured forth. Verse 11 says: "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

This was praise for what God had enabled them to do, and for what this foundation laying was indicative God was going to do for them later on.

(B) *The True Basis of Praise.*

There is suggested to our minds here the true basis for praise. Not only for what God has actually done for us should we praise Him. We should likewise praise Him for what He has done for us, for what He has begun to do, and for its expected completion; and for the answers to our offered prayers before the blessings arrive.

At the grave of Lazarus, before He commanded Lazarus to come forth, Jesus uttered this remarkable prayer, "Father, I thank thee that thou hast heard me." Such faith as this honors God by real trust. It leans on Him and loves and adores Him with the very spirit and habit of reliance.

(C) *The Completion and Dedication of the Temple.*

We are not surprised to learn that the task was completed after we see it begun with the kind of faith these builders put into its foundation work. We are building for eternity. Let us build sure and strong such temples as will stand the stress and strain and storms of the ages, and glorify God for ever and for ever.

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

Though the Lord's people may be few and feeble, yet should they, according to their might, and according to providential opportunity, engage to "set forward the work of the house of the Lord" (v. 8).

One part of the work of the leaders of God—and a very important part it is—is "to set forward the workmen of the house of God" (v. 9). He is a workman who needeth not to be ashamed who can get others to engage in God's work.

To lay religious foundations is always a work first in time and also in importance (v. 10). For if the foundation be not good, how can the righteous stand. We must always look well after the great fundamentals of our holy religion.

Religious joy—even to the shouting point—is a very highly-indorsed part of the religion of the Bible (v. 11). Sanctimoniousness that never rejoices, even with holy hilarity, is not the religion of Him who said "Rejoice in the Lord alway; and again I say, Rejoice."

Tears of sorrow are perfectly consistent with shouts of joy (v. 12). "As sorrowful, yet always rejoicing."

Noise in worship may be rebuked by men who have not enough joy of salvation to make a fuss over; but God inspires to praise, and calls not only for "high-sounding cymbals," but to "make a joyful noise unto the Lord, all ye lands" (v. 13).

Religious prosperity is advanced through the ministry of specially anointed and faithful prophets (v. 14).

The work of God in the restoration of the soul to its former state of completeness ought to perpetually advance until the great transaction is completely done (v. 15).

To dedicate anything to God should be always celebrated with joy (v. 16). And it certainly is a great privilege accorded Christians that they may be God's building, unreservedly dedicated to Him and His service and glory.

Those who serve the God of the Bible, are called to serve with their substance as well as with their personal worship (v. 17).

God is the God of order, not of confusion; and His people should ever cultivate a decency and order in the services of His house (18).

YOUNG PEOPLE'S SOCIETY

The Importance of Work Among Young People

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

FOR many months the importance of more systematic and aggressive work among our young people by means of the Young People's Societies has been gradually and constantly growing upon us. In our extensive travels over the country—visiting the District Assemblies and churches, and coming in constant contact with our work and the problems connected with it—we have seen more and more that our real hope in building up a strong church and in spreading scriptural holiness over the earth lies in whatever success we may have in saving the young people and establishing them in proper teachings, vital godliness, and real Christian character. Succeed here, and final success is assured. Fail here, and final defeat is certain.

We have, for a number of years, been gathering members from other churches, who were of like precious faith. These have come to us of their own accord, not having been urged or coaxed into a change in church relations. We have been drawn together by common feelings, common theology, oneness of purpose, like Christian experience, and the sweet fellowship resulting. It was necessary for sanctified people, who were not wanted in other bodies, to have a home. We can not expect to see our ranks recruited much longer, however, with sanctified people from other churches. Growth from this source would be, if depended upon, unnatural and abnormal.

We must depend upon two sources for a normal and healthy growth in membership, and when we speak of members we would not be understood as seeking an increase in order merely to build a strong ecclesiasticism, but rather to increase our ability, in the hands of God, to get men saved and to spread holiness to the ends of the earth. First, we will naturally add those to our ranks, whom we succeed in leading, by the help of God, into definite experiences of regeneration and entire sanctification. And it should never be forgotten that our great mission is to get sinners converted and believers sanctified; and then those so blessed will surely need a congenial atmosphere in which to grow and serve God in a Christian life. From these, the ranks of holiness will grow, thank God. In the second place, we must enlarge our borders from our own ranks. We should so live and so keep in touch with God as to lead our children and young people to Jesus early in life, get them filled with the Holy Ghost, and then give them a place, a church home that will meet all their needs. Our work does not end with the altar service nor with church joining. That is only the beginning. To keep saved, to grow, to develop, to build manhood, and ripen for heaven, means really more and seems harder of accomplishment, than the surrender at the altar of prayer.

The Catholic church, which is dreaded by all Protestant bodies, hopes for success in this great land of ours, first by foreign emigration, and second by saving every child in a Catholic home to the Catholic church. In this they are exceedingly wise from their interest viewpoint. Their children all have friends, and when these children stand for their belief, they not only add themselves to their movement, but the goodwill and friendly feelings of their intimate friends.

If we believe that the preaching and the spreading of holiness is the one great hope of the world, and if we think that this precious doctrine can be effectively advocated and spread through the Pentecostal Church of the Nazarene, then why not give more attention to those upon whom we must after all depend, if we are to exist and grow?

This appeal should not be made for the sake of the church alone, nor perhaps primarily, but for the happiness and the salvation of the young people themselves. They must be saved; but their salvation in most cases will not be accomplished unless older people get them upon their hearts and work and pray more than at present for their salvation.

The holiness people, seemingly everywhere, have underestimated the importance of this work. Too often can you read a report from an evangelist, who rejoices and boasts that out of so many converts, there were no children, but all grown people. Such an evangelist has missed the mark. The older ones are of priceless value, to be sure, but when you save an old man or woman you save a soul; when you lead a boy or girl to God, you save not only a soul, but a life as well, which may later result in the salvation of multitudes.

The convictions that are expressed here are the real feelings of many; but whether this be true or not, we are very anxious to hear from those in all sections of the church concerning the Young People's Societies. Do you feel that we are neglecting this factor in our church life? How can we best save our young people and establish them in the Christian life? and make of them real and successful workers for God and His kingdom? We would like to have expressions as to the best methods to follow in the work of the societies.

It is our plan to write from week to week for the "Young People's Page," with the hope of increasing interest throughout the movement, in the organization of societies, giving any and all encouragement possible to those already organized, suggesting subjects for meetings, and perhaps at times outlining subjects and giving comments for those who may desire help in stirring up more interest in their communities. On with the work of our precious young people! They must be saved, sanctified, become active members of the church, edified, and established in Christ.

THE WORK AND THE WORKERS

FROM S. H. ERWIN AND WIFE

It has been several months since our last report through the HERALD of HOLINESS. To my mind, it is the best church paper printed. It is food for our souls, thought for our mind, and bone, muscle, and sinew for Christian character. Thank God for such a paper!

God gave us a real successful summer. We held six revivals during the summer months, seeing many precious souls find the Lord. Our first two meetings were with our small one pole tent. It was too small to accommodate the people, so we began praying for another tent, and God gave us a much larger one. We wish to thank those who helped in this great cause. We expect to see hundreds of souls find Christ under it. We are located for the winter at Peniel, Texas, as student-teacher. Let us stand by our colleges and educational institutions. May we pray more for them, for they are sowing the seed of scriptural holiness for eternity. Who can tell what the harvest will be?

GROUP NO. TEN, KANSAS DISTRICT

The pastors and delegates of Group Ten met at Woodbine, Kas., for the first group meeting of the ensuing year. Rev. E. S. Lang, pastor at Lyons, is president of this group. Three things were in evidence in this meeting: order, system, and the Holy Ghost. These three; but the greatest was the Holy Ghost. Brothers Lang and Kiemel did some good preaching. The praise and testimony meetings were truly characteristic of a Kansas group meeting. The writer had the privilege of preaching in two services, and at an afternoon service a little talk was made on missions. An offering was taken for same, and in a few minutes we had \$37. Sunday afternoon Sister McCaslin, of Wichita, had charge of a good, rousing rescue service, after which a good offering was taken for that much-needed work. Brother Windsor is pastor at Woodbine, and he is doing a good work. As Windom was not represented in this meeting, it was voted that we go there for our next meeting, December 27th to 30th.

HENRY A. DUNLAP, Secretary.

NEBRASKA DISTRICT ASSEMBLY

The fifth Assembly of the Nebraska District, held at Fairbury, September 19th to 23d, was the best in the history of the District. Other Assemblies have outranked this one in certain respects, but considering all things, the one just closed excelled them all. The outstanding features of both annual camp and Assembly were the beautiful unity of the Spirit which pervaded everything from start to finish and a grounding and settling both in knowledge of our Manual and in loyalty to our institutions.

An especially helpful feature of the Assembly was the question box, and also the morning talks conducted by General Superintendent Williams. One of the best was a talk on "Wisdom." Both ministry and laity deeply appreciate the labors of Brother Williams, and feel that they have really made some growth in grace and in sanctified common sense. We hope he can return for our camp and Assembly next year. On Wednesday, Brother J. N. Smith, of Maxwell, brought a stirring message regarding the marks of a "Ringleader of the Set Called Nazarenes," which is still "everywhere spoken against" (Acts 24).

The educational anniversary on Thursday, with addresses by R. C. Gray and H. N. Haas, stirred up our pure minds by way of remembrance, especially as to Olivet University and our school at Hutchinson, Kas. Subscriptions for Olivet amounted to \$390. On Friday Rev. E. G. Anderson led the missionary rally, ably seconded by District Superintendent Lienard. The subscriptions amounted to \$1,616. The Assembly provided for the services of a District missionary secretary. Valuable assistance was rendered by the evangelistic party, composed of Rev. Q. A. Deck and wife, Miss Clara Stoll, Dewey Swihart, Miss Cordelia Swihart, and W. J. Mueller. With voice and instruments they added to both chorus and orchestra. Brother and Sister Rinebarger gave most excellent service as song leaders, and it is hoped that they can be secured for next year.

A beautiful incident, showing the presence and blessing of the Lord was His healing and refreshing touch upon Sister Rinebarger. It came in the midst of their special song one evening, and she took a little march around Zion, shouting praise to God and declaring, "I feel all fresh and new again."

On Sunday morning Brother Williams preached his closing sermon from Acts 1:5. "The Two Baptisms," a masterly, convincing treatment of the subject of the second blessing. At its close, while relating something of his own experience, the Holy Ghost melted the speaker and his hearers into tears. Truly, there is among us the scriptural, pentecostal unity of the Spirit.

In the afternoon was held the ordination service. R. E. Surber and Miss Anna Nutter were ordained as elders. Brother Williams's exhortation

TO THE KANSAS DISTRICT

THE four years of service rendered the Kansas District has meant to me among other things, the formation of ties of friendship and brotherly love for which I shall always thank God. That God should wait until after my re-election as District Superintendent to call me to another field of labor is a surprise indeed to me; but not so great a one as that I should be called to pastor our Kansas City First Church. The providential leadings, and the guidance of the Holy Spirit into this new relationship being so clear and conclusive, I can only say Amen! to what I am sure is the will of God.

With heartfelt thankfulness to the brethren, and to all the dear people of the Kansas District for their kindness and forbearance during our labors together, with earnest prayers for God's best blessings upon my successor, and upon the District work in general, and particular, I close my work among you. My interest in you all is permanent. Please pray much for me.

My resignation will take effect as soon as my successor is appointed.

In the bonds of holy love,
H. M. CHAMBERS.

to the newly ordained elders was timely, strong, and scriptural. Solos rendered by Sister C. E. Ryder and Sister Estelle R. Lienard added to the beauty and power of these services. The closing sermon, Sunday evening, was preached by our District Superintendent, who brought a clear and searching message regarding "So Great Salvation." Salvation flowed at nearly every service. It was a time of real refreshing and solidifying in the truth. We are planning for a better camp and Assembly next year, and over \$1,250 is pledged for the camp expenses.

Rev. M. F. Lienard was re-elected District Superintendent. Few changes were made in officers or committees, and only four changes in assignments. The following are the assignments for the year: Atlanta, N. D. Essley; Beatrice, C. E. Ryder; Burr Oak, Kas., H. N. Haas; Curtis, A. Essley; Farnam, H. C. Titterton; Grand Island, U. G. Evans; Hastings, R. A. Seefeld; Kearney, Leroy Whisson; Kenesaw, J. J. Brady; Lincoln, L. R. Hoff; Marcell, H. N. Smith; Newman Grove, M. C. Brown; New Hope and Table, Craig Weathers; York, R. E. Surber; Fairbury, J. S. Martin. J. M. BECHER, Stat. Secy.

EVANGELIST L. HIBNER

Since the last writing we have been engaged in two meetings—one at Dexter Mo., with Rev. A. J. Mitchell as pastor. The church was in bad shape. The Devil had done his best to ruin the work there, but thank God! he failed. God gave us victory, and the folks confessed and forgave in the old-fashioned Bible way, and the church is in fine condition now. We left them thanking God for victory and for the privilege of working with Brother and Sister Mitchell.

From there we went to Jasper, Ala., and out in the country eight miles in a tent meeting, in answer to a call from Brother and Sister Raden. There we met Brother and Sister H. H. Hooker, two true saints of God. They assisted a few days in the meeting, and then they left for Mississippi. God gave us victory in reclaiming backsliders and sanctifying believers, for which we give Him all the praise. From there we came back to Missouri, stopped in Clarkston a part of two days with wife and the babies, and then left home September 27th for Greenville, Mo., to join Rev. J. W. Ronch in a meeting. The prospects are good for a fine meeting. We covet the prayers of the saints.

FAVORS PRAYER BAND

Your proposition for a world-wide prayer band appeals to me greatly, as the very thing we need. You can count me in.
Mrs. MAGGIE B. WATTS.

FROM I. W. YOUNG AND WIFE

Our summer's work is over, and we look back upon it with great pleasure. We shall not detail all our work, but all along the way souls have prayed through to victory. Our last meeting was with our church at Wolfe City, where we have been student-pastors since last fall. The meeting

was a success. The preaching by Rev. J. E. Bates was convincing and a goodly number found the Lord. At the close of the meeting we raised money to repair our church, and expect to have the work completed by the next Assembly. We are now back in dear old Peniel school, which has meant so much to us. We finish our work here this year, then we shall devotedly and unselfishly give our time to God and the church.

FROM B. M. KILGORE

I am now in a great revival at Quail, Texas. This is the first holiness meeting in this community. I came here at the request of an unsaved sister of mine, and she has been saved since the meetings began. There have been twenty-four bright professions, and fifteen of this number were married people. We have four more days left, and are looking for great things from the Lord. The HERALD of HOLINESS gets better all the time.

REQUEST FOR PRAYER

I have just received my paper, and the first thing I read was, "A Prayer League." It made my heart rejoice, for I love the cause of missions. May the Holy Spirit teach us to pray as we never have prayed before. I ask all who read this to pray for our Assembly, beginning here the 31st of October. And please pray for my healing, if it be God's will. I have not walked for over six years, and have always believed God would heal me. I believe the Lord wants me to ask this.
Mrs. D. E. COLVIN.

FROM EVANGELISTS D. C. TETRICK AND WIFE

We are glad to report victory in this country of drouth at Dunlap, Texas. God is still honoring His Word. Wife preached last night to a large crowd of earnest listeners. There were over two hundred who came forward and gave their hands for prayers. Beloved, pray much for us, as we are over sixty years old, and have been in this battle straight for nineteen years. We have been busy all the time. We have just closed a blessed meeting at Green Valley, and organized a prayermeeting and Sunday school.

FROM N. B. SHADE, M.D.

The editorial on the first page of the HERALD of HOLINESS, September 5th issue, treating on an exclusive holiness Bible school, impressed the writer as never before, of the great need of a Bible school conducted along such spiritual lines, in and under the administration of the Holy Ghost. The writer is digging into the Word of God every day, feasting and drinking while abiding in the vine. An exclusive Bible school should exclude everything that the Holy Spirit will exclude for His glory. We believe that music, instrumental and vocal, is a means that God is anxious to use more than ever before to help make a joyful noise before the Lord, and for Him to use in reaching the heart as no other means can be used for His glory (See Ezra 3.)

We are reminded of one Tuesday night, at Cherry Hill, Va., last August. After preaching Jesus in the demonstration of the Spirit and power, we sat down to the organ and said, "Beloved, we will let the Holy Ghost give the altar call alone, while I sing 'I've wandered far away from God.'" We sandwiched the verses as the Spirit gave utterance, and when we arose from the organ, on turning to the altar, we found four precious souls (adults)—three backsliders and one for conversion—kneeling, who had come one by one as we sang. We hastened inside the altar rail and opened our heart and poured out our soul in weeping and agonizing prayer and pleading for others to come, until the altar was packed with backsliders. Oh, how the Holy Spirit can use song that is rendered to His glory! The writer attributes success along all lines that the Holy Spirit uses, to studying the blessed Word, comparing Scripture with Scripture, and meditating, prayer, thanksgiving, and praise. The writer is short on wisdom, but long in love; and would like to be connected with such a Bible school, as referred to above.

LAWRENCE GROUP MEETING

Representatives from Topeka, Ottawa, and Kansas City, Mo., met with the Lawrence (Kas.) church for the group meeting, which commenced Thursday evening, September 27th, and continued over the Sabbath. The attendance from the visiting churches was limited on account of the meeting so closely following the Assembly. Papers were read and discussed on different subjects connected with the church work. Among them were "The Cradle Roll and Home Department of the Sunday School," "A Successful Sunday School Su-

TELEGRAMS

WICHITA, Kas.

HERALD OF HOLINESS:

We have just closed a three weeks' tabernacle meeting at Eldorado, Kas. The battle was no easy one, but God gave us the victory over tongues, agnosticism, and every unclean thing. We organized a new church with eight strong members and twelve more coming with letters soon.

PUTNEY AND UHLER,
Evangelists.

RICHMOND HILL, N. Y.

HERALD OF HOLINESS:

The trustees of the Pentecostal Collegiate Institute have been requested by several pastors to extend the date for calling in the mite boxes. October 28th will be the date for the bringing in of the mite boxes and November 18th the final grand rally to make up all deficiencies.

E. E. ANGELL, Secretary.

ASHLAND, Ky.

HERALD OF HOLINESS:

The Kentucky District Assembly held at Ashland, Ky., closed with shouts of victory. General Superintendent Goodwin presided and won his way in the hearts of all present. General Superintendent H. F. Reynolds and Sister Polly gave us interesting lectures on foreign missions, and \$735 was pledged, being three and one-half times more than for the previous year. Rev. H. Rees Jones was unanimously elected District Superintendent. To God be the glory.

C. L. WIREMAN, Secretary.

perintendent." "The Successful Sunday School Teacher," "Church Finance," "The Relation of the Church to the Pastor," and "The Relation of the Pastor to the Church."

A beautiful spirit of harmony and good fellowship prevailed. God graciously blessed the saints in the praise service. An agreeable surprise came during the business session when a tent was presented by a young lady, formerly of Topeka, to be used for tent meetings in this group. It was voted to request the HERALD OF HOLINESS to print the papers on "Church Finance" and "The Successful Sunday School Teacher." The invitation to meet with the Kansas City church for the next meeting in December was accepted. All felt that the meeting had been a very profitable one.

Mrs. PHOEBE SANDERS, Reporter.

DALLAS DISTRICT

I am just now closing a tour of the southern portion of the District. At Murchison we met a little company of holiness folks, and prepared the way for an organization there in the near future. At Lufkin we found the church encouraged and progressive. Pastor Atteberry is doing a fine work there, and his people are standing by him. At Elkhart we organized a new church with promising outlook. They will build soon. I spent two days at Lissie. The services were rich in grace. We reached Ratson at a late hour, and had one service. Pastor Cassler has done good work there. Brother Cassler went with me to Port Arthur, and we had a very precious service. Pastor Malone has led the church successfully this year, and they are in a good place.

At Kirbyville the sawmill has burned, and most of our folks have had to leave there to get work, but are standing true to God and the church. At Pineland they are having a hard pull, but are not discouraged. Miss Jessie Albritton, the pastor at Kirbyville and Pineland, was at home on account of her mother being very sick. The flock at Henry's Chapel has built a large and beautiful tabernacle in the Concord community. This is the result of a revival meeting held by Brother J. B. Chapman in July, and the faithful, untiring ef-

forts of Brothers Marvin Hall and James Pressley. The tabernacle and two acres of land are paid for, and we had the honor of dedicating the new building on September 23d.

We had a good meeting with the church board at Mt. Hope. They are planning on building a church this fall or winter. Next we went to Eaton, where we had a fine service. This little church has paid about \$50 for missions this year; also built and paid for their church. Our fifth Sunday meeting at Gause was not very well attended, but those who came had a profitable time, and were glad they came. Evangelistic meetings are in progress in a number of places. Evangelist Jarrette Aycock has just closed a glorious meeting at Sherman, that has added some good material to the church. Brothers Pruitt and Erdmann have recently had a good meeting at Macy. They are now in a meeting near Franklin. Brother and Sister Cagle are doing good work with the District tent in Dallas county. Brother Gilmore is having some great meetings in Angelina county. Our Assembly year will soon come to a close. Let every pastor have everything in readiness for a full report, and all be on hand for the first service of the Assembly. Remember the time, November 7th to 11th.

P. L. PIERCE, Dist. Supt.

OLIVET UNIVERSITY

A little over a week ago we reported that school had opened with 143 students. Since that time twenty-one others have registered, making an enrollment at present of 164, and others are yet to come. The Lord has been graciously blessing us in every department of the work. We see no reason why this year shall not be one of the best years the school has known. The teachers are not only experienced and efficient, but are helpful and congenial, which figures largely in making the work not only successful but pleasant.

Another phase of the work which is encouraging is the way the communities surrounding us are being opened up. Brother Brown, our District Superintendent, has started a meeting recently at Paris, a few miles south of us, and our students are going down there in autos from night to night, assisting in the meetings. Last Sunday there were no less than seven or eight other places which were touched by those going out from Olivet to preach the gospel. It certainly is inspiring to hear the reports from these young people as they return from their respective fields and tell of victories of the Sabbath. These reports are becoming a special feature of the Tuesday morning chapel service, and we believe will be a blessing to us as well as those who go out from time to time.

J. E. FLOER, Vice-Pres.

MISSIONARY AND SUNDAY SCHOOL CONVENTION OF THE SPOKANE SECTION

The greatest missionary rally ever held on this section closed on Sunday, September 23d. It was great because the presence of God was manifested in a marvelous way. Evangelist K. H. Jackson preached the first sermon on Wednesday evening, and District Superintendent John T. Little brought the message on Thursday evening.

All the pastors on the section were present, with the exception of one, and all had a part in the program. General Superintendent H. F. Reynolds was at his best, and gave some most interesting talks on the different mission fields. Rev. Elsie M. Wallace, pastor of the Walla Walla church, and chairman of the Walla Walla section, had a part in the program, and brought the message on Friday evening. On Saturday morning we had another interesting and most profitable session, closing at noon so as to give the people an opportunity to get ready for Sunday. Rev. Mr. Jackson brought the message Saturday evening.

Sunday was a day that we will not forget. It opened with a prayermeeting at 9 o'clock, followed by the Sunday school at 9:45, at which Dr. Reynolds spoke a few words to the children. At 11 o'clock Dr. Reynolds brought a message which was greatly honored by the Holy Ghost. At 2:30 we gathered again for a great missionary rally, and Brother Jackson brought a message on Central America. The Lord came on the scene in power, and the hearts of the people were gripped. A dozen young people responded to the altar call, some to be sanctified and others offering themselves for missionary work. This service did not close until 6 o'clock, and was followed by a great song and praise service at 6:30. At 7:30 Brother Jackson brought the closing message of the convention, and seventeen seekers found their way to the altar.

The finances came easy, and on Sunday night we turned the regular offering to the foreign missionary work. This amounted to \$31. We want to praise God for all that was accomplished, and for the spiritual feast which we enjoyed. We feel that these conventions have been a great blessing to our District, and hope and pray that four similar conventions can be held next year. We are more persuaded than ever that God smiles on the people whose hearts are devoted to the missionary work. We are thanking God for the privilege of supporting Sister Phillips in Central America, and hope to soon be able to take the support of another missionary on this section.

NERI NAOMI JONES, Reporter.

TELEGRAMS

OSKALOOSA, Iowa.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

Sunday, October 7th, was the greatest Sabbath in the history of the Pentecostal church at Oskaloosa, Iowa, with Williams-Robinson party in charge. Automobiles came thirty miles. Seating capacity was almost entirely filled. Brother Bud Robinson and Brother Milton Williams, with eight others, placed their membership in the Pentecostal Nazarene church here. Uncle Buddie was at his very best both morning and evening, holding his audiences spellbound. A large street service was led by Rev. Stephen B. Williams. Rev. L. Milton Williams brought a forceful, clear-cut, convincing sermon at night to a crowded house. A campaign of old-time religion is to continue during the entire month with Rev. T. E. Beebe in charge.

J. WARD, Pastor.

NASHVILLE, Tenn.

HERALD OF HOLINESS:

The Tennessee District Assembly was a wonderful occasion. The conspicuous features were fine presidency by General Superintendent Williams, great missionary services with fine results, high order of preaching with souls seeking salvation, and a splendid missionary spirit. There was complete indorsement of publishing interests of the church, with request for the remaining \$14,000 to be raised for capitalization of the Publishing House. A record tide of spiritual power prevailed throughout the Assembly. Educational and temperance interests were faithfully looked after, as well as every other interest of the church.

REV. B. F. HAYNES.

FROM REV. J. E. L. MOORE

While I am a little late in reporting our last two summer meetings, having been hindered by the illness and death of my father, yet I wish to say a few words regarding them. County Line camp, Flat, Texas, was indeed a gracious meeting. The pastor, Rev. S. W. Hampton, was privileged to be with us but about two days, being away in another meeting, where God gave him a number of souls. There were about thirty-five professions during the meeting, many of them being very bright. Several were added to the church. It was delightful to have the privilege of laboring with our former students, Mr. E. G. Harper, Miss Myrtle Harper, and Miss Laura Sutton.

From Flat we went to Delight, Ark., where Rev. T. W. Sharpe, District Superintendent, had the camp already started off. Brother Sharpe led the singing, to the delight of all. We consider it a great privilege to have labored with this God-fearing pastor and District Superintendent. Since he has been at this place he has won the confidence of the people of the different churches. During this meeting there were over fifty professions of reclamation, conversion, and sanctification. Several united with the church and others will follow later. We predict a prosperous future for the work at Delight. We are asked to return another year, and if God orders, we shall be delighted to do so.

EVANGELIST W. P. JAY

We closed our meeting at Canby on Sunday night, September 16th, with victory. It was a hardfought battle, but some found God. We began in the Brentwood Pentecostal Church of the Nazarene September 20th, for a two weeks' siege. The meeting is starting off well. Six already have prayed through. Sunday was a great day. Brother Ingler's songs lift people out of their seats with shouts of joy. Owing to a recent change in dates, we can give some church the last three Sundays in October. Address W. P. Jay and A. F. Ingler, Portland, Ore.

INDIANA DISTRICT ASSEMBLY

The third Annual District Assembly was held on the campgrounds of the Eastern Indiana Holiness Association, Cleveland, Ind. The attendance was large, and as fine a gathering of people as ever gathered on this old earth. One continual wave of glory swept the Assembly from the time our dearly beloved General Superintendent J. W. Goodwin sounded the keynote on Tuesday morning, September 11th, until he closed it on Sabbath evening, September 16th. Shouts of victory were heard from all over the state in the stirring reports of our pastors and the messages our evangelists brought to us were much appreciated by all. Both pastors and evangelists came to the Assembly with great victory, and left with a greater determination to push holiness than ever before.

Among the visitors was Rev. T. H. Agnew, who gave a very able address on educational interests, as a result of which the District pledged \$3,000 to Olivet University. Rev. James W. Short, Superintendent of the Pittsburgh District, was with us. P. H. Lunn came, representing our great Publishing House. J. G. Nickerson and wife of the Kentucky District, were with us, and were transferred to the Indiana District. Brother John Hatfield was there and sang, preached, prayed, played, and danced for us; and his presence was surely a blessing to every person there. We were all very sorry that he was compelled to leave us right in the midst of the Assembly; but before he left he gave us a message which will be long remembered.

The missionary anniversary address was given by our General missionary treasurer, Rev. E. G. Anderson. It was heart-stirring. After the address, about \$200 was pledged to our outgoing missionary to China, Miss Pearl Denbo, besides many other donations for her personal use. Personal pledges of \$442 were given for the general foreign missionary fund. Sister Denbo gave us her farewell message, which brought tears to every eye. Miss Ethel Baker, missionary to India from the Methodist Protestant church, gave her testimony, which was blessed of God.

The Assembly showed its appreciation and love for the District Superintendent by re-electing him by a unanimous vote. Rev. O. E. Enos, missionary secretary-treasurer, was re-elected and given an offering for his last year's labor. It was marvelous how our God blessed us and supplied every necessary need of the Assembly. People came by multitudes, and were entertained almost free. The good people all around the camp brought in vegetables of all kinds. Their kindness will never be forgotten, and the people in general all responded to the summons of our District Superintendent. We started into our Assembly with a small offering from the churches, and when we left the campgrounds everything had been met, and there was a balance of \$1.92 in the treasury. After a love feast and breaking of bread on the Sabbath morning, and in the midst of singing, shouting, and the waving of handkerchiefs, \$1,200 was pledged for home missions and the opening of new work on the District.

After this great time of rejoicing came the most beautiful service of the Assembly, the ordination service, conducted very ably by Rev. J. W. Goodwin, and in which Clyde E. Green, Ural Hollenback, Roy Hollenback, and Von Stevenson were ordained. The message given by our General Superintendent will ever be remembered, and the closeness of God that was felt by those who took part in the service will never be forgotten. Surely it was a great time in the Lord, and can never be duplicated only in heaven.

The third Annual Assembly of the Indiana District closed by Rev. J. W. Goodwin reading the pastoral arrangements, which follow:

- Anderson.....Ira R. Akers, Mary R. Akers
- Breese Chapel, Eby.....Albert Schocke, Bronville
- Bluffton.....Clyde E. Green
- Connersville.....J. C. Stevens
- Evansville.....E. E. Turner, Ora J. Turner
- Fort Wayne.....F. F. Kerst
- Flackville.....Von Stevenson
- Fortville.....(To be supplied)
- Elwood, Summitville.....F. P. Kerst
- Hammond.....A. F. Balsmeier
- Hamlet, Brems, Arndt's Chapel.....A. B. Dayton
- Indianapolis.....
- First Church.....J. G. Nickerson
- West Side.....J. W. Crawford
- Kendalville, Auburn.....S. O. Fink
- Ketter Chapel.....F. W. Crowell
- Lowell.....Lon McCay
- Mohawk.....O. E. Enos
- Mt. Beulah, Mt. Zion.....K. C. McCollum, Vera McCollum.
- Mitchell.....(To be supplied)
- Muncie.....Everett O. Chalfant
- New Castle.....M. T. Brandyberry, Lyda Brandyberry.
- Redkey.....H. P. Groves
- Richmond.....L. T. Wells
- Stringtown.....Sadie McNeets
- Seymour.....C. Preston Roberts
- Walter's Chapel.....Ellis Hawn
- Winchester.....B. A. Fleming

O. E. ENOS, Reporter.

FROM J. HOWARD SLOAN, D.D.S.

We closed our summer work and came to Marion, Ind., for a 12 days' meeting with the Gospel Tab-

NOTICE

We have just received the sad news of the death of the baby girl that came to bless the home of Brother and Sister R. S. Winans a few months ago. Nellie Winans was born July 25, 1917, at Pacasmayo, Peru. She passed away to be with Jesus September 10th. Brother Winans says the precious hope of meeting her in heaven cheers them in their sorrow. We ask our people to remember our dear Brother and Sister Winans in their prayers.

E. G. ANDERSON.

ernacle Mission, and everything seems propitious for a great ingathering of souls. There are large crowds, deep conviction, and a spirit of prayer on the people; and an altar full of seekers last night has filled our hearts with hope and expectancy. Our first tent meeting for the summer was with Brother Parker, pastor of our church at Terrace, Pa., where the Lord blessed the services. Our next meeting was at Douglas camp, Douglas, Mass. This old historic camp is the mecca for New England holiness folks, and many of the aged saints make their annual pilgrimage to this feast of tabernacles. Our co-laborers were General Superintendent J. W. Goodwin, Brother Norcross, of Malden, and Rev. W. H. Clark of the Free Methodist church. I never saw a sweeter and more harmonious spirit among workers. Our next camp was at Geneva, Ind., where we were favored with good weather and good crowds. Brother Snider and Brother Neyswonger of the Methodist church and Brother Smith of the Evangelical church stood nobly by the work, and the shout of victory was heard in the camp. Our last meeting for the summer was with Brother Welch, pastor of our church at Ironton. Here we encountered many adverse circumstances. The first four days it rained, then a severe storm blew the tent down, followed by cold, frosty nights, and the last week we had the annual apple show and street fair for a counter attraction. But the last Sunday the Lord cleared up the weather gave us good attendance, and quite a few professed victory.

DES ARC, MO., CAMP

The campmeeting at Des Arc, Mo., has gone down upon the pages of history again. This was the District camp. Rev. W. I. Deboard is the faithful and efficient pastor of the Pentecostal Church of the Nazarene here, and I will say that I have never labored with a more congenial and brotherly pastor than Brother Deboard. He has done much to bring the church out of financial ruts by preaching tithing, and they have quite a tithing band now. All expenses are easily met, including the pastor's salary, and they have some money in the treasury. Everything was ready for the revival when we arrived. The attendance was quite large throughout, and we had a goodly number seeking either pardon, reclamation, or purity. Quite a few were finders of salvation.

Rev. J. E. Linza, District Superintendent, was present the last part of the meeting, and had charge of the singing, which means that it was good. Rev. T. C. Coombs, D.D., of Beatrice, Neb., was in attendance the last week of the meeting, and did some fine preaching. The interest was so good and growing till at the end of the ten days Dr. Coombs was asked to continue the meeting another week, which he did. There are some true and tried saints at Des Arc. Many of our leading evangelists have labored at Des Arc camp, and some of them are Rev. L. M. Williams, Rev. Fred St. Clair, Rev. J. E. Bates, Solomon and Allie Irick, Dr. and Mrs. Ellyson, Rev. Bud Robinson, Rev. Andrew Johnson, and others.

It was also my privilege to stop at Fredericktown, Mo., with the Pentecostal Nazarenes a week. Some very excellent saints live there. We had some splendid services. Rev. P. P. Below is the pastor there, and he is a very fine young man, and is doing some good work. After three Sundays away, we are back on the field at Hartford, Conn., at our pastoral duties, and find things moving on nicely.

C. H. LACASTER.

CHURCH NEWS

Albuquerque, N. M.

It seems that the work is starting at Albuquerque. While waiting for the big tent which was to have been shipped from Artesia we went on the streets to call the people to repentance, and was arrested and taken to the city jail and locked up for the night. When taken before the police judge the next morning to answer to the charge of disturbing the peace and disorderly conduct, we answered, "Not guilty." Well, now maybe we did disturb the peace of some who were dwelling in carnal security. Albuquerque is a place that ought to be disturbed. To reach the people is a great undertaking, especially this metropolitan city where people come from every point of the compass to find health for the body, but think little of the health of the soul. This is the place where

all of the great evangelists fail of success. It is not a "burnt district," but a flooded district— inundated with the spirit of indifference and religious formality. Albuquerque is the largest city in the New Mexico District, and has so far been neglected by our church. We came to this place a year ago without a member or a dollar to depend on. We have studied the situation from the viewpoint of a mission school for Mexican boys and still the message, like fire shut up in my bones, is crying for utterance. The way seems to be opening. We have arranged for a smaller tent, and we will not abandon the effort until the people have had a chance to accept or reject the offer of full salvation. We are willing to "make tents" or do anything to supply the needs of the dependent family if it is God's will. We could rent a hall on North Third street, if we had the money, for \$15 a month. Who will help to start the work in the metropolis of New Mexico? Pray for us and the work here, and pray for our precious Don, seven years old, stricken down with typhoid fever. The will of the Lord be done.—J. M. WILSON.

Duke's Chapel, Tenn.

Since reporting last we have held two revivals. One was at Boldens Branch, Smith county, Tenn., where several souls were either saved or sanctified. The other was at Spring Fork, where the Lord saved or sanctified several more souls. Sunday we had a good day at Duke's Chapel, where we have been pastor for three years. We think it best for the people to have a change of pastors, so Sunday was our farewell day. The service closed with shouts of victory.—G. C. HESSON, Pastor.

Vlew, Wash.

We have just closed our campmeeting with victory. We began August 5th with Sisters Bertha Welsch, of Ridgefield, Etta Davis, of Portland, Ore., Louise Robinson, of Nampa, Idaho; Rev. K. H. Jackson, evangelist, who came to us the 16th, continuing to the 26th. God was with us in every service, giving us sixteen souls at our altar. One old man, about eighty, who came for "an outing" was saved and sanctified. Praise the Lord. Miss Dickson brought us a couple of messages in song for which we were grateful, and which God honored and blessed. Brother and Sister George B. Smith, of the Quaker church, helped us out in leading in song. Rev. J. W. Frazier, formerly a pastor of this church, was here several days and helped push the battle. Others from Portland, Ridgefield, and Carroll, Wash., were with us to help and bless, also Rev. B. W. Shaver, of Nampa, Idaho. We are still looking up expecting greater things.—Mrs. MAE BUND, Pastor.

Centerville, Tenn.

Our meeting at Swan Valley was a real success in many respects. Rev. T. B. Dean and wife rendered very efficient service. Several were definitely blessed. Five new members were added to the church. Rev. J. F. Roby, representing the Door of Hope at Nashville, was with us for one service, and raised in cash and pledges \$36 for his work. The work in this community is on the upgrade. Praise the Lord. We pitched battle at Twomey, September 9th, with Rev. J. G. Rye as our colabarer, who preached with power. God honored His Word and we closed with a real victory. Our District Superintendent, F. W. Johnson, was with us for a few services and we organized a new church at this place with twelve charter members. There is great possibility for developing the work at Twomey, and the Lord is giving us access to the people, for which we praise His dear name.—O. O. SMITH, Pastor.

Louisville, Ky.

We are glad to report victory, through the precious blood. Since Brother H. Rees Jones has been with us the church in all departments has been on the increase. We thank God for four new members recently received into the church. Strangers are coming, backsliders are being reclaimed, and the saints are encouraged. We have given Brother Jones a call to be our pastor the coming year. We are believing for great victory for this church in the future. Bless the Lord.—VERA M. FORTS, Reporter.

Santa Fe, Tenn.

Glad to report victory on my work. We have closed the last meeting on our circuit, which was at Akin. The meeting was a success. There were fifteen at the altar, seven were sanctified, and two converted. This has been a good year all the way through. We have had conversions at the monthly appointments. I did the preaching in our revival, and J. L. Hutchinson did the singing, except the last week of the meetings at Sawdust, when R. C. Rogers was with us. About one hundred have been either saved or sanctified and fifty-three have been added to the membership on the circuit. The people are much encouraged.—E. T. COX, Pastor.

Hot Springs, Ark.

We are here in a meeting with growing congregations and a considerable degree of interest.

We need a tent very much so we can locate in a better place. We need to be close in where we can have street-meetings and invite the people to the meetings. We should by all means have a mission here. Will you not pray and contribute something if possible toward establishing such a work? The little band here now is in answer to prayer, for the people have been praying for some one to come and hold a meeting. We are expecting to remain here indefinitely. Pray for us.—**H. P. BLAKELY AND WIFE.**

Dewey, Texas

The annual meeting at Dewey, Texas, began August 25th and closed September 2d. Brother B. F. Pritchett did the preaching. Brother Cook Huddleston led the song service. We feel encouraged to press on, and are trusting the Lord for greater things. We thank God for sending these men to us. Several people prayed through to victory. If Jesus tarries Brother Pritchett will be at Dewey next summer two or three weeks. Come and camp with us and enjoy a spiritual feast.—**ROSA MAGEE.**

Plainview, N. M.

We have just closed a fine meeting here with Evangelist J. E. Threadgill, our new District Superintendent, as leader. He surely knows how to reach the people with the Bible. The last Sunday of the meeting was a great day. At least forty were seeking at once. There were twenty-five or thirty who found the Lord either in pardon or purity during the meeting, and some are still getting saved, for which we praise the good Lord. The finances came easy. Four additions were made to the church, with more to come.—**F. A. POWELL, Pastor in Charge.**

Walter, Okla.

Our meeting at Dexter, ten miles southwest of Walter, closed on Sunday night, September 16th. The service was held by Rev. John D. Magee and Rev. H. C. Evans, of Forestburg, Texas. They brought with them Brother W. C. Huddleston as song leader. The preaching was great and a blessing to all who came. There were not many conversions, but the love of God was shed abroad in our hearts, and the people rejoiced in Him. God's people of different denominations can sing and pray together at our meetings, thank God.—**WILLIAM DYKE, Reporter.**

Oskaloosa, Iowa

The revival is on. Hallelujah! This is the second day of the meeting. General Superintendent J. W. Goodwin is leading. Our standing now reminds one of the steps up the hill. First, wearied with the worldliness in the church; second, Brother Ferguson's Bible school attended by a few holiness folks with a growing longing for organized holiness. Later, very suddenly the Pentecostal Church of the Nazarene sprang up at the Pentecostal Mission with a growing membership. Then came the sifting and we went out under the stars saying we were following Jesus. We went into a private home where the Sabbath school was organized, and then we worshiped in the court house, paying a rent of \$1 a week. We had prayermeetings at the homes round about, then a room at the Y. M. C. A. was opened to us where every loyal Pentecostal Nazarene had to be present in order to make an audience. From there to the last mission where a few still stood. Then we had a covered basement for a time. The Baptist church afforded us shelter, while our own church was under construction, and now we are in our own beautiful church. "Behold what God hath wrought."—**MRS. DORA SHERMAN, Church Reporter.**

Hogansville, Ga.

On August 31st, we began a tent meeting here at Hogansville with Evangelist M. C. Adam, of Seymour, Ind., in charge. He preached the gospel without compromise. During the seventeen days of this meeting about a dozen people were saved and three sanctified. We were glad to have our beloved District Superintendent Rev. E. H. Kunkel with us the last two or three days of the meeting. He preached twice for us, and we enjoyed his sermons very much. We hope that this meeting will be the forerunner of another meeting in the near future, which will result in the permanent establishment of a Pentecostal Nazarene church.—**A. O. POST.**

Greencastle, Ind.

God is answering prayer in behalf of Greencastle, Indiana. We feel that the HERALD of HOLINESS family are praying, as we have requested, that the Lord will give us a live, holy Pentecostal Church of the Nazarene to carry forward the banner of holiness. The Lord has given us a nice hall in the center of the city. We began revival services September 20th, with Brother Harry J. Elliott as evangelist. Brother Elliott is preaching the old-fashioned gospel, building upon and strengthening the work done by the Lord through Brother August Nilson and Brother and Sister J. F. Sanders during the month of August. The Lord willing, we expect Brother U. E. Harding, our District Superintendent, to be with us October 5th to 7th, to help us push the battle and to organize

on Sunday, October 7th. Pray God for victory in this battle.—**GUY C. MCHENRY.**

Velber, Ky.

We have just closed a two weeks' meeting at Velber, Ky. There were more than twenty souls either saved or sanctified. Every service was well attended, but hundreds were at the last meeting and forty-five were at the altar that night praying and crying for help from God, some getting through to victory, others going away weeping. Rev. L. W. Dodson, of Kingswood, Ky., was with us. Many of the saints shouted the victory because they were free. We give God the glory. Brother Dodson is a man of God, and we highly recommend him to any pastor or church in need of the assistance of an evangelist.—**MARY A. ANDIS, Pastor.**

Indianapolis (Ind.) West Side Church

The Lord has put His stamp of approval on the little church, organized just a year ago in July. Our altar has been a place where many have found God. God has wonderfully blessed us on the financial line during the last Assembly year. The offerings have averaged more than \$43 a member, and it does not spoil a service to preach on tithing. We all enjoy it, as we have become accustomed to the sacrifice over and above the tithe. We are looking for a wonderful time this fall, and are expecting to start a revival soon. Pray much for us. We are rejoicing in a Savior's love, and looking to God to prosper the Pentecostal Church of the Nazarene and the HERALD of HOLINESS.—**AMOS C. GRIFFIN.**

Derry, N. H.

The church here has been wonderfully blessed of God this summer. We have a new folding organ for the street meetings, which is a great help, and with the cornets, played by the Ackerman sisters, we have had good music. This attracts the people, and Pastor MacNeil holds the attention of a large number on the street every Sunday evening. Our Tuesday evening cottage prayermeetings are seasons of great blessing, and the attendance is increasing. Sunday morning and evening our pastor brings us messages that are most helpful and inspiring. We are looking for Brother Beers to be with us on October 7th, in the interest of the Pentecostal Collegiate Institute, and we expect a great day. We who have not been in this work so long as others, are thanking God for the loyal souls who have labored so prayerfully and faithfully to make the work here a success for the glory of God.—**Mrs. LILLA P. BARTLETT, Reporter.**

Nowport, Ky.

We began a revival at our church here, September 15th, and closed the 30th. God was in our midst. Twenty-two souls came forward to be prayed for. Some wanted to be sanctified, and others to be saved from sin. God gave them their heart's desire. Also two more united with the church. God is certainly blessing us here. Our church is crowded to the doors. We held our revival with the help of our home boys. We have several good sanctified preachers here. Our dear Brother Lawrence Kip is rendering valuable service. He was formerly a New York lawyer in the

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Quality should be the first consideration in purchasing a Bible. After a Bible has been in use for some time it becomes endeared to you like an old friend. You have it marked according to your favorite method. You have the margins filled with notes, and the Bible acquires a value far beyond its original purchase price. Now, if it is not of real good quality, both in binding and paper, it soon becomes worn and must be laid aside. The cost for rebinding an old Bible is as much as the price of a new one; therefore, it is wisdom indeed to purchase a good, durable Bible at the start. Note particularly the description of the "Bargain Bible."

Second

It Is a Special in Price

Bibles have advanced tremendously in price during the last year on account of the increased cost of all materials entering into their manufacture. For this reason you must expect to pay a higher price for Bibles than formerly was paid. We are pleased, however, to offer a special quality Bible at a price that is very reasonable to say the least. Please read carefully the special features, and note the low price at which we are offering this Bible.

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PENTECOSTAL NAZARENE PUBLISHING HOUSE, 2109, 2115 TROOST AVENUE, KANSAS CITY, Mo.

suspense court of New York. His wife is helping also. Dear ones, start a "power house" meeting in the homes of your people. Our Thursday afternoon "power house" meeting has been a wonderful help to us. We closed our revival with communion service. There were twenty-three who took part in the communion service here. Several people from my home town are standing by us in the gospel.—Rev. W. H. FIBBS, *Pastor*.



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"Do your bit." Send Testaments to the soldier boys at camp, that they may spend their leisure time in reading the Word of God.

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Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Evansville, Ind.

We returned from the Indiana Assembly, September 18th, and found the church working and praying for the coming year. After such a glorious Assembly we came back with a greater vision and determination than ever to push the battle for God and in behalf of dying men. We have planned for a genuine campaign to begin October 21st, with Rev. H. Higsbee Lee, pastor at Georgetown, Ill., as evangelist. The church here is in harmony and all are praying for the greatest sweep of victory this church has ever known. We have caught the vision of the great work which can be done through distributing tracts, good books, and booklets. We are now ordering our third thousand of the little booklet, "Jesus the Way." It is excellent to distribute among all classes. Our people gave away about \$50 worth of literature last year, and we expect to do more this year. If Christian Science, Millennial Dawn, and Russellism can put out literature by the carload, why can not holiness people spread the glad tidings of salvation from sin? We have a shout of victory in our souls just now for something which pushes us out after the lost of earth. We would be glad to have the saints join with us in prayer for this great work. Evansville is a city of nearly 100,000 inhabitants, with 300 saloons and 78 churches. There seems to be so little spiritual life, and we need an army of personal workers to do home mission work.—E. E. TURNER and Wife, *Pastors*.

Sioux City, Iowa

Our meetings are fine. On September 16th there were seven at the altar, and all prayed through. Sunday one was reclaimed in the morning meeting. This same person returned to the altar in the evening service, and found the experience of sanctification. We are determined to keep the revival spirit on our people. Last but not least, at 6:45 p.m., September 30th, a little baby girl, weighing six and one-fourth pounds, came to live with us. Mother and child are doing fine, and of course they will continue to thrive under such care as the nurse, Mrs. Bell Jolly, gives them. Mrs. M. J. Tyler preached in the evening.—S. M. LEHMAN, *Pastor*.

Sallisaw, Okla.

I have visited the work God has entrusted to my care and found it in a thriving condition. The Paw Paw church, though small, is wide awake. The Cedar Springs church is real spiritual, and we have a fine lot of folks there. Price's Chapel is located in the hills, three and one-half miles north of Sallisaw, and we have some true saints there. The Shiloh church is three miles southwest of Sallisaw on the prairie. This little church is a missionary church and they know God. They are greatly burdened for the work. God is wonderfully blessing at Shiloh. We have a revival on at this date, and Brother Ritter, of Stuart, Okla., is the preacher. Great grace was upon the service last night. Several were at the altar, and one prayed through to victory. We are expecting a great meeting, and covet your prayers. May God bless our HERALD of HOLINESS, which is the greatest paper I ever read. And that little paper, *The Other Sheep*, is worth its weight in gold to me. I am saved and sanctified to date.—J. W. DODD, *Pastor*.

Ironton, Ohio

We have just closed our tent meeting with Brother and Sister J. H. Sloan as evangelists. The weather and a great "home coming" and the street fair militated against the meeting. However, a few prayed through to victory, for which we take courage and thank God. Brother and Sister Sloan preached and sang the gospel in the demonstration of the Spirit and with power. We believe a great deal of prejudice was broken down by their clear presentation of the truth. We begin a meeting with our South Point church the 14th, with our District Superintendent, J. W. Short, as evangelist. We expect to dedicate our new church at this time. Pray for us. We are looking up and going on.—H. W. WELSH, *Pastor*.

Muncie, Ind.

We are moving along fine over here. We have a great time at our Assembly. It really stirred our souls. Our last year has been the best. Our church has gone steadily forward. We raised for all purposes \$4,131.04, and have fifty-five members. We hope to double our membership in next year. We are asking the good Lord to give us \$1,000 for missions. We are planning for a revival campaign of six or seven weeks. There is great opportunity in this town of 40,000 people. Our revival will begin October 25th.—EVERETT O. CHALFANT, *Pastor*.

Sherman, Texas

We have just closed a two weeks' revival meeting that was greatly owned and blessed of God. Rev. Jarrette Aycock, of Atwood, Okla., joined us the third day of the meeting, and did most of the preaching. Souls began to strike victory almost from the first, and while there was no great break until after the middle of the second week, with the exception of possibly two nights preceding the real break, there was not a night service in which no one was saved. The closing Sunday was the

best of all. We had three services in the church, and one on the streets, in which souls were saved. This has been a year of progress with the Sherman church. It is composed of as loyal a band of Pentecostal Nazarenes as we ever saw. We have had a constant revival, and nearly fifty have been added to the church. They were nearly \$700 behind when we came to them. This, with our running expenses exceeding \$100 a month, and another debt of over \$700 maturing during the year, together with our various Assembly obligations created a financial burden that looked quite heavy for a small church numbering a little over a hundred, few of whom own their own homes. But we plunged into the battle, and God came to our rescue. During this meeting, nearly every dollar that we lacked, having enough to put us even with every obligation, was either paid in cash or good subscriptions. Praise the Lord! A nice class was received into the church during the meeting, and the end is not yet.—OSCAR HUDSON.

Richmond, Ind.

We arrived in Richmond, September 20th: Brother Sleeth met us at the train, and took us to his home, where we were made to feel very welcome until we were located. We are more than delighted with our people here. Surely the Lord has given us some of the cream of the earth. Brother Balsmeier has surely done a great work here, for we find the work in splendid condition. On the evening of the 27th about forty people came to see us, laden with the necessities of life. We had a most delightful time. We anticipate a great year here in Richmond. Pray for us and the work.—L. T. WELLS, *Pastor*.

Madill, Okla.

Our church is in good condition. We have about fifty-two members, and the Lord gave us 101 precious souls saved or sanctified in our August meeting. The price of our church property has advanced this year from \$1,500 to \$2,400, and we owe only \$500, for which we praise the Lord.—C. M. CURRY, *Pastor*.

Pentecostal Nazarene Mission

At last we are in battle at old Fifth Street Mission, the conflict hard but victory sure and certain. Five knelt at the altar last night, making seventeen seekers our first week, some real good cases of salvation, a cleaning-up time. Our faith is in God. Will you not unite with us in prayer for this hard but great field of labor?—W. C. FRAZIER, *Superintendent*.

Science Hill, Ky.

On Sunday night, September 16th, Brothers Taylor and Dodson closed a very successful revival at this place. On the last night of the meeting we had twenty additions to the church. Several were either saved or sanctified in the meeting, and old-time conviction was on the people. We thank God for sending these two brethren to us to hold a revival. We now have the building of a Pentecostal Nazarene church at this place under way. We are worshipping in a tabernacle, but hope to be able to get our church ready to go into by the first of the next year. Rev. Mr. Dodson went from here to hold a meeting at Mt. Hope, in the Pentecostal Nazarene tabernacle. Rev. Mr. Taylor went to his home at Shafter.—E. J. HINES, *Reporter*.

Rochester, N. Y.

God has given His people tokens of His favor since they came out for Bible holiness amidst much opposition from carnal men. Souls have been saved and sanctified, and others are ready to join our ranks the coming Sabbath. Pray for us.—Mrs. N. A. REID, *Pastor*.

Florence, Ala.

The dear Lord has been very good to His people at this place. We are moving on and shouting thanks to God which giveth us the victory through our Lord Jesus Christ. We have just closed a very successful revival with our beloved District Superintendent, Rev. P. M. Covington, and Rev. J. A. Mansco, of Nauvoo, Ala. They are two of the most humble, consecrated men of God, and the dear Lord used them as they preached the Word with the power of heaven upon them. People shouted God's praises as they preached.—Rev. A. B. ANDERSON, *Pastor*.

Everett, Mass.

September has been a good month with us at the People's church. About twenty seekers have knelt at our altar for pardon and purity. There were several very clear cases. September 25d, Rev. Paul Goodwin, our new pastor at West Southerville, was with us and gave us a strong sermon. September 27th, we held our first all-day meeting of the season. Rev. R. J. Dixon, of Salem, Mass., was the preacher for the day. There was a fine attendance, and Brother Dixon preached some strong sermons, and gave a fine Bible reading on holiness. Sunday evening, September 30th, Rev. Gilbert Laite was with us, and had the singing and greatly helped at the altar service, when over twelve seekers prayed through to victory.—A. K. BRYANT, *Pastor*.

KIND REMEMBRANCES

"The Herald of Holiness gets better and better. May the Lord continue to bless you in its publication."—Rev. W. H. Gilley, Marion, Ohio.

"Our paper is so good! I am glad we can recommend it to everybody. I am so pleased to note the absence of the fighting spirit. We will stand by the Herald of Holiness."—R. J. Plumb, Colorado Springs, Colo.

"Just let me say right here that I have been reading religious papers for many years, but the Herald of Holiness is the best paper I ever read. May God continue to bless our dear Pentecostal Church of the Nazarene with such a paper."—C. K. Graybill, Bloomington, Kas.

"Just a few lines to let you know that I like our paper very much. Whenever I read an issue, it seems almost as though I had been to preaching service. Often I think that one issue is worth the price paid for the whole year."—F. Z. Turner, Merkel, Texas.

"We like the Herald of Holiness very much. It is a good companion. We get blessed around our family circle as we read it aloud. We never keep them, always passing them on to some one we believe will read them, and they always say it is a great blessing to them. Praise God for the Herald of Holiness!"—Mrs. A. B. Wilson, Los Angeles, Cal.

"I treasure the Herald of Holiness very much, as does my wife, and I believe it has no equal at the present time. Although I am not a member of your church, I am in thorough sympathy with your belief."—J. Vincent, Rochester, N. Y.

"We love the Herald of Holiness and the cause it represents, and long earnestly for your success. May God's richest blessing be upon your efforts. Our paper is full of good things, and is a veritable feast. May we all work together and with our united efforts make it a still greater factor for good, with the dear Master's help."—Rev. C. J. Taber, Sweetwater, Idaho.

"I thank you so much for the dear Herald of Holiness. It is my preacher, visitor, and friend. I could not do without it."—Mary Wilkens, Moundville, Mo.

"I have been a reader of the Herald of Holiness for sixteen years, having become a subscriber when it was called the Nazarene Messenger, and its home was in Los Angeles, Cal. I have found the paper not only a great blessing in enabling me to keep in touch with the advance of our work all over the country, but it also is a great source of soul food and help in the building of Christian character. Every member of the Pentecostal Church of the Nazarene should be a subscriber."—Mrs. M. A. Cole.

"I can not speak too highly of your splendid paper: it is really fine. I have received much blessing and inspiration to my soul through reading its delightful contributions. May the Lord continue to bless this healthy and beautiful paper until it becomes a still greater agency in the spread of scriptural holiness throughout the world."—Edmond Roach, 55 Main St., Glasgow, Scotland.

"I wish to tell you that I am more than pleased with the Herald of Holiness. It has certainly been a great help to me spiritually, and my prayer is that the Lord will bless it in many and far-reaching ways: for I feel that the time of His coming is not far hence, and I desire to be a doer of His Word as well as a hearer."—Goldie Blyden, Park City, Montana.

"I do not want to miss a copy of the paper, as it is such a blessing and source of encouragement. I love to read the reports from the field. May the Lord bless and continue to use our splendid paper to the ends of the earth."—Silvia S. Jones, Los Angeles, Cal.

"I want to say a word for the Herald of Holiness. I love to read it, as I believe its articles are inspired and true to the Word of God. It is real food for one's soul, and I thank God for the good I get from it."—William Hagan, Turtle Creek, Pa.

"I heartily appreciate the Herald of Holiness as it comes to us each week. It has the appetizing elements for the soul that 'hungers and thirsts after righteousness.'"—A. J. Armstrong.

"I am a reader of the Herald of Holiness. It brings glad tidings of great joy into our home every week. It is a welcome visitor, and we don't feel that we could do without it. I have received great light on the Bible through its pages."—Mrs. Mary Moore, Indian Creek, Texas.

PERSONALS

Rev. R. E. Dunham, our new pastor at Hutchinson, Kas., writes: "Am now settled at 531 East Third street. Find conditions favorable for a good year. The Spirit of the Lord is on the place, and a number have recently been saved."

Rev. T. W. DeLong, pastor of our church at East Wrenham, Mass., paid the Publishing House a nice visit last week on his way to Oklahoma City, where he is to conduct special revival services with Brother Speakes and his church.

Superintendent H. M. Chambers of the Kansas District has recently accepted a unanimous call to the pastorate of Kansas City First Church, and has entered his new field with bright prospects for a victorious year.

We were delighted to have Dr. Reynolds with us a day or so last week, after an absence of some months on the field.

Rev. Herbert Hunt, recording secretary of the General Foreign Missionary Board, represented the missionary interests at the Michigan District Assembly, and reports a great time.

C. W. Jones, who is at the head of our subscription department, represented the Publishing House at the Tennessee District Assembly, held at Nashville last week.

Mervel Lunn, our assistant manager, has returned from a two weeks' vacation near Lake Michigan, where he visited his parents.

Sam the Nazarene reports great meetings in Oklahoma City, in which souls are being saved every night.

Rev. Will O. Jones stopped over Monday and spent the day with us. He is on the way to Fairbury, Neb., for a meeting.

Sunday, October 7th, was a good day at Kansas City First Church. Pastor Chambers brought two good messages. The jail and street workers all report good meetings. A great day is anticipated for Sunday, October 14th, when the Williams-Robinson party will spend the day here.

ANNOUNCEMENTS

IMPORTANT ANNOUNCEMENT

The date of the meeting of the General Board of Education has been changed from October 27 to October 20, 1917. The place of meeting is 2109 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, Secretary.

Notice—There will be a three days' holiness rally held at the Pentecostal Church of the Nazarene at Anderson, Ind., October 12th to 14th. Dedication of the new church, Sunday, October 14th, General Superintendent J. W. Goodwin and a number of District preachers and evangelists will be present to assist, and a great time is expected. Free entertainment will be furnished to out of town visitors. —Ira R. Akers, Pastor.

Notice to Indiana District—There will be a District missionary convention held at the Anderson church, Anderson, Ind., Saturday morning, October 13th, for the purpose of organizing a District missionary society. Every church on the District that has a missionary society, please elect and send two delegates to this convention, and every one that is interested in missions come; your presence will be needed, and much appreciated.—O. E. Enos, Secretary, District Missionary Board.

Announcement—After having served the Pentecostal Church of the Nazarene at Malden, Mo., for four years, I feel led of the Lord to make a change, and have decided to enter the evangelistic field. Any one desiring my services may write me at Malden, Mo., Box 454.—J. L. Cox.

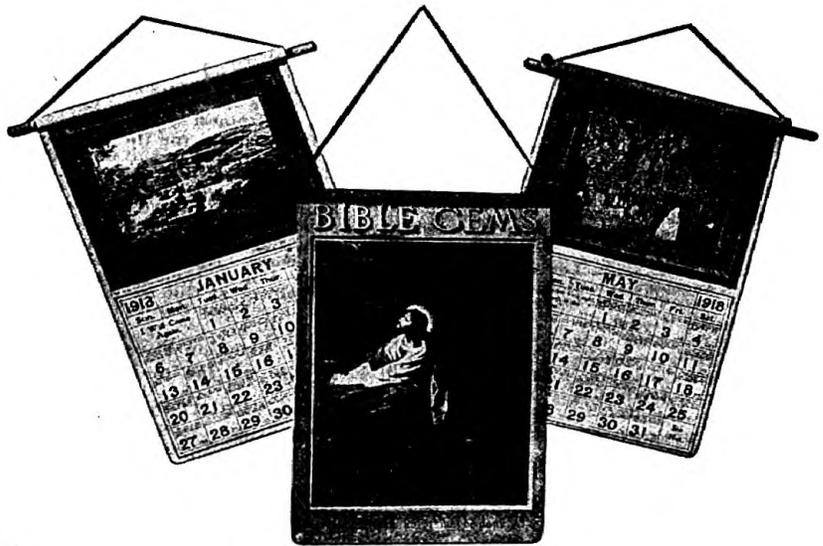
A Horse Needed—The rescue home at Wichita, Kas., recently sustained a great loss in the death of their faithful horse. They must have another one immediately in order to carry on the work successfully. Who has a good, gentle horse, safe for a woman to drive in the city, that you would donate to this branch of God's work? If you have no horse, enough dollars will buy one. Please do not delay, but send your donations at once to the matron, Mrs. C. H. McCaslin, 1021 S. Francis St., Wichita, Kas.—H. A. Dunslop.

Notice—The address of S. J. Roberts has been changed from 01912 Wall St., Spokane Wash., to Potlatch, Idaho.

To the Licensed Ministers of Dallas District Assembly—The following resolution was passed at the last District Assembly: "No person will be licensed to preach unless said person is present at the meeting of the Assembly to appear before the Board of Examiners; and that no person who has been licensed can have his license renewed unless said person reports to the Assembly in person or in writing, giving just reasons why the year's Course of Study has not been completed." To help put into effect the above requirement the Assembly's examining committee will meet the preachers seeking licenses and all of the undergraduate preachers at 8 o'clock a.m., Tuesday, October 30th, at the seat of the Assembly. Be prompt to meet us at that time.—E. C. DeJernett, Chairman, Examining Committee.

1918-Bible Gems Calendar-1918

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A selected Scripture verse is given for each day in the year, also the references for the daily reading on the International Sunday school lessons.

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Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
Kansas City, Mo.

Announcement—I can be free to do some evangelistic work outside of our mission, and will take some meetings this winter.—R. A. McCann, The Ardmore, Indianapolis, Ind.

Notice to Eastern Oklahoma District—The examining board will meet in Hugo, Okla., on October 23d at 9 a.m., for the purpose of giving examinations to licensed ministers.—E. C. Cain, Secretary.

Notice to Deaconesses of Western Oklahoma District—Our Assembly is drawing near, and our offerings are not sufficient to cover our pledges to foreign missions. Please mail your offering to me by October 12th, so I can balance the secretary's book. If this is impossible, bring the amount to the Assembly at Oklahoma City, October 17th to 21st.—Mrs. Susie Eagan, Secretary, Deaconess Assn.

Announcement—My permanent address has been changed from 415 S. Vine Avenue to 515 S. Vine Avenue, Wichita, Kas.—W. R. Cain.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS—Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.
B. F. WALKER—Glendora, Cal.

District Assemblies

Arkansas, Morrilton—October 10-14
Little Rock, Little Rock, Ark.—October 17-21
Mississippi, Houston—October 24-28
Louisiana, Jonesboro—October 31-November 4
Dallas, Cedar Hill, Texas—November 7-11
Hamlin, Hamlin, Texas—November 14-18
San Antonio, Meridian, Texas—November 21-25

[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

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

District Assemblies

Western Oklahoma, Oklahoma City—October 17-21
Eastern Oklahoma, Hugo—October 24-28

B. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn.

District Assemblies

Missouri, Malden—October 10-14

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington—Jasper, Ala.
Morvin, Ala.—October 8-14
Pine Forest, Ala.—October 15-20
New Providence (P. O. Address, Andalusia, Ala.)—October 21-25
Rutledge, Ala.—October 25-31
Alberta Mission—James H. Bury—Collingwood, Alta., Canada.
Arkansas—J. D. Edgin—Ozark, Ark.
British Isles—George Sharpe—No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
Colorado—A. E. Sanner—Kirk, Colo.
Chicago Central—Charles A. Brown—Olivet, Ill.
Dallas—P. L. Pierce—Peniel, Texas
Dakotas—Montana—J. E. Bates—Minot, N. D.
East Oklahoma—F. R. Morgan—Ada, Okla.
Florida—M. M. Runsey—919 Fourth st., Miami, Fla.
Georgia—F. H. Kunkel—Pavo, Ga.
Hamlin—J. C. Henson—Hamlin, Texas
Idaho—Oregon—N. B. Herrell—Rouse, Idaho
Indiana—U. E. Harding—East Thoraburg st., Newcastle, Ind.
Modock, Ind.—October 2-12
Anderson, Ind.—October 12-14
Iowa—E. A. Clark—University Park, Iowa
Kansas—H. M. Chambers—817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson—719 S. Twenty-fourth, Louisville, Ky.
Little Rock—T. W. Sharpe—Delight, Ark.
Louisiana—B. F. Pritchett—Homer, La.
Manitoba—Sask. Mission—C. A. Thompson, Box 209 Regina, Saskatchewan, Canada.
Michigan—C. L. Bradley—Caro, Mich.
Mississippi—S. E. Galloway—Houston, Miss.
Missouri—J. E. Liza—7480 Maple Blvd., Maplewood, Mo.
Nebraska—M. F. Lienard—Burr Oak, Kas.
New England—N. H. Washburn—Beverly, Mass.
New York—Paul Hill—Clintondale, N. Y.
New Mexico—J. F. Thredgill—Star Route, Box 27, Estancia, N. M.

Northwest—J. T. Little—Newberg, Ore.
West Oklahoma—J. I. Hill—Ponca, Okla.
Pittsburgh—James W. Short—351 S. Broadway, Dayton, Ohio.
Ohio—Cleveland—October 4-14 [1547 St. Clair Ave.]
San Antonio—William E. Fisher—188 Princeton ave., San Antonio, Texas.
San Francisco—D. S. Reed—Oakdale, Cal.
Southern California—Howard Eckel—1405 E. 89th st., Los Angeles, Cal.
Tennessee—F. W. Johnson—Trevecca College, Nashville, Tenn.
Washington—Philadelphia—W. W. Hanks—1011 W. Allegheny st., Philadelphia, Pa.

EVANGELISTIC AND CAMPMEETING DATES

W. H. Hodgins
Martinsburg, W. Va.—September 28-October 14
Ural Hollenback
Des Arc, Mo.—Sept. 18-Oct. 16

Belgrade, Mo.—Oct. 16-Nov. 9
Cherryville, Mo.—Nov. 10-Dec. 1
H. N. Haas
Garden City, Kas.—Sept. 30-Oct. 21
Wellsville, Ohio—Oct. 23-Nov. 18
M. C. Adam
Lectonia, Ohio—October 7-21
Bunker Hill, Ind. (Evangelical Church)—Oct. 23-Nov. 15
J. C. Walker
Hammond, Indiana—October 14 to November 4
August N. Nilson
Nazarene Mission, Kansas City, Mo.—October 11-28
S. E. Polovina, (Sam the Nazarene)
Oklahoma City, Oklahoma—October 1-21
Chase, Kansas—October 24-November 18
Alle and Emma Irick
Formosa, Kansas—October 6-21
Wayne, Kansas—October 27-November 11

TRACTS

We can't all be ministers of the gospel; we can't all write books for the edification of God's people, but we can all have a part in the work of spreading the gospel unto the uttermost parts of the earth. We can do most effective work for the Master by distributing tracts. Many a little tract has accomplished more for the glory of God than a number of sermons. You can not afford to miss an opportunity of handing a tract to a needy soul, who may thereby be awakened to the necessity of preparing for eternity.

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The Grace of Giving. By C. A. McConnell. Illustrating the true spirit of giving.

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Preparation for the Journey. By C. A. McConnell. A tract on the importance of preparation for eternity.
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A Barrel House Bum, Now Child of the King. By Charles M. Harrison. The story of a miracle of saving grace. How the power of God saved a drunkard, lifting him from the depths of sin to a life of victory.

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